

"I am the GOOD Shepherd"

John 10:11-30
2-23-2025

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What does the Good Shepherd do for His sheep?



I. ***The Good Shepherd*** **<u>Sacrificed His life</u> to save His sheep (v.11-13)**

II. ***The Good Shepherd*** **<u>Personally Knows</u> each of His sheep (v.14-15)**

III. ***The Good Shepherd*** **<u>Gathers & Unites</u> His sheep into one fold (v.16-18)**

IV. ***The Good Shepherd*** **<u>Speaks</u> to His Sheep and <u>Leads</u> them through life (v.26-27)**

V. ***The Good Shepherd*** **<u>Eternally Holds</u> His sheep and <u>Keeps them Secure</u> (v.28-30)**



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Introduction:

John 10:11 is another one of the great “I AM” statements of Jesus Christ.

To the thirsty, Jesus is the Living Water.

To the hungry, Jesus is the Bread of Life.

To those in darkness, Jesus is the Light of the world.

To those on the wrong path, Jesus is the way, the truth, and the life.

To those who are disconnected from life, Jesus is the true vine.

To those who are misguided, Jesus is the Door.

And now to those who are His sheep, Jesus is the good Shepherd.

v. 11
Note: In the original, there is a repetition of the article. Lit. “I am the Shepherd, the good one.”

Jesus is not a good shepherd, as if there were others and He was one among many, but He is the one and only Good Shepherd.

As was stated in the previous lesson, the reason why Jesus uses the “sheep” motif as an illustration of His relationship to His children is because there are many similarities between sheep and people.

--Sheep, like people, are dumb and will wander (if left to themselves)

Isaiah 53:6
All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

--Sheep, like people, are dirty and need the cleansing that comes from the shepherd
--Sheep, like people, are dependent (and require the shepherd to led, feed, and stay with them)

Psalm 23:1-3 A Psalm of David.
The Lord is my shepherd; I shall not want. [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters. [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

--Sheep, like people, are vulnerable and need the shepherd to protect them

Psalm 23:4
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(Sheep, like people, if abandoned would be lost, ravaged and devoured by wolves, and die)

"Keep in mind the Jewish shepherds did not tend the sheep in order to slaughter them, unless they were used for sacrifice. Shepherds tended them that the sheep might give wool, milk, and lambs." (Wiersbe, p. 330).

Elsewhere in Scripture Jesus is called the <u>great</u> Shepherd (who arose from the dead to care for His sheep – Heb. 13:20-21) and the <u>chief</u> Shepherd who will come again for His sheep (1 Pet. 5:4). (Ryrie note)

Today, we will see Jesus as "the good Shepherd." For Him to be good, He must be God; for He Himself stated that "there is none good but one, that is God" (Mt. 19:17). He, being God, and not depraved and sinful, is truly good. But how good is He?

By calling Himself the good Shepherd, Jesus is really calling Himself the fulfillment of Ezekiel 34, where God contrasts Himself (34:11-16) with the false shepherds of Israel (34:1-10).

"Goodness <u>is</u> as goodness <u>does</u>." What does Christ do for His sheep that makes Him so good?

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What does the Good Shepherd do for His sheep?

I. *The Good Shepherd* <u>Sacrificed His life</u> to save His sheep (v.11-13)

v. 11
"<u>Giveth</u> his life" – To "give" speaks of a voluntary willingness to hand over His precious life for the salvation of the sheep (see v. 18). His life was not taken, it was given (as part of the Father's plan and purpose – v. 17).

"<u>For</u> the sheep" – The use of *huper* (in behalf of, instead of) – the usual preposition for <u>substitution</u> (Robertson, p. 178).

Jesus' death was <u>not</u> for the purpose of providing an "example" for the sheep, but to rescue the sheep.

David, who in many ways was a good shepherd, risked his life and rescued one of his father's sheep (1 Sam. 17:34-37).

"For the sheep" – Ultimately, in the final analysis, Christ's sacrifice was made specifically for those who would believe His gospel and become His sheep. Only believers will benefit in His death.

While it is true that He is an infinite God, who gave an infinite sacrifice, to pay an infinite price, whose death is <u>sufficient for all</u>, His death is only efficient to those who believe the Gospel and would become His sheep.

Scripture indicates that Christ's atonement was broad in its provision: He shed His blood even for those who will perish (2 Pet. 2:1). He is the propitiation for the sins of the world (1 Jn. 2:2).

As Hebrews 2:9 clearly states, Christ tasted death for "every man."

In His omniscient mind's eye, it was for His beloved sheep that He ultimately went to Calvary. His atonement will only benefit His sheep. The Bible does not teach universalism (that all men will be saved), but that only Christ's sheep will be saved.

Christ's death was not limited in its provision but it is limited in its application. It is sufficient for all, but only efficient to His elect sheep.

1 Tim. 4:10
For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

v. 12
"The hireling here is not necessarily the thief and robber of vv 1 and 8. He may conceivably be a nominal shepherd (pastor) of the flock who serves only for the money, a sin against which Peter warned the shepherds of the flock – "not for shameful gain" - 1 Peter 5:2 ." (Robertson, p. 179).

A hireling does not have a heart for the sheep. He just puts in his time (three years – Is. 16:14), just eight hours a day for pay.

A hireling (who does not own the sheep but is paid to take care of them) does not have the love and concern for the sheep that the shepherd does. Therefore when he senses danger coming (the wolf – Satan and his forces), he flees to save his own skin.

II. *The Good Shepherd* Personally Knows each of His sheep (v.14-15)

v. 14
To **"know"** means much more than intellectual awareness. It speaks of an intimate relationship between God and His people (Jn. 17:3).

He knows His sheep by name (10:3), by nature (recognizes our traits and needs) and by needs" (Wiersbe, p. 330 - 331).

Jesus' personal knowledge of His sheep is reiterated in verse 27, where He says, "I know them."

To think that Jesus takes interest in us! We are not just a number to Him.

--Jesus knows those who belong to Him
("I...know my sheep)

A shepherd does not tend sheep that don't belong to Him, and Christ is not the shepherd of those people who do not belong to Him (SEE: Jn. 10:26).

--Jesus knows those who know Him
Proof that you know Him:

1) You will hear His voice (v. 27a) (He speaks via the Bible)

2) You will follow Him (v. 27b) (you will do His will)

v. 15
The point of verse 15 is this: Just as Jesus personally knew the Father and the Father knew Him, so in like knowledge, He knows His sheep.

III. *The Good Shepherd* Gathers & Unites His sheep into one fold (v.16-18)

v. 16
"Other sheep" – Gentiles who would believe.

"Which are not of this fold" – Prior to salvation we are not part of Christ's sheepfold. We enter in by faith in the shepherd.

"One fold" – Both Jew and Gentile become one big family of sheep.

Ephes. 2:16
And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

There is diversity, yet unity, in the Body of Christ.

"One fold" – There are not different categories of people in Heaven (EX: Old Testament saints and Church-age saints all form one group of redeemed sheep).

Just as there is only one sheepfold, Paul taught that there is only "one body" of believers.

1 Cor. 12:13
For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Christ's sheepfold includes "God's people in all lands (not just Palestine) and all ages (not just the New Testament era)." (Robertson, p. 181).

Christ's one flock does not speak of a denomination (as the Roman Catholic Church falsely argues) but of a collection of all true believers, not matter which denomination of true Christianity they might attend.

IV. *The Good Shepherd* Speaks to His Sheep and Leads them through life (v.26-27)

v. 22
Perhaps three months of time lapse. It is now the middle of December (the time of the Feast of Lights or Hanukkah, when the Jews would remember the deliverance brought about by Judas Maccabeus [B.C. 164], who cleansed the Temple from the defilements of pagan worship by Antiochus Epiphanes [I Macc. 4:59]. (Robertson, p. 184).

John now picks up on the theme of Jesus' good Shepherd sermon (in v. 23ff).

Jesus did not have to "toot His own horn" (as typical "wanna-be" Messiah's would). His life and works and the testimony of others on His behalf would testify of His Messiahship.

Jesus not only told them with His words that He was the Messiah (5:17-47, 7:14, 10:10), but He also told them with His works (His miracles and kind deeds).

v. 27
"My sheep hear My voice" – He speaks to our hearts by means of His written word.

Note: His sheep only hear His voice, not the voice of a cultist or false prophet (v. 4-5, 8).

Implied by the words "**they follow Me"** is the fact that Jesus leads His sheep (as Psalm 23 states). We are not left to ourselves. He is with us always (Mt. 28:20).

Proverbs 3:5-6
Trust in the Lord with all thine heart; and lean not unto thine own understanding. [6] In all thy ways acknowledge him, and he shall direct thy paths.

V. *The Good Shepherd* Eternally Holds His sheep and Keeps them Secure (v.28-30)

v. 28
"I give" – Jesus is the giver of salvation.

"Give" – Salvation is a free gift, not earned or deserved.

"Eternal life" – Never ending; not temporary life but everlasting life (Jn. 3:16).

"Never perish" – A double negative in the Greek (*ou me*), meaning that is absolutely no way God's sheep will ever perish (or be destroyed by Satan's deception or by God's judgment).

No one can snatch a sheep away from the firm grip of Jesus.

His sheep are not only safe (**"they shall never perish"**), but they are also secure ("**in His hand"**).

"Any man" – lit. Anyone, including Satan, demons, or yourself. Not even you can take yourself out of Christ's hand.

Jesus is saying: "no wolf, no thief, no bandit, nor hireling, no demon, not event he devil can pluck the sheep out of My hand." (Robertson, p. 186).

"It is important to keep in mind that Jesus was talking about sheep – true believers and not counterfeits. The dog and the pig (two "unclean" animals) will go back into sin (2 Peter 2:20-22) (and thereby manifest their true nature)." (Wiersbe, p. 332).

"I and my Father are one" – Both the Father and Son are God (note reaction in v. 31) and as God both have the power to keep you saved.

We are "Kept by the power of God" (2 Peter 1:5).

So verses 29 and 30 are teaching a combined effort to keep the sheep secure.

If keeping our salvation depended on our works, we might lose it.

The Bible, however, declares that "salvation is of the Lord" (Jonah 2:9). It is a work originated by God the Father, wrought through Christ the Son, and applied by the Holy Spirit. The very definition of the word "salvation" argues for eternal security because it communicates a saving, rescuing, deliverance, and preservation from the bondage of Satan, sin, and sin's consequences (hell), and a permanent restoration and renewal unto God, making the believer a partaker of the infinite riches of God's grace.

The Apostle Paul gives a definite, clear description of how a sinner is saved by saying that salvation is "by grace through faith" (Eph. 2:8). Salvation is not "by faith through grace," which would place the emphasis upon man's faith; rather, it is **by grace**, placing the emphasis upon God and not man.

2. THE **BENEFITS** OF SALVATION PROVE ETERNAL SECURITY

If full salvation was not a present possession we might lose it.

The Bible declares that a believer has already been saved (past tense); and Heaven's possession (with its blessings) are already ours.

1. We have already been blessed with all spiritual blessings (Eph. 1:3)
2. We have already been accepted in the beloved (Eph. 1:6)
3. We presently possess redemption and forgiveness (Eph. 1:7)
4. We have already obtained an inheritance (Eph. 1:11)
5. We have already been sealed with the Holy Spirit (Eph. 1:13)
6. We have already been quickened (made alive) with Christ (Eph. 2:5)
7. We have already been raised up and seated together with Christ (Eph. 2:6)

(NOTE: V. 8 - "are ye saved" = Greek "you have been saved and still are" (perfect, passive participle)

The Bible declares that a believer has already been saved from the curse of the Law (Gal. 3:13), from wrath (I Th. 5:9), from death (see II Cor. 1:10), and from destruction (II Th. 1:9). A sinner who trusts in Christ becomes: a child of God (Jn. 1:12-13), regenerated (Tit. 3:5), a new creature (II Cor. 5:17), a heavenly citizen (Phil. 3:20), an heir to God's grace and inheritance (Rom. 5:2; Eph. 1:18), and complete in Christ (Col. 2:9-10).

It is by an act of the immutable God that a believing sinner is "declared righteous" (Rom. 3:21-26), sanctified (I Cor. 6:11), perfected forever (Heb. 10:14), delivered from the powers of darkness (Acts 26:18), and placed on the solid Rock (I Cor. 3:9-15).

Therefore, believers can know that they are: of God (I Jn. 5:19), have passed from death (I Jn. 3:14), are "in Him" (I Jn. 2:5), possess eternal life (I Jn. 5:11).

In the future, believers shall be: raised (I Th. 4:16), changed (I Cor. 15:52), caught up (I Th. 4:17), be like Him (I Jn. 3:2), be with Him (I Th. 4:17), and be satisfied (Ps. 17:15).

3. THE **GOD** OF SALVATION PROVES ETERNAL SECURITY.

If our salvation was not resting in the unchanging character of God, we might lose it.

a. The Bible describes God as a God of trustworthiness.
"He abideth faithful" (II Tim. 2:13); "He cannot lie" (Tit. 1:2); and "His Word is truth" (Jn. 17:17). Paul had confidence in the trustworthiness of God when he said to Timothy "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day" (II Tim. 1:12).

b. Secondly, the Bible describes God as a God of love.

1) God's love is unconditional (Rom. 5:8). Paul states that if Christ was willing to die for men though they were sinners, how much more will He keep them once He has saved them -- "much more then being now justified by His blood, we shall be saved from wrath through Him!" (Rom. 5:8-9)

2) God's love is undeserved. (I Jn.4:10)
A man having been saved for many years is no more worthy of God's saving grace (a manifestation of His love) than he was before salvation or at the time of salvation. Men are saved by unmerited grace and kept saved by unmerited grace! (Rom.4; Gal.3:2,3).

3) God's love is unending.
Paul in Romans 8:35, 38-39 states that absolutely nothing can separate one who is justified by God (Rom. 8:33) from "the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

c. Thirdly, the Bible describes God as a God of power or ability.

A believer is saved by the power of God and is sustained by that same power. God "is able to save them to the uttermost" (Heb. 7:25); He is able to keep a believer from falling, and to present him faultless before the presence of His glory (Jude 24). The word "eternal" in John 10:28 means "everlasting" and is found in either form in Jn. 3:15, 5:24; 6:27, 40; 12:49-50; 17:2-3). The Apostle Peter states that the Christian has "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time" (I pet. 1:4, 5).

d. Fourthly, the Bible declares that God is a God of justice.

God, being a just Judge, has been fully and exclusively propitiated (satisfied) by the atoning, substitutionary work of His Son Jesus Christ (Rom. 3:24, 25). The justice of God makes the perseverance of the saints a necessity, because God cannot punish sin twice. It is impossible that the punishment be paid for once by Christ (Heb. 8:28; I Pet. 3:18) and a second time by the ones who have at one time received a pardon. The sentence of justification is pronounced by God Himself and none can reverse it. "...It is God that justifieth. Who is he that condemneth?" (Ro. 8:34). Paul triumphantly declares that those who are justified will also be glorified (Rom. 8:30) and God's work will last forever (Ecc. 3:14; Phil. 1:6).

4. THE **GRACE** OF SALVATION PROVES ETERNAL SECURITY

If our salvation did not depend solely upon the grace of God, we might lose it.

The Bible teaches that eternal life is dependent totally upon the Life-giver. To make life dependent on the believer is to dishonor the Life-giver, and to make man his own preserver. Hence, works would play a part in man's salvation and would thus nullify grace (Rom. 4:4). While believers are not saved by works but by grace through faith, the Bible is explicit that saving faith will be followed by works (James 2). However, even in works after salvation, it is "God" that worketh in you both to will and to do of His good pleasure" (Phil. 2:13). "For we are His workmanship created in Christ Jesus unto good works" (Eph. 2:10).

Paul, writing to the carnal Corinthians said that it is "our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful..." (I Cor. 1:8-9). The psalmist wrote, "For the Lord will not cast off his people, neither will he forsake his inheritance" (Ps. 94:14; cp. Heb. 13:5).

5. BEING **"IN CHRIST"** AT SALVATION PROVES ETERNAL SECURITY

If salvation did not unite us to Christ, we might lost it.

Every believer is inseparably united by the Holy Spirit into Christ's body (Rom. 6; I Cor. 12:13; Eph. 5:23-32). "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Being "in Christ" is an extremely strong support for perseverance. "Your life is hid with Christ in God" (Col. 3:3). The phrase "in Christ" is found 12 times int he book of Ephesians alone! The believer being "in Christ" is a body part that will never be amputated.

6. THE **HOLY SPIRIT** OF SALVATION PROVES ETERNAL SECURITY

If salvation were not guaranteed, we might lose it.

Believers possess the Holy Spirit as a down-payment, promising that the Owner (God) will receive His possession (believers). Believers are both "sealed" (indicating security) and are given an "earnest" (a pledge being a guarantee) that God will fulfill His promises (II Cor. 1:22). "...Having also believed, you were sealed (past tense) in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view (future) to the redemption of God's own possession, to the praise of His glory" (Eph. 1:13-14).