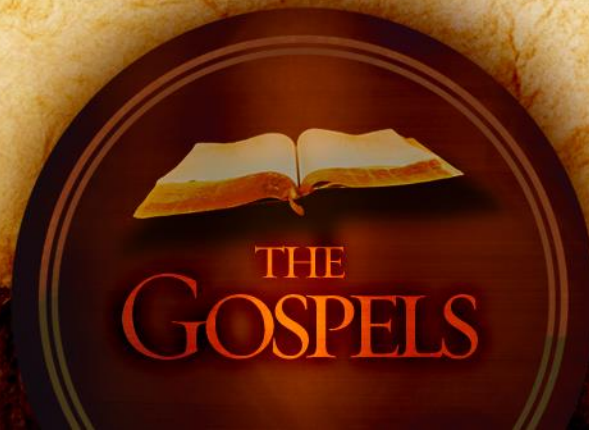




JOHN

Light of the World





INTRODUCTION

1. No metaphor is more widely used throughout the Bible to explain the relationship between God and His people than the metaphor of a shepherd and his sheep.
2. Probably the most familiar passage in the NT using the shepherd/sheep metaphor is John 10.

23:1-8 A summary statement (probably dating to Zedekiah's reign; see note on vs. 6) that includes God's intention **to** judge the wicked rulers and leaders of Judah (vss. 1-2), **to** ultimately bring his people back from exile (vss. 3-4, 7-8), and **to** raise up an ideal Davidic King (vss. 5-6).

NIV Study Bible Note

EZEKIEL 34:22-24

EZEKIEL

"I will save my flock, & they will no longer be plundered. . . . I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken."



INTRODUCTION

1. No metaphor is more widely used throughout the Bible to explain the relationship between God and His people than the metaphor of a shepherd and his sheep.
2. Probably the most familiar passage in the NT using the shepherd/sheep metaphor is John 10.
3. There are three specific ministries the Good Shepherd performs on behalf of His sheep.



The Good Shepherd . . .

PROVIDES SALVATION FOR HIS SHEEP

He does this by laying down His life for them (see vss. 11, 14, 17 and twice in vs. 18). Jesus made a perfect payment for sin.

1. It was a voluntary payment (esp. vs. 18)
2. It was a substitutionary payment (vss. 11, 15)
3. It was a world-wide payment (vs. 16)
4. It was a pre-planned payment (vs. 18; Heb. 10:1-14)



The Good Shepherd . . .

CALLS EACH OF HIS SHEEP BY NAME (vss. 1-5)

1. The sheep know the shepherd's **voice** (3, 4, 5, 16, 27)
2. In addition, each sheep has a **name** (vs. 3)
3. In John 10:1-15, the sheep pen is **Judaism**.
4. The “other sheep” referred to in vs. 16 are **Gentiles**.
5. In verse 16 we observe an important change from the sheep pen of Judaism to the “one flock” composed of Jew and Gentile made one “in Christ” (Eph. 2:11-22).



The Good Shepherd . . .

SECURELY HOLDS HIS SHEEP (vss. 27-30)

Romans 8:28-30 - The apostle Paul used five verbs to describe God's great works on our behalf. These five verbs form ***links in an unbreakable chain*** (from eternity past to eternity future).

ROMANS 8:28-30

ROMANS

"And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God **foreknew** he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."

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OBSERVATIONS:

- The first two links in this chain begin *in eternity past*, the third & fourth take place *on earth*, and the fifth takes place *in heaven*.
- God is the **subject** of each of these verbs.
That means He does all the acting. We are the objects, we do all the receiving. We are “acted upon” by God. And what He begins He finishes! – Philipians 1:6
- Each of these verbs is in the **past** tense.
God writes the future as if it were history. Looked at from His point of view we are already in heaven.



IMPLICATIONS:

“What, then, shall we say in response to this?” (verse 31)

1. God’s **sovereignty** in the salvation of His sheep.
2. The **eternal** security of every believer (verses 31-39)

APPLICATION: Four Qualities of Genuine Believers!

1. They are **sensitive** to the Shepherd’s voice.
2. They are **obedient** to the Shepherd’s leadership.
3. They are **confident** of their destiny.
4. They’re **secure** in the Shepherd’s strong & loving arms.



A SURVEY OF JOHN

1. THE **PROLOGUE** (1:1-18)
2. THE MAIN **NARRATIVE** (1:19-20:31)
 - A. Jesus' **Public** Ministry (1:19-12:50)

From Jesus' baptism (A.D. 26) to His triumphal entry (A.D. 30)
Jesus manifests Himself to the Jews as their Messiah through seven sign miracles; through conversations, and thru discourses.
 - B. Jesus' **Private** Ministry (chs. 13-17)
 - C. Jesus' **Priestly** Ministry (chs. 18-20)
3. THE **EPILOGUE** (21:1-25)



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2. THE MAIN NARRATIVE (1:19-20:31)
Public ministry (1:19-12:50); Private (chs. 13-17); Priestly (chs. 18-20)
3. THE EPILOGUE (21:1-25)
 - A. Re-dedication (21:1-14; Luke 5:1-11; Rev. 3:20)
 - B. Devotion: “Do you love me?” (21:15-17)
 - C. Mission: “Feed my sheep/lambs” (21:15-17)
 - D. Charge: “Follow Me” (21:19, 22)