

**Vicarious Sacrifice: Expanded Translation of John 10:1–16; “For this reason” begins v. 17 & Refers to the Prophecy in v. 16 of the Body of Christ; God Loves Jesus because as Mediator He Will Do the Work Required to Resolve the Angelic Conflict; Undiminished Deity & True Humanity of Christ Is the Hypostatic Union: Definition**

**John 10:4** - “When he [ the shepherd ] puts forth [ leads them out of the sheepfold ] all his own, he goes ahead of them, and the sheep follow [ present active indicative of ἀκολουθέω (*akolouthéō*): to follow the teacher ] him because they know his voice.

**v. 5** - “A stranger [ false shepherd ] they simply will not follow, but will flee from him, because they do not know the voice of strangers [ false teachers ].

**v. 6** - This figure of speech [ παροιμία (*paroimía*): parable ] Jesus spoke to them. But they [ the Pharisees ] did not understand what those things were which He had been saying to them [ So the Lord repeats the parable from the beginning. ].

**v. 7** - So Jesus said to them again, [ the first door: ingress ] “I am telling you the truth, I say to you, I keep on being the door of the sheep [ the Incarnation ].

**v. 8** - [ The Pharisees & the first door ] “All that ever came before Me [ Pharisees, Sadducees, scribes; the Sanhedrin ] are thieves [ disinformation through false doctrine, 1 Timothy 4:1 ] and robbers [ intimidation through legalism, fear, and violence, i.e., religious persecution ], but the sheep did not hear them [ souls defended by the FLOT line ].

**v. 9** - [ The second door: egress ] “I keep on being the door [ the cross ]; if anyone enters [ free-will decision of faith alone in Christ alone ] through Me, he will be saved, and will go in and out and find pasture [ discovery of truth inside the bubble ].

**v. 10** - [ The Pharisees and the second door ] “The thief advances on a sheep only to indoctrinate him with doctrines of demons, to murder, and to destroy his character and frustrate free will [ the satanic strategy to gain mental assent to demonism ]; I came into human history so that they may choose to have eternal life, and, in the same way, have it in superabundance.

**v. 11** - “I keep on being the unobjectionable, blameless, excellent Shepherd; the good Shepherd, under a contract of suretyship, pays the indebtedness of the sheep with His spiritual life on the cross.

**John 10:12** - “He who is a hired hand [ Pharisees are not qualified to lead Israelites ], and not a shepherd, who is not the owner of the sheep, sees the wolf coming [ Roman political and military encroachment ], and leaves the sheep and flees [ it was always all about them ], and the wolf [ Titus Vespasianus ] snatches them [ the fall of Jerusalem ] and scatters them [ Diaspora ].

**v. 13** - “The hired hand [ religious leadership ] flees because he is a hired hand and is not concerned about the sheep.

**v. 14** - [ The second good shepherd passage ] “I am, have been, and shall remain the good Shepherd, and I love [ γινώσκω (*ginōskō*) ], from the source of divine integrity, My own, and My own love [ *ginōskō* ], from the source of accumulated doctrine, Me,

**v. 15** - “even as I have always loved [ *ginōskō* ] the Father and the Father has always loved [ *ginōskō* ] Me; and I will sacrifice [ *τίθημι (tithēmi)* ] My soul [ *ψυχή (psuchē)* ] as a substitute [ *ὑπέρ (hypér)* ] for the sheep.

**v. 16** - I have other [ *ἄλλος (állos)* ] sheep of similar characteristics [ **they are not Jews, but they are sheep** ], which are not functional in the dispensation of Israel; I must lead these Goyim also, and they will, with certainty in the future, hear, understand, and obey My voice, and they will become one flock, one Shepherd [ *mía poímnē, heís poimén* ].” (EXT)

49. We now continue with the next verse in the parable:

**John 10:17** - “For this reason the Father loves Me, because I lay down My life so that I may take it again.” (NASB)

1. This verse begins with the preposition **διὰ (diá)** plus the causal accusative of **οὗτος (hούτος)**: “Because of this.”
2. “This” refers back to the formation of the Body of Christ which the Lord prophesies at the end of verse 16.
3. For the new dispensation to be functional and for the Gentiles to be “grafted contrary to nature into a cultivated olive tree” (Israel; Romans 11:24), then the new dispensation must occur to accommodate both groups: “one flock, one Shepherd.”
4. Because of this, the Lord says, “the Father loves Me.” Why does the Father love Jesus? Because Jesus is the lone Personality Who can successfully resolve the Angelic Conflict.
5. Although our original parents were flawless, omniscience knew, if given an opportunity to sin, man would sin.
6. Loss of perfection would require the advent of a Mediator: “One who interposes between parties at variance for the purpose of reconciling them.”<sup>1</sup>
7. The only way the Mediator can “interpose between parties” is for Him to be equal with both parties in the dispute.
8. This required the intervention of undiminished deity into human history.
9. This intervention would be accommodated by the second party in the dispute, the true humanity of Messiah.
10. Taken together this forms what is referred to theologically as the hypostatic union.
11. The word “hypostatic” is the adjectival form of the Greek noun **ὑπόστασις (hypóstasis)**:

<sup>1</sup> Henry Campbell Black, *Black's Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 1133.

The essential or basic structure or nature of an entity, *substantial nature, essence, actual being, reality* of the Son of God as *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ* (*charaktér tēs hypostáseōs autou*): “the exact representation of His nature” [NASB] Hebrews 1:3.<sup>2</sup>

12. Thus *hypóstasis* speaks of the essence or nature of an entity.
  - (1) Regarding the Lord’s undiminished deity it speaks of His divine essence which includes the attributes of sovereignty, righteousness, justice, love, eternal life, omnipresence, omniscience, omnipotence, immutability, and veracity.
  - (2) Jesus’ true humanity consists of the trichotomous nature of body, human spirit, and soul. The essence of the soul includes the attributes self-consciousness, mentality, volition, and conscience, the latter containing norms and standards.
13. The word “union” indicates that in Jesus Christ there are two essences, the essence of deity and the essence of humanity, united in one Person.
14. This union of essences is precisely defined in this statement:

**In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.**

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<sup>2</sup> Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., rev. Frederick W. Danker (Chicago: University of Chicago Press, 2000), 1040, s.v. 1.a.