

**Vicarious Sacrifice: Jeremiah's Prophecy Written During Reign of Josiah Who Had Excellent KER; His Influence Couldn't overcome the Damage Done by Manasseh, 2 Chron 33:2-3; 5-6; Religion Gravitates toward Murder, Attack on Jesus, John 5:18; Christian Martyrs: Stephen, James, Paul, Peter; Character Destruction; Jesus Offers Sheep Eternal Life, John 10:10**

In the Jeremiah passage, those most affected by the practice were children. Involvement with the phallic cult, drug use, and the occult were more the norm than the exception for the Israelites.

Jeremiah began his duty as a prophet in the reign of Josiah, one of the most revered of the Jewish kings whose personal integrity could not overcome the damage inflicted upon the people's souls during the reign of his predecessor, King Manasseh. His degenerate acts are recorded in:

**2 Chronicles 33:2** - Manasseh did evil in the sight of the Lord according to the abominations of the nations whom the Lord dispossessed before the sons of Israel.

**v. 3** - For he rebuilt the high places which Hezekiah his father had broken down; he also erected altars for the Baals [ idolatry ] and made Asherim [ phallic cult ], and worshiped all the host of heaven and served them [ astrology ].

**v. 5** - He built altars for all the host of heaven in the two courts of the house of the Lord.

**v. 6** - He made his sons pass through the fire [ **child sacrifice** ] in the valley of Ben-hinnom; and he practiced witchcraft, used divination, practiced sorcery and dealt with mediums and spiritists [ the occult ]. He did much evil in the sight of the Lord, provoking Him to anger.

Throughout their history, the people of Israel have been victimized by those under demon influence and demon possession. Such individuals are those the Lord refers to in John 10:10 as thieves who steal, kill, and destroy.

**John 10:10** - "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly."

29. The word "steal" is the verb **κλέπτω (kléptō)**. We have seen the noun form, **κλέπτης (kléptēs)**, in verses 1, 8, and here in verse 10 where it is translated "thief."
30. What is being stolen are the souls of sheep through false doctrine. This is occurring throughout America as believes without doctrine are being led astray by pastors who are communicating false systems of theology to their parishioners.
31. The word "kill" is the verb **θύω (thúō)**: in this context it refers to murder.<sup>1</sup> Every religion gravitates toward systems of legalism. To achieve humanly imposed standards of human good, religion often resorts to violence including murder. Such was the case with Judaism in the first century. When Jesus' teachings came into conflict with the oral law, they restored to murder.

<sup>1</sup> Johannes Behm, "θύω," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:181. Hartwig Thyen, "θύω," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:162.

32. In John 5, Jesus healed an invalid at the pool of Bethesda. The Jews did not rejoice over the fact the man was healed, but upset it was done on a Sabbath. When confronted, the Lord told them the Father was working and He was working on the Sabbath. For this they sought to kill Him:

**John 5:18** - For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

33. The Sanhedrin accused Jesus of the capital crime of blasphemy at the second trial held on the evening before the crucifixion. Unable to carry out the biblical sentence of stoning, they appealed to Roman authorities to do the deed which they executed at Golgotha.
34. Jesus now offers a contrast between the thieves and Himself. Verse 10 begins with the phrase, "The thief comes," the customary present of *érchomai*; this is what habitually occurs among those who peddle false doctrine.
33. There have been multiple murders of Christian martyrs over the centuries. In the first century, the Bible records the death of the first two, Stephen in Acts 8:5-8 and James, the brother of John, in Acts 12:2. More followed including Paul and Peter among others, mentioned in Revelation 20:1a.
34. The next word the Lord uses in His indictment of the thief is "destroy," which is the verb **ἀπόλλυμι (apóllumi)**: this refers to character destruction with an effort to neutralize free will.
35. The Lord now changes the subject to Himself. Verse 10 begins with His indictment of the thief: "the thief comes." This is the customary present of *érchomai*. This refers to the habitual practice of the thief to attack the Lord's sheep.
36. The Lord now uses the same verb but with the culminative aorist indicating that the Lord has completed the process of entering human history through the virgin birth.
37. The purpose of this entry is so that the sheep might have life. The thief's intent is to steal the Lord's sheep and either murder them or neutralize them.
38. Jesus offers these sheep ultimate protection regardless of what the thief does to them. His intent is "that they may have life."
39. The verb "have" is the present active subjunctive of **ἔχω (échō)**. This is a static present indicating that Jesus' objective of coming is so that "they" might "have" something that would exist perpetually.
40. The subjunctive mood indicates unlimited opportunity to any who would believe, but fulfillment is dependent upon volitional acceptance that Jesus is the Messiah.
41. What they may have is the noun **ζωή (zōé)** and in context it refers to eternal life. But acquisition of eternal life grants the believer opportunity to have abundance in that life. The verb "have" is the Lord's second use of the present active subjunctive of the verb **ἔχω (échō)**.

42. The subjunctive mood again stresses volition. If a sheep with eternal life utilizes the assets available to him inside the bubble, then His eternal life will be classified as “abundant,” the noun **περισσός** (**perissós**): “over and above; exceeding a certain measure; superabundance.”

**John 10:10** - 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; I came into human history so that they may choose to have eternal life, and, in the same way, have it in superabundance. (EXT)

43. This verse makes it clear that the Dark Side is playing a numbers game. The emissaries of Lucifer in human form prey on hapless sheep – those with a lot of rah-rah emotion, insist they love Jesus, but have no doctrinal defense in their souls to discern the lie.
44. Advanced believers receive the same kinds of assaults, but they have doctrine to defend their souls. Nevertheless, we are all subject to the nefarious attacks by religious thieves.
45. Yet, the more sheep that can be co-opted into legalism, emotionalism, false doctrine, and reversionism, the more advantage Lucifer has in taking down a family, a church, or a nation.
46. Verse 10 also makes it clear that salvation and spiritual growth are choices. This is unlimited atonement: the freedom to accept Jesus as Messiah or not and, if so, to pursue truth made available through the Holy Spirit’s teaching ministry.
47. In the Lord’s reiteration of the shepherd/sheep parable, He now informs the Pharisees that He is the “good Shepherd who will give His life for His sheep”:

**John 10:11** - “I am the good Shepherd; the good Shepherd lays down His life for the sheep.”