

Go Through the Door & Come to the Good Shepherd!

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Preacher: Jim Masters

[0:00] take your Bibles please and go to John's Gospel John chapter 10 there's a Bible in the chair in front of you a black Bible if you're visiting with us I believe it's on page 80 80 or page 81 80-81 towards the back in that black Bible they renumber the New Testament John chapter 10 page 80-81 in that black Bible John chapter 10 we're going to start in verse 7 John 10-7 John chapter 10 verse 7 through 21 chapter 10 verses 7 through 21 we'll see what God has to say to us as Jesus calls himself the door and calls himself the good shepherd John's Gospel chapter 10 starting in verse 7 this is what the Lord says therefore Jesus said again truly truly I say to you

I am the door of the sheep all who came before me are thieves and robbers but the sheep did not hear them I am the door if anyone enters through me he shall be saved and will go in and out and find pasture the thief comes only to steal and kill and destroy I came that they may have life and may have over and above I am the good shepherd the good shepherd lays down his life for the sheep the one who's hired and not a shepherd who's not the owner of the sheep sees the wolf coming and leaves the sheep and flees and the wolf snatches them and scatters because he's a hired worker he does not care concerning the sheep I am the good shepherd and I know my own and my own know me just as the Father knows me and I know the Father and I myself lay down my life for my sheep and I have other sheep which are not of the sheepfold and these ones it is necessary for me to also bring and they shall hear my voice and they shall become one sheep one shepherd for this reason the Father loves me because I lay down my life that I may take it again no one takes it from me but I lay it down on my own authority I have to lay it down authority I have to take it again this command I receive from my Father a division again became or came excuse me among the Jews because of these words and many of them were saying he has a demon is raging mad why hear him others were saying these are not the sayings of one demon eyes is a demon able to open the eyes of the blind where we live there's been an issue

Gesundheit about the fire exits in our community and there's a gate that's there and supposedly the gate is supposed to be closed but for us in the community we're saying if that gate is closed there's only one way in and one way out it's a townhome community so we keep it open because what if there's an emergency if something happens you only have one way out that's absurd there should be two ways out but they continue to say no we need to close that gate and so all the homeowners are like we're not gonna close that gate leave it open it doesn't make any sense if it's a fire emergency don't you think it should stay open it makes sense in my mind does it make sense in your mind it's a fire exit emergency it should stay open you don't close it it's like a no brainer anyways I just think it's funny we want two ways out not one well there's not two ways to God though let alone many ways there's only one way to go in and out there's only one access to God and through that one access one finds a great satisfaction in your word

I will delight I'm satisfied what we just sang a few moments ago and we have one shepherd over the sheep who care for them and in John's gospel John's calling his readers to come and receive Jesus trust Jesus know Jesus and today we'll see go through the door come through the door and come to the good shepherd come through the door go through the door and come to the good shepherd the door the good shepherd go through the door come to the good shepherd or come through the door and come to the good shepherd.

Jesus is the door of the sheep and the good shepherd of the sheep. Only in him are we saved and find eternal, satisfying life.

[5:50] Jesus is the door. He's our access to God and our good shepherd, our provision from God. So we should respond in loving, obedient worship to the voice of the Father's true, faithful shepherd

of his people.

So Jesus is the door of the sheep and the good shepherd of the sheep. Only in him are we saved and find eternal, satisfying life. That's how you can sum up these verses.

Here's another way. Jesus is both our access to the Father and our caregiver from the Father. And he cared for the sheep, his people, by giving himself for them, not for all.

So in Jesus, I have no want, I have no lack. Jesus is our access to the Father.

Only by his name and total authority do we have access to the Father and thus we can now be called children of God. And only in Jesus and his total authority are we perfectly pastored.

[7:10] He shepherds us perfectly. In the Lord Jesus Christ, the Father gave us the perfect pastor to pastor us and provided a door through which we have access to him.

We always have access to the Father and we always have a shepherd who's shepherding us as one church, as his people, individually, as Christians.

He's shepherding his people. We have access to the Father all the time, in and out, and find pasture satisfied. That's what you have in Christ.

Which is why that, Jesus is the fulfillment of Psalm 23. That's why we read it like that. It's found in him alone. He, out of his own volition, gave his life for us, his sheep.

That's the greatest way, the best way how he shepherded us. He gave himself for us. And that means, as one writer says, Klink, that his shepherding is quoted, quote, rooted and springs from the cross.

[8:25] His shepherding is rooted and it springs from the cross. I hope you see that here in this passage is probably one of the most important metaphors about Jesus in the whole Bible.

And it merges Old Testament and New Testament. Old Testament, not just Psalm 23, but even Zechariah chapter 11 and also Ezekiel 34. Remember, we read that last week.

Ezekiel 34 was talked about the horrible shepherds of Israel even at that time and how God, Yahweh is going to bring the perfect shepherd. He said, my servant David to shepherd them.

So Jesus, the fulfillment of that, so he merges Old Testament and New Testaments found in Jesus. One of the most important metaphors about Jesus in all the Bible.

So there's two parts. Jesus is a door. Jesus is a good shepherd. Pretty simple. Number one, Jesus is a door. Notice what the door gives us versus what the thieves give us.

[9:34] Jesus does a contrast here. Jesus is the door. Notice verse 7. Therefore, Jesus said again, truly, truly, authoritative statement, pay attention, pay attention.

I say to you, I am the door of the sheep. This is the third of his seven I am statements. So he takes the illustration that he gave that we looked at last week in chapter 10 verses 1 through 5 and he relates it to himself.

I'm the door, he says. And yet he goes deeper than simply seeing an historic cultural relation because there's an historic relation.

I mean, Jew in the first century, they knew about shepherding because they were familiar with that. Some would do that. Some were shepherds. But it goes deeper than this, than just a cultural relation.

Jesus is saying, what does a door give? He's the only point of access for all the sheep. To all the sheep. No one else has this right but him.

[10:44] Only he rightly cares and protects the sheep. Only he is the one who is given access to the sheep and they have access only in Jesus. That's what he gives.

Access to God. Notice the contrast. Verse 8. All who came before me are thieves and robbers. Now who is he speaking about here? Well, it's true. Jesus contrasted himself versus the religious leaders. Remember we saw that in chapter 9.

The religious leaders with the man who was healed of his blindness. What horrible, horrible shepherds they were for this man in chapter 9. So Jesus is contrasting himself with these clowns. True. But it's also true the prophets like Moses, they led in a way and shepherded God's people. But see, Jesus here, he goes deeper.

[11:48] He goes farther. No one else, no one has the mediating work like Jesus. Moses didn't have that.

He was a type of that but Moses did not intercede the way Jesus does. Elijah did not intercede the way Jesus does.

Elisha did not intercede the way Jesus does. Jesus stands above. He truly stands above them all. One writer says, the exclusivity and absoluteness of Jesus, that's what Jesus means here when he says, all who came before me are thieves and robbers.

One writer says this, quote, there is and has never been access to God other than through Christ. Even the Old Testament prophets were insufficient in this.

even Moses. And yet it seems that Jesus meant not just the leaders, the religious leaders from now, from when he was living in front of him at that time, but the Old Testament, the ones that we read about in Ezekiel 34 that were horrible leaders and shepherds in the Old Testament.

[13:10] These were thieves and really all are truly insufficient compared to Jesus. Jesus is the only true perfect access to the Father.

That's what he gives. The thieves do not give that. They do not give that. The robbers do not give that. All the others, especially the religious leaders, then, when Jesus was then and then now when Jesus was around were thieves and robbers.

No priest today gives this to us. No man or woman gives this to us. No pastor people think, don't know Christ, they think, they call me, well Pastor Jim, you have better access to God than me.

No I don't. I don't have any better access to God than someone else. What makes you think that?

It's just a gifting that God's given me and the position he's placed me.

I'm not in a place where I am a mediator between you and God. By the way, this is for free. That's why you'll find in most Baptist churches or Baptistic churches the Lord's Supper is down here, not over here.

[14:36] It's over here in Roman Catholic churches because the priest stands as the mediator between the people and the Lord's Supper. It's down here to show by way of example to show that it's down here because it's for all the people.

That's why it's down there. That's why we put it down there. See, we're not as dumb as we look.

Huh. Wait a minute, did he just call us dumb? No, no, no. So that's for free.

But Jesus is the only perfect access to the Father. He's the only one who has this. Notice, he continues, verse 9, I am the door. If anyone enters through me, he shall be saved and shall go in and out and find pasture.

Compared to the others who's salvation, no one else. one must enter through Jesus to be saved, which means to be given true life, not to face eternal death.

Eternal life. Jesus is the only one who saves us and sustains us. He's the only one. Notice, one will find pasture, satisfying food when one goes in and out of Jesus, the door.

[15:47] friends, only Jesus will satisfy you. We sang that just a few moments ago. He's the only way to enter the safety of the courtyard or the fold.

He's our security. Again, notice the contrast with the thief, Robert does not give or what he actually, this is what he brings instead, verse 10, the thief comes only to steal.

Kill. Destroy. A threefold purpose. He's going to steal. He's going to kill. He's going to destroy.

The true door offers, notice what Jesus says, I came that they may have life and may have satisfying life, true life, full life, or another way you can translate it, over and above.

I like that one better. Over and above life, which does not depict degree of life, but the kind of life.

He gives life, paradise, a life that satisfies now and ends in total joy.

[17:05] Life to the full. Remember, eternal life is a present possession. We looked at that starting in chapter 1 in John's gospel. So as food satisfies our hunger and water satisfies our thirst, Jesus satisfies.

This is what he means. This is what the door gives. Now, this does not mean that you'll be rich. as one false teacher says, you'll have your best life now. Like the other gospel prosperity preachers wrongfully and blasphemously proclaim.

It has nothing to do with that. This goes back to chapter 4, verse 14 of John's gospel. Chapter 5, verse 24. Chapter 6, verse 35, verse 54, verse 63.

I mean, even chapter 7, verse 37. If anyone comes to me, let him come to me. If he's thirsty, let him come to me and drink. I'll satisfy you. Jesus satisfies us, satiates us, quenches us, delights us.

[18:25] He's our total joy in the midst of a life that's full of total pain. And we always have access to God. As the writer of Hebrews says, we have access to the throne of grace to find mercy and grace in time of need all the time.

That's what he gives. Jesus is the door, number one. Two, Jesus is the good shepherd. He starts that out, verse 11.

I am the good shepherd. Now, notice, the good shepherd, meaning par excellence, the ideal one, the superb shepherd, the most worthy shepherd, the fourth of Jesus' seven I am statements.

He's the good shepherd because of what? Why is he a good shepherd? Jesus lists off the reasons why. He's the good shepherd because of what?

Somebody walk up there on the roof? What did you do, Nathan? Number one, what he gives to the sheep. He's a good shepherd because of what he gives to the sheep versus what the hireling gives. [19:46] What he gives to the sheep, verse 11, the good shepherd lays down his life for the sheep. It's probably a crow. He's, this good shepherd is found only in the person and work of Christ, his identity and mission.

He is the perfect pastor of his people. Why? Because he lays down his life for the sheep. This is what he does. He gives himself.

What does he give to the sheep? His life. On behalf of the sheep, that's what that word there, where it says for the sheep is huper, which means on behalf of or in the place of.

He is the long-awaited shepherd promised in the Old Testament. The fulfillment that's prophesied in Ezekiel chapter 34. He puts his life at risk on behalf of the sheep, which can only refer to his sacrificial death, which was his mission.

Not like the worthless shepherd of Zechariah 11, 17. No. Jesus is the good one. And mind you, he does not die for the sheep as an example, like throwing himself down and saying, for Riley.

[21:08] He doesn't do that. It's a death by substitution. Saved by him, the good shepherd sacrifices his life on their behalf.

He substitutes himself. Jesus' redeeming sacrifice was, is on behalf of his sheep, which is grounded in his intimate relationship with the sheep, and you'll see that in a moment.

So it means the sheep are God's elect given to the son for whom he dies. Jesus does not give his life for those who are not his sheep.

Plain and simple. Jesus does not give his life for those who are not his sheep. So this is what he gives. That's why he's the good shepherd, because of what he gives to the sheep versus the hireling.

What the hireling gives, look at verse 12 into verse 13. The one who's hired, the hireling, and not a shepherd. He's a hired worker. He doesn't even own the sheep.

[22:17] Here's a negative comparison. He acts for pay. So there's no loyalty, there's no devotion, and again, there's no ownership. He's not the owner of the sheep.

He's out for his own well-being. The wolf comes. So when he's needed most, he lickety splits. He saves his own backside.

It says, Jesus says, he leaves the sheep, he flees. Run away. He runs away, he flees. When there's no danger, he works to get his pay.

He didn't pay me, that's fine. But when a danger, danger is afoot, he splits to save his own skin, abandoning the sheep. And then the wolf, notice Jesus says, snatches them, or seizes them, and they scatter.

So they need a good shepherd, not some hired clown who's gonna bail on them and not protect them. He does this, notice verse 12, because he's a hired worker.

[23:33] He's not concerned about the sheep. He has no care about the sheep. He's just doing his job. The sheep don't matter to him at all. There's no care, there's no concern. He's not even a good hired worker for that matter, let alone a good shepherd.

He cares for himself. Interesting. point to be made, any pastor that flees and allows wolves to come in and take over a local sheep assembly is out for himself.

He stays faithful to the sheep because he's faithful to Christ who is the perfect pastor. So he's a good shepherd because of what he gives to the sheep.

And he's a good shepherd because of his relationship with his sheep. Verse 14 and 15, Jesus says, I am the good shepherd and I know my own and my own know me.

Jesus has a personal connection to his sheep and they to him. And it's this connection that ensures they'll follow him. this is a vital aspect, huge point in understanding this relationship between the sheep and the shepherd.

[24:58] Why? Because the doctrine of election is the basis of Jesus' statement here. He knows his own sheep and they know him. Ownership comes which is why he loves and cares for them.

He already owns them. Don't you remember chapter 6? All that the Father gives to me will come to me. There's a gift that the Father gives to the Son.

Here's all these people, sheep, and the Father gives it to the Son. The Son takes them. Yes, Father. And I will do what you want me to do. I will die for them on their behalf, in their stead.

He provides for and loves his own sheep and they're thankful. They trust him. They obey him. They love him. They worship him. Pastors would do well to emulate Jesus in carefully shepherding God's sheep.

This is striking. Verse 15. Just as the Father knows me and I know the Father, what?

[26:16] The reciprocal relationship between the Father and the Son is a good way to describe the reciprocal relationship between the sheep, the shepherd, and his sheep.

This is unbelievable. This is dumbfounding. There's intimate union between the Father and the Son. So there's an intimate union between the shepherd and his sheep.

And even farther, this love between sheep and shepherd is dependent upon the love between the Son and the Father. Calvin says this, quote, it is as if he said that it is no more possible for him to be oblivious of us than for the Father to reject or neglect him.

Will the Father ever reject or neglect his son? Never. Never. Will the shepherd ever reject or neglect his sheep?

Never. the basis of the intimacy between the shepherd and sheep is the intimacy between the Father and the Son.

[27:32] The Son, notice, and I laid down my life for the sheep. Who gives his life specifically for the sheep? Jesus didn't die for all, friends.

He only died for his elect, his sheep. How do you know that? Because of the relationship that Jesus has, the Son has with the Father, that's the relationship that the Son has with his sheep.

The shepherd has with his sheep. That's how much Jesus loves you, Christian. Jesus will stop loving you the day that he stops loving the Father.

Jesus will stop loving you the day that the Father stops loving the Son. It's never going to happen. He will love his sheep.

He will love his people. His love for us is like the love between the Father and the Son. What great, satisfying love the Father has for us that we should be called children of God and we are.

[28:40] It's amazing what does he give to the sheep? Gives his life. His relationship with the sheep. That's why, these are two reasons why we looked at so far away.

He's a good shepherd. Another reason, he's a good shepherd because of the extent of his sheep. Oh, because before he was talking about Jews. Look at now, this is where you and I come in. Verse 16, and I have other sheep which are not of the sheepfold other than Jews. This looks beyond Jews towards Gentiles and notice he says the good shepherd will unify these sheep into one flock, one sheep, one shepherd.

His death was not just for Jews but Gentiles or as it will say later on in John's gospel, the children of God scattered abroad to make them one. John chapter 11.

John chapter 11, notice what Jesus says here too. New American Standard says, I must bring them also. Another way to translate that is like this, and these ones, it is necessary for him to bring them also.

[29:51] Necessary, must, it's that Greek word D-E-I, delta, epsilon, yoda. It means it must happen. It has to happen. There's no other way.

So Jesus uses this on purpose and because it must happen, it will happen, Jesus says, and they will hear my voice. When he calls them, they'll hear, they'll follow him.

Jesus has his elect people from not just Jews but the Gentiles. That's why he says the world. Millions of people will make up one flock with him as the one good shepherd.

shepherd. This is a fulfillment of Ezekiel 34 which in its own context is referring to bringing Israel and Judah together. Well, what Jesus does, Jesus extended this out not just to Jews but also the Gentiles.

The one people of God. That's why he says they shall become one sheep, one shepherd. shepherd. So he's a good shepherd because what he gives, gives himself.

[31:05] This intimacy, this relationship, what he has with his sheep, the extent of his sheep, another reason. Because his love from the Father. Verse 17. For this reason, the Father loves me.

Why? Because I lay down my life that I may take it again. What is he saying here? The reason the Father loves the Son is because of his work to redeem the sheep.

The gift given to the Son from the Father. This was, is God's will for his Son. One flock.

One shepherd. It was the Father's plan for the Son to lay down his life for the sheep for that gift.

And the Son is obedient to the Father submitting to him in all things.

Oh, and this pleases the Father so much. He's so delighting in his Son. The Father loves his Son and the Son loves the Father and the Father's so pleased with the Son in doing the will of the Father to die.

[32:15] But I lay down my life. That's what he says. I lay down my life that I may take it again. He bears the shame and guilt of all the sin of the sheep there at Golgotha where he will take away the sin of the world.

Jews and Gentiles. It's for you. He will take away your sin. You need to come to Jesus today and repent and trust Christ. God who should condemn us and yet he shows love by sending Jesus who gave his life as a substitute, died and rose from the dead.

Repent. Trust Christ. There's the gospel. Come to Jesus and be saved and you'll go in and out and find pasture. You'll have access to God. You'll have a shepherd in Jesus.

Come. Come. He'll save you. Notice Jesus says there in verse 17, I lay down my life that I may take it again.

Jesus would lay down his life on behalf of the sheep in order that, the purpose is that, he may be resurrected and glorified. He dies and he has authority also over his resurrection.

[33:32] He gives his life and he'll be resurrected. He has authority and that which leads us to the next one. That's the reason why he's a good shepherd. He has authority over his death and resurrection.

No one takes it from me. Jesus willingly gave his life on behalf of the sheep. He's not passive. Oh, it's just kind of what has to happen.

No, he's the one who's initiating and giving himself. He's in total control. Willingly facing death for the sheep.

Which is the only means by which he saves his sheep. His body is true food. His blood is true drink. It's the only thing that gives life and he has soul control of giving his life but he has also soul control of his resurrection.

No one takes it from me. I lay it down on my own. Authority I have to take it, to lay it down, authority I have to take it again. He has that authority to lay down his life and to take it back.

[34:46] That's the power that Jesus has. But notice it's not his own authority. It's not of his own. It was given to him from the Father. Notice he says this command I receive from my Father. Oh and he loves the Father.

So he willingly gave himself to the Father's will and the command to die and to be resurrected. He's a good shepherd because of his authority over his death and his resurrection.

The extent of his sheep, what he gives to the sheep. He gives his life for the sheep. His relationship with the sheep. That's why he's a good shepherd. He's the door. He's the shepherd, the good shepherd.

Them fighting words. Verse 19. Division and denial. A division came again among the Jews because of these words.

That wouldn't be the first time his words were controversial. And Jews here means the crowds, not just the religious leaders. Notice what they say.

[35:54] Verse 21. These, many of them were saying, he's a demon, he's insane, he's raving mad. He's insane because he's demonized.

That's what Jews believe and could be some truth to that. But notice their question. Why hear him? Isn't that interesting? They ask that. Such irony. They ask why they should hear him which attests to the fact that Jesus' sheep will hear Jesus.

from chapter 10 verse 3. To him the doorkeeper opens and the sheep hear his voice. Chapter 10 verse 16.

They shall hear my voice. Why hear him? Interesting. Proving they're not his sheep. Verse 21.

[36:58] This other group. Others are saying, these are not the same as one demonized. is the demon able to open the eyes of the blind? The answer to the question is no.

So true, they said what Jesus was not. But notice that's where it stops. It stops short. They didn't say who he was. Or is.

There's no comment. They still denied him. Well, you will see how this conflict comes to a crux, climax.

We'll look at next week, 22 to 30, and then the following week after that, 31, the rest of the chapter. Here's Jesus' point in these verses, 7 through 21.

Jesus is the door. Our access to the Father and our good shepherd, our provision from the Father. That's who he is. He's our access to the Father.

[37:59] Only by his name and total authority do we have access to the Father. So now we can be called children of God. And we go in and out, access to God all the time. And be pastored, be shepherded by Jesus.

He knows what he's doing. He's in control. Only in him and his authority are we perfectly pastored. In the Lord Jesus Christ, the Father gave us the perfect pastor to pastor us and provided a door through which we have access to him.

So we respond in obedient worship to the voice of the Father's true, faithful shepherd of his people. Jesus is the door of the sheep and the good shepherd of the sheep.

Only in him are we saved and find eternal, satisfying life. Let's thank him for that. Jesus, thank you that you give us access to the Father.

No one else does this. And Father, you communicated that in vivid ways, many ways, specifically, even one ripping that veil in the temple from top to bottom.

[39:22] So now we have access to you through Jesus to the throne of grace to find mercy and grace in time of need.

And Jesus, you perfectly pastor us. you take that crook and sometimes you yank us out. You take that crook that you have, that rod, and you strike us and it hurts and you do that because you're trying to save us.

Help us to trust you in this and you're shepherding. Unbelief is strong so we need your grace to trust you as our shepherd.

So take these few moments, if you would please, as we do each week. Like a minute and a half, a minute, whatever, and fill your mind with truth.

Fill your mind with God's word. Think, give praise to Jesus that He's the access, He's the door.

[40:48] Thank Him that He perfectly pastors you and realize He's pastoring you now, Christian. Maybe there's things happening in your life and it doesn't feel good. You feel that rod.

doesn't feel comforting right now, but He's shepherding you. Take the moment to thank Him for that. Take these few moments, please, and let your mind be filled with God's word.

Do that now. tem either, let's pray. Thanks so much now, to anyone, to God's word.■■■ now, To grandchildren all the way to every Mandal est, Lord, to Floyd, go, bow, bow, bow, bow, bow, bow, bow, bow.