



Metro Calvary – Roseville CA  
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# The Gospel of John

## The Good Shepherd part 3

### John 10

#### Related Topics:

Jesus has been speaking to the religious leaders of Israel — He is using images and terms that they all would understand — to communicate the TRUTH about who He is, who they are in relationship to the people of Israel. The imagery is that of the shepherd and sheep.

The *SHEPHERD* and the *SHEEPFOLD* (v.1)

The *DOOR and a GATE KEEPER* (v.1-3)

Two other *DOORS* (v.7; 9)

The *SHEEP*

Different *FOLDS* (v.16) and a single *FLOCK* (v.16).

Those whom Jesus labels as *THIEVES and ROBBERS* (v.1; 8; 10), and *WOLVES* (v.12) and *HIRELINGS* (v.12).

**Last week we worked our way through verses 9-10**

**<sup>9</sup>I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. <sup>10</sup>The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.**

This was **the third time** Jesus has used the image of *the door*. **The first** use of the image had to do with the privilege of access to the sheepfold. **The second** is Jesus Himself being the way OUT of the mixed sheepfold of Israel. Here Jesus is **THE DOOR** — *the DOOR* of SALVATION — the sole means by which the sheep may enter and be saved from destruction and be led into abundance.

**The words *I AM* brought us back** to the voice of the burning bush in Exodus saying to Moses — *I AM*. Now that **same voice** is saying *I AM the door*.

We noted the EXCLUSIVENESS of this statement — It doesn't say — *I'm one of many doors*. Jesus says — *I AM, to the exclusion of all others, the one and only door*.

But we saw how INCLUSIVE the invitation is to enter that ONE door — *If anyone enters — if any man come to me — whosoever believes*.

We spent time looking at the words — *he will be saved* — “*delivered safe and sound*.”

We saw how that the man or woman who enters by Jesus is Saved FROM and saved TO. As the Door, Jesus delivers sinners **from** bondage and **leads them into freedom**. As the Door, Jesus delivers sinners **from** lies and **leads them into truth**.

As the Door, Jesus delivers sinners **from** death and **leads them into life**. Jesus died on the cross, not only to bring us to God — but He died that we might *have life and have it abundantly*.

**WE PICK THIS MORNING IN VERSE 11**

**<sup>11</sup>I am the good shepherd.**

WOW — In this one short sentence Jesus once again identifies Himself with voice of the burning bush — where God tells Moses that His name is *I AM*. He also identifies Himself as *yehôvâh râ'âh* of **Psalm 23** — *The Lord is my shepherd*.

Look at what we are told about Jesus — the Good Shepherd.

## **The good shepherd lays down his life for the sheep.**

This was a mind-blowing concept. All they ever understood was that the sheep died for the shepherd. Jesus is not only saying that **He is** THE Good Shepherd — but that the Good **Shepherd** was going to die for the sheep! **Five times** Jesus clearly affirmed the sacrificial nature of His death ([John 10:11; 15; 17-18](#)).

**THINK ABOUT IT** — Jesus is the only shepherd that became a sheep — born into the sheepfold of Israel — and then He went like a lamb to the slaughter. Not by ACCIDENT — but willingly laying down His life for us as the fulfillment of the divine plan of redemption!

*[Rev 13:8 KJV](#) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Immediately following the first sin of man in [Genesis 3](#), God promised the coming of this lamb who would destroy the works of the devil. Then in [Genesis 12](#) we find God appearing to a man named Abram in the Ur of the Chaldees, and promised to make a nation from him and that through his descendants every people on earth would be blessed. That nation came to be known as Israel — the sheepfold of the first verses of [John 10](#). From that sheepfold would come Jesus *the Good Shepherd*

*[Matthew 2:3-6](#) <sup>3</sup>When Herod the king heard this, he was troubled, and all Jerusalem with him; <sup>4</sup>and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup>They told him, “In Bethlehem of Judea, for so it is written by the prophet ([Micah 5;2](#)): <sup>6</sup> “ ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler **who will shepherd** my people Israel.’ ”*

Throughout the Old Testament history of Israel, God raised up, and spoke through, men who kept making specific promises about how the Good Shepherd would come into the world and **lay down His life** for the sheep.

*[Isaiah 52:13-53:12](#) Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. <sup>14</sup>As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind— <sup>15</sup>so shall he sprinkle many nations; kings shall shut their mouths because of him; for that which has not been told them they see, and that which they have not heard they understand.... [53:3](#) He was*

*despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. <sup>7</sup>He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. <sup>8</sup>By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? <sup>9</sup>And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. <sup>10</sup>Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. <sup>11</sup>....by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup>Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.*

**So the death of the *Good shepherd* for His sheep had its origins in eternity past.** But there came a moment in history when the *Good Shepherd* entered human history

*Galatians 4:4-6* But when the fullness of time had come, God sent forth his Son, born of woman..... <sup>5</sup>**to redeem** those who were under the law, so that we might receive adoption as sons.

HE CAME TO DIE! The *Good Shepherd* did not die a tragic victim of circumstances beyond His control. When Jesus told His followers for the very first time that He would die and three days later rise from the grave — Peter said — *No matter what it takes, we can't let that happen to you.* Jesus would not be deterred. On numerous occasions the enemies of Jesus wanted to lay hold of Jesus to kill Him, but they couldn't because *His hour had not yet come.* Despite being rejected by the nation of Israel, Jesus set His face like a flint to go to Jerusalem. In the Garden of Gethsemane Jesus sought the Father with *strong crying and tears (Hebrews 5:7)* — He *sweat great drops of blood* — to see if there was any other

way for the sheep to be saved. But Jesus submitted to the will of the Father and said that He would *drink the cup* of God's wrath that we should have to endure. There in Gethsemene, Peter used his sword to protect Jesus and prevent the arrest of Jesus. Jesus told Peter — "*put away your sword, do you think I cannot ask My Father, and He would at once put at my disposal more than 12 legions of angels?*" Then Pilate tried to intimidate Jesus — saying that he had the power of life and death — that he could release Him or crucify Him. He told Pilate "*you would have no authority over Me, unless it had been given you from above.*"

**THIS IS ABSOLUTELY HUGE FOR US TO KNOW ABOUT THE GOOD SHEPHERD** — Jesus, the Good Shepherd is determined, unswerving, unfailing, and unstoppable in His love for His sheep!

**<sup>12</sup>He who 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. <sup>13</sup>He flees because he is a hired hand and cares nothing for the sheep.**

**Jesus sets** the determined, unswerving, unfailing, unstoppable love of the Good Shepherd **in contrast** with the *hired hand — the hireling*. Jesus says that the guy getting paid by the hour doesn't have any vested interest in the sheep. He might love the theory and skills involved in animal husbandry — He might love working outdoors — He might love watching stars in the night skies out in the fields — but he **doesn't love the sheep** enough to fight wolves. For that guy, shepherding is not about sheep, shepherding is all about him! The sheep are merely his ticket to self-gratification. When wolf-fighting starts is when that guys shepherding career ends.

**QUOTE:** *A handbook on the Gospel of John — cares nothing for the sheep must be translated in some languages "has no love for the sheep." More is intended than mere failure to provide for the sheep. The meaning may be expressed in some languages as "he is not concerned for the sheep" or "the sheep make no difference to him"*

*(Newman, B. M., & Nida, E. A. (1993). A handbook on the Gospel of John. Helps for translators; UBS handbook series (321–350). New York: United Bible Societies.)*

**The real shepherd** may or may not love any or all of that stuff — but he lays down his life for the sheep because He **OWNS them** and **LOVES them**.

**This is so relevant** to the care and feeding of the flock of God. There are those who love theology — love to study the Bible — love the process of preparation. There are those who might love the tasks involved in the care and feeding of the sheep. For them — church, the flock of God, is their ticket to self-gratification. **But when it comes to** self-sacrifice and fighting wolves, wrestling against principalities and powers — their shepherding career is finished. I would encourage you to revisit our study through **1 Thessalonians** to get a look into the care that Paul had for the flock of God.

**REMEMBER** — Ministry is RELATIONAL — it is all about **nearness to the heart** of *the Good shepherd*.

*Matthew 9:36* When he saw the crowds, he had **compassion** for them, because they were harassed and helpless, like sheep without a shepherd.

Paul's care for men and women was byproduct of his relationship with *the Good shepherd*.

*Philippians 1:8* For God is my witness, how I yearn for you all with the **affection** of Christ Jesus.

The word **compassion** in **Matthew 9:36** and **affection** in **Philippians 1** are forms of the same Greek word. Paul was ministering from the heart of Jesus.

**the wolf snatches them and scatters them.**

Here's the picture — “*the wolf pounces upon one of the sheep and scatters the rest.*” The big point here is the goal of the adversary — to remove us from the one who cares for us!

**<sup>14</sup>I am the good shepherd. I know my own and my own know me,  
<sup>15</sup>just as the Father knows me and I know the Father;**

*I am the good shepherd* — I believe that Jesus repeats this great **I AM** declaration because it creates a radical juxtaposition of **character** and **nature**. The nature of the Good Shepherd is seen in even greater light against the nature of the hireling. The word translated “**good**” means “intrinsically good, beautiful, fair.” It describes that which is the ideal, the model that others should desire to be like. Our Lord's goodness was inherent in His nature. To call Him “good” is the same as calling Him “God.”

*Mark 10:17-18* And as he was setting out on his journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” <sup>18</sup>And Jesus said to him, “Why do you call me good? No one is good except God alone.

*I know my own and my own know me,* <sup>15</sup>*just as the Father knows me and I know the Father* — The meaning is not “knowing about,” but personal knowledge, based upon acquaintance and familiarity. It speaks of an intimate relationship between God and His people. The very essence of eternal life is personal relationship with God

*John 17:3* And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

Again — the imagery was clear to his listeners. The shepherd that these men were so familiar with — knew his sheep personally.

**TO BEGIN WITH** — Jesus knows our names (see John 10:3 ). He knew Simon (John 1:42) and even gave him a new name — Peter. He called Zaccheus (think Danny Divito) by name (Luke 19:5). Remember how after His crucifixion — Mary Magdalene was crushed and distraught because the tomb of Jesus was empty — and when Jesus spoke Mary’s name in the garden, she recognized her Shepherd (John 20:16). It is so awesome to know that Jesus knows each of His sheep by name.

**THERE IS EVEN MORE** — While all sheep are alike in their essential nature (no sense of direction / defenseless / prone to wander / timid, yet stubborn) —each sheep has its own distinctive characteristics and personalities — and the loving shepherd recognized these traits. One sheep may be afraid of high places, another of dark shadows. A faithful shepherd will consider these special needs as he tends the flock.

**HERE’S THE PICTURE** — There is NOTHING about YOU that He doesn’t know.

*Psalm 139:1-18* O Lord, you have searched me and known me! <sup>2</sup> You know when I sit down and when I rise up; you discern my thoughts from afar. <sup>3</sup> You search out my path and my lying down and are acquainted with all my ways. <sup>4</sup> Even before a word is on my tongue, behold, O Lord, you know it altogether. <sup>5</sup> You hem me in, behind and before, and lay your hand upon me. <sup>6</sup> Such knowledge is too wonderful for me; it is high; I cannot attain it.

**He knows our PAST** — with its bitter failures. **He knows our PRESENT** —with its unrealized longings. When it says He knows when we stand up and when we sit down — that is what is a figure of speech that infers the totality of our action — It encompasses everything that we do between standing up and sitting down! It includes our motives which can be so often misunderstood. He understands our anxieties and hopes and fears that flavor and taint our actions.

**HUGE** — To be known so perfectly, so completely, means that we don't need to hide behind or project an image of ourselves that is unreal. It means we don't have to give convoluted explanations of our actions because He cannot be surprised by anything we might say or do!

Have you ever noticed how different the 12 Apostles were from one another? Peter was impulsive and outspoken, while Thomas was hesitant and doubting. Andrew was a “people person” who was always bringing somebody to Jesus, while Judas wanted to “use” people in order to get their money for himself. Jesus knew each of the men personally, and He knew exactly how to deal with them.

**Because He knows EVERY UNIQUE DETAIL ABOUT YOU** — **He knows how to best minister to YOU.** There is no *one-size-fits-all* approach to caring for His sheep. His dealings with you are not going to look exactly like the way He deals with me.

**BECAUSE HE KNOWS OUR UNIQUE NATURES** — He also knows our needs. Often, *we* do not even know our own needs!

**HUGE** — **As the shepherd cares for the sheep, the sheep get to know their shepherd better.** They get to know Him better by listening to His voice (the Word) and experiencing His daily care. As the sheep follow the Shepherd, they learn to love and to trust Him. He loves “His own” (John 13:1) — and He shows that love in the way He cares for them.

*2 Peter 3:18 Grow in grace and in the knowledge of our Lord and Savior.*

*Matthew 11:29 ....Learn of Me.*

**and I lay down my life for the sheep. <sup>16</sup>And I have other sheep that 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.**

Here we see the SEEKING LOVE of the shepherd.

**<sup>17</sup>For this reason the Father loves me, because I lay down my life that I may take it up again.**

**QUOTE: D.A. Carson** — *the love of the Father for the Son is eternally linked with the unqualified obedience of the Son to the Father, his utter dependence upon him, culminating in this greatest act of obedience now just before him: willingness to bear the shame and ignominy of Golgotha, the isolation and rejection of death, the sin and curse reserved for the Lamb of God.*

*I lay down my life that I may take it up again.* — Jesus lays down his life *in order* to take it up again. Jesus' sacrificial death was not an end in itself. His resurrection was not an afterthought. His death was with the resurrection in view. He died **in order to rise** — and **by his rising** proceed toward his ultimate glorification (12:23; 17:5) and the pouring out of the Spirit (7:37–39) so that others, too, might live.

**<sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”**

JESUS REPEATS HIMSELF FOR EMPHASIS — The death of Jesus is neither sacrificial nor redemptive in nature if it is nothing more than an accident or tragedy perpetrated by misguided men. What makes it redemptive is that the Triune God planned it from eternity past. What makes it sacrificial is that Jesus willingly laid down His life in loving obedience to the Father.

*Hebrews 12:2 looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame,*

He loved us. He had taken us to be his own. He had set his heart upon us. And when the question arose of delivering us from peril, He never hesitated to lay down his life. It was his own act and deed — *I lay it down of my own accord*