

I AM the Good Shepherd

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[0 : 00] For a short time this evening I'd like to look with you at words you'll find in that chapter that we read. And we can read again from verse 11 down to the verse marked 18.

John chapter 10 verse 11. I am the good shepherd. The good shepherd lays down his life for the sheep. He is a hired hand and not a shepherd who does not own the sheep.

Sees the wolf coming and leaves the sheep and flees. And the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep.

I am the good shepherd. I know my own and my own know me. Just as the father knows me and I know the father. And I lay down my life for the sheep.

And I have other sheep who are not of this fold. I must bring them also and they will listen to my voice. So there will be one flock, one shepherd. For this reason the father loves me because I lay down my life.

[1 : 08] That I may take it up again. No one takes it from me. But I lay it down of my own accord. I have authority to lay it down.

I have authority to take it up again. This charge I have received from my father. As we read these words.

If you have a bible that has read letters. You will realize that this is Jesus who is speaking. And the doctrine before us is that of particular redemption.

Or definitive. And the question for us this evening. As we look at these words. It is for whom did Christ die?

On the cross. Did he merely make salvation possible for all people? Depending on man's response. Or did Jesus through the shedding of his blood.

[2 : 16] Actually deceive a distinct group of people? And that is the question that we lay before us this evening. As we look at these words. And when we answer.

What is the intent of the cross? We therefore have to also answer. What is the extent of the cross? Christ didn't die for an anonymous group of people.

And every time that I go to the Lord's table. I sit down there and participate in the bread and the wine. And I realize that as I sit there.

I realize his blood was shed for me. And I realize that my name is written in the heart of Christ. He bore my sins.

And I also realize that there was a transaction taking place. Between the father and the son. Who died on the cross at Calvary. The very heart of the gospel.

[3 : 20] Is the saving death of the Lord Jesus Christ. Upon the cross at Calvary. Paul says we preach Christ. And him crucified.

And the cross is the center. Now we are all familiar. Well maybe we are not. But many of us here tonight I know are familiar.

With the five doctrines of grace. That Calvin put together. Total depravity. The word tulip. Limited atonement. Or definitive. Sorry unconditional election.

Limited atonement. Irresistible grace. And the perseverance of the saints. And right in the center. Irresistible grace. Or particular redemption.

I should say. Which is the central one. Or limited atonement. As it's in tulip. On either side. On the left. We have total depravity. Unconditional election. And then to the right.

[4 : 26] We have. Irresistible grace. Or effectual grace. And then. Beside that. We have the perseverance of the saints. But in the very center.

There is this. Definitive. Redemption. But that points us. To the cross. Of Christ.

And that. Is what is central. As one of the commentators said. This is Christ commenting. On his own death. The bible.

As we saw. And as we talked to the children. This morning. Is the authoritative. Word of God. It is the inerrant word of God. It does not tell lies. It is the truth. And what is in the bible.

Is accurate. In this portion of scripture. We find the one. Who would die upon the cross. Who hangs between. Heaven and hell.

[5 : 25] Is none other. Than the mediator. Between God and man. Christ Jesus. Jesus. So here we have the gospel. According to Christ Jesus.

His own commentary. On his own death. Before us. So let us look at these verses. And I will look at them in five ways. First of all. We.

In verse 11. He identifies himself. As the one. Who has laid down his life. For his sheep. In other words. First of all. Let us look. At the person of Christ.

He says to us here. In verse 11. I am. The good shepherd. This is. The person of Christ.

As we see it. Through the gospel. Now. As we are aware. I hope. That there are seven. I am. Sprinkled throughout the gospel. And each one of these.

[6 : 24] I am. Is a declaration. Of the deity. Of Jesus Christ. And this. I am. Is the fourth statement. That we find in the gospel of John.

And in these few verses. We have. Verse three. What we have. Sorry. In this. Chapter here. In these. In these words. That we've just read. There are three I am's.

For instance. In verse nine. I am the door. Verse 11. I am the good shepherd. And then. To reemphasize. That fact. In verse 14. I am the good shepherd.

And this again. One of the commentators said. It looks back to. Exodus. Three. Verse 14. When Moses came. Before the burning bush.

He heard a voice. Coming from that bush. Telling him. To remove his sandals. From off his feet. For the place. In which he was standing. Was holy ground. Because this was no.

[7 : 20] Ordinary bush. God was in the bush. Speaking to him. The God who spoke to Moses. Tell him to go to Pharaoh. To release the children of Israel. A God who gave Moses this name.

I am who I am. I am. Meaning. That this God. Whom we worship this evening. Is a God who is transcendent.

A God who is beyond. Human experience. Who is independent. Free from outside control. Autonomous. Self-governing. Self-governing. Self-governing. Self-governing. Self-governing. Of his creation.

And he is the. Never-changing one. Ever the same. Dependent upon no one. But we dependent upon him.

By the gospel. By the gospel of John. Jesus takes. The highest of names. And Jesus himself. Wears this name. He owns it.

- [8 : 20] Why does he own it? Because it's true of Christ. He is God in human flesh. Fully God. Fully man. And it is God.
- Who came into this world. To save. And to be. Our good shepherd. The good here. Means.
- He is the excellent one. He is the excellent one. He's perfect. He's superior. As we heard this morning. He is the superior. Shepherd.
- The one. Who is. Fully God. Fully man. Who would die. That infinite death. Upon Calvary's cross. And who alone.
- Was able. To save. His people. My friends. This. Is. The person. Of the Lord. Jesus Christ.
- [9 : 19] Now secondly. Let us look at the death of Christ. Because we go on. To read in verse 11. After he says. I am the good shepherd. He says this. I lay.
- Down. My life. For the sheep. Now he repeats that. In verse 15. I lay down. My life. For the sheep. Again. He says it in verse 17.
- I lay down. My life. For the sheep. And then in verse 18. He goes on. No one has taken it from me. But I lay it down. On my own initiative. Four times.
- Just in these few verses. In these few verses. Jesus says. That he lays down. His life. For the sheep. And what is important. For us to understand. Is.
- And I think. This is vitally important. For us. His life. Is not taken. From him. Jesus. Gave himself. Unto death. It was given.
- [10 : 16] His blood. Was not spilt. It was poured out. His death. Was not an accident. Jesus. Death. Was by divine. Appointment. And my friends.
- It was determined. Before. The foundation. Of this world. The circumstances. Of the cross. My friends.
- Were not. Out of control. It was this death. That Jesus foreknew. And it was predestined. Before. Time.
- Began. Now note. He laid down. His life. For. The. Sheep. See. What is the proposition there?
- For. And that's a very important word. Because it tells us. That he laid down his life. In the stead of his sheep. This is.
- [11 : 13] To me. Anyway. The language of substitution. Is it not? Jesus Christ died. In the place of. And for the benefit of those. Who are sinners.
- Not again. The object. It was. For. For. The sheep. You see. Jesus had a design. And that was.
- That design was entrusted to him. By the father. As he came into this world. As he laid down his life. For the sheep. Now. Someone might say.
- When they read. Say. John 3. 16. For God so loved the world. And misunderstand. What that word. World means. And some people might.
- And they have. Consulated that. Jesus came into the world. To die for all of Adam's race. But that's not. What we have in the scriptures. That is a faulty.
- [12 : 11] Interpretation. Of the world. Of the word world. Because that word world. Is used different times. Ten times. In this particular.
- Gospel of John. That is not the case. He didn't die. For the whole world. He died. For. His. Sheep. Now that raises a question. Doesn't it? Who. Are. His sheep. Well in verse 3. Let us read verse 3.

To him. The doorkeeper opens. And the sheep. Hear his voice. Referring to the good shepherd's voice. This is the voice. Of Christ himself. They have ears to hear.

In other words. The effectual call. Of the good shepherd. He calls out. His own sheep. And he does that individually. The sheep.

[13 : 06] Hear his voice. And he calls his own sheep. By name. I've often wondered. When I've been to France. As a wee boy. How I could see.

You know. People had their own sheep. And how they were able to. Know their own sheep. But Jesus knows. Every single one of them. And he calls them out.

Individually. One by one. At a time. Those. Whom the father. Gave. To him. In eternity. Past. In electing love.

He calls them. Out by name. And it's for these. That Christ. Has died. And for no one else.

Now we continue. To read in verse 4. When he was. Brought out. When he was brought out. On his own. He goes before them. And.

[14 : 04] The sheep. Follow them. Why? Because the sheep. Know. His voice. And those of us. Who know. The pattern.

In the. New Testament. That that was the case. The shepherds. Would lead their sheep. And the sheep. Would follow them. In verse 5. We see. That a sheep. Will not follow a stranger.

They'll flee. From a stranger. Because they are. False shepherds. False prophets. In verse 9.

These are the ones. Who are saved. If anyone enters. By me. He will be saved. And will go in. And out. And find pasture. In verse 10. They are the ones.

Who will have life. And they are the ones. Who will have it. More abundantly. And these are the ones. For whom Christ died. You see. Not one drop.

[14 : 58] Of Christ's blood. Was shed in vain. There is no defeat. In the cross. All. For whom. Christ died.

Will be saved. He has saved them. He has secured them. He has bought them. On the cross. And he has received. Payment.

In full. He did not buy. The entire world. Because if he did. He has been short changed. No. He died.

For those. Whom the father. Appreciated. For those. Whom the father. Forgave. The number of people. Whom the father. Declares.

To be perfectly righteous. Who are justified. And declared. By the father. To be just. In John 15. 13. We read. Greater love. Has no man. Than this.

[15 : 57] That some. Will lay down. His life. For his friends. In total. Distinction. From his enemies. Matthew 1. 21. This is said of Jesus.

That you shall call. His name Jesus. For he shall save. His people. From their sins. Jesus. Loves the church. As Ephesians 5.

Reminds us. He loves the church. And gave himself. For her. Who. Is. His bride. Christ. Now third.

Notice. The imposters. Of Christ. Those. Who are. The very. Opposite. Of the good shepherd. There is much. For. For.

For us. To learn. In these. In these verses. Verse 12. He who is. High at hand. And he is. Referring them. Of course. To religious leaders. Who are. Or spiritual leaders.

[16 : 53] Who are. Nearly. Doing a job. Really. Doing a job. They are getting paid. For doing a job. A hired hand. Not a shepherd.

Who owns the sheep. But a hired hand. Who does not have. A vested interest. In the sheep. And he goes on. To see. When he sees. The wolf coming. They can see.

The encroaching danger. And they flee. And leave the sheep. To be scattered. They want to protect. Themselves. Rather than the sheep. The Lord Jesus.

Is the very antithesis. Of this. The very opposite. Of this. He is the owner. Of the sheep. For the father. By sovereign election. In eternity past.

Gave them to his son. And they would jointly. Hold together. And we will see that. More clearly in a moment. The two of them. Hold together.

[17 : 50] The elect. Of God. Jesus. Is the owner. Of the sheep. Because he has bought them. They are his purchase. And he purchased them.

With his own blood. And his sheep. Now. Belong. To him. And if you are a Christian. Here tonight. That's who you belong to.

He owns us. By sovereign election. And he owns us. By definite. Atonement. I don't use the word. Limited atonement.

Because in the language. Of the day. That makes it tiny. And smaller. But by definite. We are not our own. But we are bought. With a price.

No believer. Here today. Owns his own life. We are blood bought. Purchased. At a price. And that price.

[18 : 43] Was not paid. To the devil. That price. Was paid. To the father. Because it was his law. That was broken. The good shepherd. Laid down. His life. For the sheep.

We now spend our lives. Following him. Remaining. As his followers. Turning our backs. For the things of the world. Because they are.

This is no longer. What we love. There was a day. When the world. We loved. But now. We hate it. And we love. The things. That we once. Hated. Hated. We follow.

Jesus Christ. Who leads us. As Psalm 23. Which we sang. Tells us. Into green pastures. And by the still waters. Notice it's still waters.

Because the sheep. Cannot drink. From full fast flowing water. Fourthly. I want you to note. The love of Christ. In verse 14. Jesus reaffirms.

[19 : 40] The statement. He made. In verse 11. For the second time. He states. I am. The good shepherd. Of the seven. I am's.

In John's gospel. This is the only. I am. That is repeated. Of the seven. It is repeated. For emphasis. I emphasis. And to underscore.

In our hearts. That he alone. And no one else. Is the good shepherd. I and I alone. And note. What he goes on to say. In verse 14.

And I know my own. Notice. It doesn't say. I know about my own. No. He says. I know my own.

Because Jesus knows everything about us. Even the very hairs. Of your head are numbered. The sparrow cannot fall. Without Jesus knowing about it.

[20 : 36] Jesus has never learned anything. And the reason. Is. Is. That he has never learned anything. Is because. He and the father. Have foreordained.

What. So. Ever. Comes to pass. What would he ever learn. When he says. I have known my own. Or if.

I would read. I love my own. And I have chosen my own. These words were first used in Genesis 4. But I want to quote one of the commentators.

When he said this. Adam. Knew his wife. And she conceived. And gave birth to a son. That means. That Adam. Had the most intimate.

Personal love relationship. With his wife Eve. And the result. Of this personal knowledge. In a way. He knows no other. Aspect of God's creation.

[21 : 31] The result was. The conception. And the birth. Of a son. I know my own. That is the way. The word. That is the way this word is used.

And is also used later. In Matthew 7. 21. Not everyone who says. Lord Lord. Will enter the kingdom of heaven. But the one who does the will.

Of my father in heaven. Did he. Did we not prophesy. In your name. Do many. Do. Did we not do many. Mighty works. In your name. Then I will declare to them.

That I never knew. To depart from me. You workers of. Lawlessness. I never had a personal. Saving. Love relationship. With you. Yes. I know all about you.

But the book shall be opened. On that last day. But I. Never knew you. That the commentator says. Is the way the word is used.

[22 : 25] In verse 14. I. Know. My. Own. I love. My own. I have chosen. My own. And Jesus. Knows his sheep. In the way he does.

Don't know those. Who are not his sheep. I remember. One scene. My own. Three girls. With a group. Of other children. And this is the best way.

I can illustrate that. From my own experience. Of course. I love my three girls. And I love them. More than any. Of the other children. That were there. Because they're my girls.

And I would do anything. For them. I would die for them. And that I believe. Is the meaning of this verse. For the believer. It surpasses.

The general love. That he has. For mankind. Jacob. Have I loved. Esau. I hated. And here is the meaning.

[23 : 21] Of foreknowledge. Which has nothing to do. With foresight. God has never learned. Anything. What would God look. Down the tunnel of time.

And not know. He knows everything. The word foreknowledge means. The ones God previously loved. Those who he chose to live.

With a particular love. That is what he's saying here. In verse 14. This love. Is what drove. The savior.

To the cross. He went to the cross. Because of that great love. He had for his children. The special love. He has for his sheep. My sheep know me.

And it's a reciprocal relationship. At an appointed time. Because you know. If you're a Christian here tonight. At an appointed time.

[24 : 17] Christ came into your life. And you came to know. The Lord Jesus Christ. And this love relationship. It's an extraordinary love.

And we are loved. By the Lord Jesus. And by the father. And we've been loved. From eternity past.

The son was in the bosom of the father. This is my beloved son. In whom I am well pleased. And he knows us. In the same way. That he loved his son.

And as we look. At the way he underscores this fact. He does it by repetition. And that should be so encouraging to us. As if he's saying.

Verily, verily. Or truly, truly. I have laid down my life. For the sheep.

- [25 : 20] My friends. That. To me. Is the special love. That drove Christ. In obedience to the father. And that would secure.
- Our salvation. Fifthly. Finally. Note. Now the sovereignty of Christ. As we come to verse 16.
- Jesus now speaks of the efficacy. Of his death. Here we have cause. And effect. That there will be a necessary effect.
- The cause of death. He had to lay down his life for his sheep. And there will be a guaranteed effect. That will transpire. As a result.
- Of this specific death. For his sheep. He said. I have other sheep. Now this speaks. I believe. Of the elect Gentiles.
- [26 : 20] Who were. Outside the fold of Israel. I have those who are not of this fold. Chapter 1 reminds us. Who are not of this fold.
- The dead religion of Israel. I must bring them also. Because they are my elect sheep. Now note.
- This. And this is important. They will hear his voice. It's as if he's saying. I must.
- I must. I must. They will. I must. Bring them. And they will come. When they hear my voice. And they will become.
- My flock. With. One shepherd. My friends. Surely this. Reminds us of the sovereignty. Of Christ.
- [27 : 17] And of the sovereignty. Of his death. He died on the cross. And he will bring to himself. Every single person. For whom he died. There will be.
- No empty chairs. In heaven. Every single one. Of the elect. Who the father gave. To the son. Will be there. Spurgeon said.
- In one of his lectures. To his students. I love God's. Shalls. I love God's. Wills. A man may say. He will. Or a man may say.
- He shall. But often. Does man break his promise. But never with God. God. His shalls. Are amen. In Christ Jesus.
- As are his wills. The Lord says. They will come. Perhaps the devil says. They won't come. There might be some. Here tonight. Who are saying.
- [28 : 14] I won't come. That God is saying. You shall come. There are perhaps many. Who will be laughing. And saying. That.
- Perhaps laughing at salvation. And the whole concept. Of salvation. Who mock Christ. Who mock the gospel. And to say. I won't come. Come. Well.
- This is what God says. You shall come. You may be saying. Can God make me become a Christian.
- I tell you. Yes. For in he rests. The power. Of the gospel. My friends.
- Let me tell you. That. The gospel. Doesn't. Ask you. For you. Consents. It. Gets it. That's the truth.
- [29 : 10] Of the gospel. That's the power. Of the gospel. No. No. I urge you. Not to make a pillow. Of his electing love.
- Because we have no idea. Who is in his elect. He does. He does not say. Will you. He makes you.
- As the bible says. Willing. In the day. Of his power. You shall see his seed. He shall prolong his death. Days.

And the power. Of the Lord. Shall prosper. In his hands. And my friends. Nothing. Can stop. That power. My friends.

That is exactly. What Jesus. Is saying. In verse 16. They. Will. Hear. His voice.

[30 : 08] There's no. There's no. If so but. There's no. Shouts. There is a will there. This is not. A defeated shepherd. You look at.

In verse 17. Where again. We see. The sovereignty. Of Christ. For this reason. The father. Loves me. Because. I laid down. My life. For the sheep.

He sovereignly. Laid down. His life. And he. Sovereignly. Took it. Back up again. And my friend.

Let me tell you this. All three persons. Of the Godhead. Were involved. In the resurrection. Of our Lord. As Savior. Jesus Christ.

It was Christ himself. Who came out of that tomb. And he rose. And. Was.

[31 : 05] A victorious. Savior. To be the good shepherd. Of his flock. Verse 18. No one.

Takes it from me. Not Pilate. Not Herod. Not the Roman soldiers. Not the Jewish leaders. No one. No one. This is his sovereignty.

He was delivered. Over by the will of God. And he gave himself. And he laid down. His life. No.

I lay my life down. On my own initiative. The time was three o'clock. In the afternoon. On that good Friday.

Into his hands. He declares. I commit my spirit. And then that great cry. Of victory. It is finished. I have authority.

[32 : 11] To lay it down. And I have authority. To take it up. Again. You see. Christ. Was in total command.

Of the cross. In fact. You could say. The cross. Was his throne. Upon which. Sovereign grace.

Was reigning. As Jesus. Interceded. On our behalf. With the father. For those. Whom he died for.

And they. Will never perish. At the end. Of verse 18. This command. I received. From my father. Jesus received. This assignment. From the father. In eternity past.

When the father. Chose his elect. And he gave them. To his son. To be what? To be. His chosen. Bride. You see.

[33 : 07] Who the church are? They are. The bride. Of Christ. Christ. And that's. Who he died for. And for no one else. As Martin Lloyd-Jones says.

In his. Very helpful book. The father. Then commanded. The son. To come into his world. And to purchase. His bride. And pay the price. For her. Why?

So that she may be. Holy. And blameless. And. And in perfect obedience. To the father. Jesus laid down his life.

For those. Whom. Were given to him. You see. There was perfect unity. Within the Godhead. And those.

Whom the father chose. Are those. For whom the son died. And those. Whom the spirit. Calls out. In the world. It is the spirit.

[34 : 08] Who brings life. To our dead souls. In the world. My friends.

To have any. Other theological position. Is inconsistent. And what that does. It fractures. The unity of the Trinity.

And sadly. We see. That fact. In another doctrine. That's opposing. That's opposed to Calvin. That of Arminianism.

And that's a fair. That's fairly serious. For me. The Arminian position. Is forced to say. That the savior. Saves one group.

And that the son. As the father. Is looking down. At Tadal. And he's there. Saving believers. And the son. He will die.

[35 : 08] For everyone. You might ask. For those. Who are willing. To come to him. I remember once. In a fellowship. In Germany. Being this. This young. This young woman.

Who was the wife. Of one of her soldiers. Who had been converted. But who had been badly taught. And her perception. For her. Was that she had reached out. And lay hold of Christ. And she was in a desperate.

Safe this evening. As we fellowship. And she said. I've let go of Christ. And I'm spiraling. Into a lost eternity. This was her position. Because. Of her understanding.

Of this great truth. That is presented to us. Before us. Of this great doctrine. Of definite atonement. Only.

With. An understanding. Of definite atonement. Do we see. The perfect unity. And purpose. In the Godhead.

[36 : 09] Now the time has gone. And I want to. Just. Mention one or two things. In verse 30. Where we read.

These words. I. And the father. Are one. Now. This word. One here. Is not.

In the masculine. One person. That would be. Heresy. One God. We believe. Three persons. You see.

This one. Is in the neuter. Means. I. I. And the father. Are one. Of one. Saving purpose.

Of one mission. Of one goal. Of one objection. We are one in essence. We are one in attributes. We are one in eternal purpose. And we are one in decree.

[37 : 08] That's what this means. In verse 28. He says. He holds the sheep in his hands. Not one of them shall perish. In verse 29. And the father holds them.

In his hand. And none will perish. Can you see the double security. That is there. For God's children. And. We are sealed. By the third person.

Of the glorious trinity. The Holy Spirit. And there we see the unity. Within the Godhead. Between father. Son. And Holy Spirit. And what unity there is.

Between father and son. That necessitates. The perfect economy. And equity. Of definite atonement. This definite atonement.

Of the Lord. Jesus Christ. Who did he die for? He died for his bride. The church. And for no one else.

[38 : 05] My friends. It is important for us. To grapple with these truths. So that we will be strong. In our faith. Because we are living in days. Where these are doctrines.

That are under attack. And unless we are strong. We will soon be taken down. Because we have a strong enemy. The devil. Who would desire.

To create havoc. In the church of Christ. And when we lose. These central doctrines. Of our faith. We are in bad shape. And I hope.

That this has given you. A desire. To know more. Of these great doctrines. That are there for us. To learn of. In scripture. So that our faith.

Would be strong. Our love. Would be deepened. Our hope. Would be realized. May the Lord bless. These thoughts to us. For Christ's sake. Let us close in prayer.