

(John) 13 - the Love Outraged

by Alan Redpath

Jesus is the Good Shepherd who lays down his life for his sheep, demonstrating his voluntary obedience to the Father and securing our salvation.

Duration: 48:18

Scripture: John 9:40 - 10:18, John 10:22-40

Topics: "John"

Description

In this sermon, the preacher discusses the allegory of the good shepherd found in the Bible. He highlights various figures in the allegory, such as the fold, the door, the porter, the thief, the sheep, the shepherd, the hiling, and the wolf. The preacher emphasizes the contrast between false cults and the claims of the good shepherd, who willingly lays down his life for his sheep. He also emphasizes the deep understanding and relationship between the sheep and the shepherd, with the sheep knowing his voice and the shepherd knowing his sheep. The sermon concludes by discussing the significance of Jesus as the door and the good shepherd who protects and cares for his flock.

Transcript

And, uh, I'll read the portion to you, and then we'll sing, open our hearts to the Lord and sing, Thank you God for sending Jesus. Thank you Jesus that you came, Holy Spirit won't you teach me more about his lovely name. First John chapter 10, I am reading from the RSV, John chapter 10, reading, Truly, truly I say to you, he who does not enter the sheepfold by the door, but climbs in by another way, that man is a thief and a robber.

But he who enters in by the door is the shepherd of the sheep. To him the gatekeeper opens, the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers. This figure Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, Truly, truly I say to you, I am the door of the sheep.

Notice, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not heed them. I am the door.

If anyone enters by me, he shall be saved, and will go in and out and find pasture. The thief comes only to steal and to kill and to destroy. I came that they might have life and have it abundantly.

I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them.

He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd. I know my own, and my own know me.

As the Father knows me, and I know the Father, and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will heed my voice.

So there will be one flock, 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 of my own accord.

I have power to lay it down, and I have power to take it again. This charge I have received from my Father. There is again a division among the Jews because of these words.

Many of them said he is a demon and is mad. Why listen to him? Others said these are not the sayings of one who is a demon. Can a demon open the eyes of the blind? It was the feast of the dedication at Jerusalem.

It was winter, and Jesus was walking in the temple in the portico of Solomon. So the Jews gathered around him and said to him, How long will you keep us in suspense if you are the Christ? Tell us plainly. Jesus answered them, I told you, and you do not believe.

The works that I do in my Father's name, there they witness to me. But you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish.

And no one shall snatch them out of my hand. My Father who has given them to me is greater than all, and no one is able to snatch them out of the Father's hand. I am the Father, I am one.

Jews took up stones again to stone him. Jesus answered them, I have shown you many good works from the Father. For which of these do you stone me? The Jews answered him, We stone you for no good work, but for blasphemy, because you, being a man, make yourself God.

Jesus answered them, Is it not written in your law, I said, your gods? If ye call them gods, to whom the word of God came, and scripture cannot be broken, do you say of him whom the Father consecrated, and sent into the world, you are blaspheming, because I said, I am the Son of God? If I am not doing the works of my Father, then don't believe me. If I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I am in the Father. Again they tried to arrest him, but he escaped from their hands.

He went away again across the Jordan to the place where John at first baptized, and there he remained. And many came to him, and they said, John did no sign, but everything that John said about this man was true. And many believed in him there.

This is the word of the Lord. Let's bow in prayer a moment, shall we? Thank you, God, for sending Jesus. Thank you, God, for sending Jesus.

Thank you, Jesus, that you came. Holy Spirit, won't you teach me? Thank you, God, for sending Jesus. For your name's sake.

Right. Would you just look at the outline of the gospel that you all have? I want to be sure we all know where we are. John chapter 10 is the last chapter in the section headed, The Controversy Developed, chapters 6 through 10.

I've got that in the outline, and the title I've given it, Love Outraged. The previous two titles were The Life Despised, The Life Refused, and The Love Outraged. Now, chapter 10 in John's gospel, it's a very thrilling chapter, it is.

It really divides into two parts. Would you put a note by your marginal Bible or somewhere in your notebook, if you like? It divides into two. The first one, the allegory, long word, A-L-L-E-G-O-R-Y.

I'll explain the meaning of it in a moment. The allegory of the Good Shepherd, verse 1 through 18. And the second part, the Feast of the Dedication, verses 22 to 40 of that.

Verse 1 to 18, the allegory of the Good Shepherd, verse 2, sorry, part 2, verses 22 through 40. And in between those two, verses 18 to 21, there are further arguments with the Jews. Verses 19 through 21.

Further argument with the Jews. So that just gives you a notice to how this chapter is divided. If you've got that, just put your notes, right? Everybody? All OK? Right? Right? Right.

Now, let's look at the first part, the allegory of the Good Shepherd, verses 1 through 18. First of all, notice, the words of Jesus are obviously addressed to the blind Pharisees in the previous chapter. Truly, truly, I say to you.

Previous chapter, last verse, Jesus said to them, if you were blind, you would have no guilt. But now that you say, we see, your guilt remains. Truly, truly, I say to you.

So Jesus is continuing to speak to these blind Pharisees. And this I've called an allegory. Verse 6, using the word figure, this figure Jesus used with them.

But they didn't understand what he was saying to them. And what's an allegory? OK. I'll give you the Oxford Dictionary definition of it.

I think Webster Dictionary would probably be the same. It says that a description of a subject by using another which suggests similarity. A description of a subject by using another which suggests similarity.

Subject, the healing of the blind man. They didn't understand it. Couldn't see it.

So Jesus said they're blind. So, he used another picture. This time the picture of the Good Shepherd.

Which suggests similarity. Can't get them along the line of the teaching of the blind man. They're just blind.

So now he tries another method. The Good Shepherd. And we see how marvellous a picture that is.

Because it all arises immediately out of the miracle of chapter 9. First then we see here the door. This is 1 through 10. The Eastern Shepherd, having put his flock into the fold at night, would often lie down at the entrance and make himself the door.

Jesus said, I am the door. Lying down at the entrance of the sheepfold to shelter his flock. So he is the door.

Or he would get an assistant to do it. There's two. A porter or a gatekeeper.

Who would do it like a night watchman. While the shepherd slept somewhere else. And in the morning the porter would let the shepherd in.

Verse 2 and 3 have that. He who enters by the door is the shepherd of the sheep. To him the gatekeeper opens.

The sheep hear his voice. Call his own sheep by name. And he leads them out.

So sometimes you have the shepherd lying across the entrance and making himself the door. Sometimes the night watchman on duty. And then in the morning when he hears the shepherd coming, he gets up and lets them in.

Verses 2 and 3. Christ is the door. He is the entrance to eternal life. And there's no other door.

Come in. Verse 7. Jesus again said to them, I am the door of the sheep. And you notice the blessings of entering.

Verse 9. And the necessity to enter. Verse 10. Let me read those again to you.

Verse 8. All who come before me are thieves and robbers. But the sheep did not hear them, heed them. I am the door.

Another claim of Christ you see. If anyone enters by me, he will be saved. And will go in and out and find pasture.

The thief comes only to steal, kill and destroy. I came that they might have life. And have it more abundantly.

Let me read that again. I am the door. If anyone enters by me, he will be saved.

And will go in and out and find pasture. If we were to have a chat together tonight, one by one, and I was bold enough, tactless enough, stupid enough to ask you, how are you getting on in Christian life? A number of you might say to me, hmm, a bit up and down. Sunday night, perhaps after a great service at Billy's Token, right on cloud nine.

Monday morning, lecture, down. Absolutely dead bottom. Up, down, up, down, like a yo-yo.

The ups are very, and seldom, but the downs are very frequent. Up and down, up and down all the time. Strange.

Jesus didn't intend us to be up and down. He intended us to be in and out. In and out, that we might find pasture.

In for worship, out for witness. In for orders, out for obedience. In for surrender, out for service.

Give it to you again. What? Oh. Sorry, slow down.

No, not you. You buck up, and I slow down. Right.

Ready. Get it down. Where are we? Oh yes, I know.

I'm not sure what to do. Oh yes, I do. Number, verse nine.

I am the door. If anyone enters by me, he will be saved. And will go in and out, and find pasture.

In for worship, out for witness. In for orders, out in obedience. In for surrender, out for service.

Christian life is not an up and down life. It's an in and out life. And the biggest battle of your life.

I'm telling you, the biggest battle of your life. From tonight, from now, right until you're 75, 80 or 90, whatever you will be, will be to preserve the balance between the two. If you're always in and never out, you get spiritual indigestion.

If you're always out and never in, you'll be spiritually ineffective. Got it? If you're always in and never out, spiritual indigestion. If you're always out and never in, spiritually ineffective.

Ineffective. Terribly important. To preserve the balance between the two.

Taking you in my mind, to a mission station in Central Africa. Only three missionaries. Only three white people.

Less blacks. Nationals. The church.

Three missionaries can't get on. Awful, awful fights. All the time.

Fighting with each other about this, that and the other. Each one of them, each one of three, asks to have a word with me when I'm there. One comes up to me and says, Can't get on with him.

Fellow missionary. What's the matter? He never prays. Never prays.

He's always busy, busy, busy, busy, fussy man. Can't get on with him. That same fussy man comes and has a word with me.

Says, Can't go on with her. She's no use. She's always praying.

Never does anything. Always praying. Never acts with anybody.

Must always seek the Lord. Two weeks later, double resignation. From two missionaries, on the basis of incompatibility of temperament.

Tragic. All because they never learn to maintain the balance between the two. Out and in.

Out, in. In, out. Out, in.

Watch it. Sorry. Oh, I mustn't allow myself.

You had an awful lot of preaching I'm sure about the outreach. I'm not going to add any more to it. But watch the in and out life when you're there.

The devil will do everything he can to stop you. Being in, when you ought to be. And being out, when you ought to be.

Reserve the balance between the two. Notice will you, the figures in this allegory. Various figures.

I'll give them to you. Mark them as I read them. Verse one, the fold.

And verse one, again, the door. Just note them in your Bible, that's all. Verse three, the porter.

Verse one and verse ten, the thief. Verse three, the sheep. Verse two, the shepherd.

Verse twelve, the hireling. Verse twelve, the wolf. Have you got them? Or shall I give you them again? Ready? Verse one, the fold.

And the door. Verse three, the porter. Or the gatekeeper.

Verse one and verse ten, the thief. Verse three, the sheep. Verse two, the shepherd.

Verse twelve, the hireling. And verse twelve, the wolf. Who are they all? I'm not answering that question.

Leaving it to you, to find out. Watch it, that you find out. Right? Hmm.

The allegory of the good shepherd. First of all, the door. Then in verses eleven to eighteen, the shepherd himself.

Verses eleven to eighteen. Now a shepherd will go to enormous lengths to protect his flock. But it's only the good shepherd who gives his life, voluntarily, for the sheep.

Verse eleven. I am the good shepherd. The good shepherd lays down his life for the sheep.

The hired shepherd runs away when danger comes. And leaves the flock scattered. Verse twelve.

He was a hireling and not a shepherd whose own the sheep are not. Sees the wolf coming and leaves the sheep in fleas. And the wolf snatches them and scatters them.

The hired shepherd is the false teacher. You could put that right down where we are in the twentieth century, about the nineteen eighties, the false cults, the moonies. People like them.

You compare their claims with their performance and everybody is thoroughly disillusioned. The claims that a false cult makes. And by way of contrast, listen again to verse eleven.

The good shepherd lays down his life for a sheep. And verse fourteen. I know my own and my own know me.

Those verses. The good shepherd tells us the price he paid to save us. And he also tells us a tremendous understanding between the sheep and the shepherd.

I know my own, I own no me. Tremendous understanding. He's paid the price for them.

Verse four. They know his voice. Verse fourteen.

He knows his sheep. Verse four. I'll give you again.

They know his voice. Verse fourteen. He knows his sheep.

And they know him. And that's exactly similar to the knowledge between father and son. Fifteen.

As the father knows me, and I know the father. And I lay down my life for the sheep. Wonderful thing, isn't it, to be in the family among his flock.

Verse sixteen. Verse sixteen. I have other sheep that are not of this fold.

The Gentiles have other sheep not of this fold. I must bring them also. So they will heed my voice.

There shall be one flock and one shepherd. There may be many sheepfolds, but there's only one flock. Many churches, many denominations, but one one flock.

Now, verse seventeen and eighteen are really absolutely terrific. I'm going to give you slowly so you can put it down. Verse seventeen and eighteen.

I'll read those verses to you. For this reason the father loves me because this is why God the father loves God the son because I lay down my life that I may take it again. No one takes it from me but I lay it down of my own accord.

I have power to lay it down and have power to take it again. This charge I have received from my father. This is what I want you to get down.

Ready? Because of his oneness with his father Jesus foretells his resurrection. He foretells his resurrection. The dominating thought the dominating thought in this section is that the shepherd dies that his sheep might live.

That's the heart of the gospel. But the great climax to it all is that Jesus is alive again. His death wasn't an accident due to circumstances over which he had no control.

It wasn't an accident. Right? His decision to lay down his life was voluntary. Verse eighteen A No one takes it from me but I lay it down of my own accord of voluntary action.

His decision to lay down his life was voluntary. And he is able to take it up again. I have power to lay it down and I have power to take it again.

But but his action was free because it was the necessary condition of his Father's love. Now, just let me read that again to you. I've got it down.

Let me read it again and look at those verses with me. They're really crucial to the gospel, to your understanding of it. Ready? Verses seventeen and eighteen Because of Jesus' oneness with his Father he foretells his resurrection.

I may lay down my life that I may take it again. The dominating thought here is that the shepherd dies that the sheep might live. But the glorious climax is that Jesus lives again.

His death not an accident due to circumstances of which he had no control. His decision decision to lay down his life was voluntary. No one takes it from me.

But I lay it down of my own accord. He's able to take it up again. I have power to lay it down.

I have power to take it again. But his action was free because of the necessary condition of his Father's love. For this reason the Father loves me because I lay down my life and I may take it again.

Just glance back one page. Chapter 8 verse 43. Chapter 8 verse 43.

Jesus said to them If God were your Father you would love me. For I proceeded and came forth from God I came not of my own accord but he sent me. Now go straight back to verse 18 of chapter 9, chapter 10 rather.

No one takes it from me but I lay it down of my own accord. See? I came not of my own accord. I was sent by my Father.

But having been sent now I'm acting. I'm acting as a man. And I lay down my life that I may take it again.

No one takes it from me but I lay it down of my own accord. Then verse 17 For this reason the Father loves me because I lay down my life that I may take it again. He came, Jesus came, because he was sent.

But having been sent he had to act. His action was free. And for this reason my Father loves me because I lay down my life of my own accord, of my own wish, of my own will, that I may take it again.

The necessary condition of God's, the Father's love was that as a man he was thoroughly obedient, never rebellious, lay down his life. I tell you, Matthew chapter 4, the temptations of Christ. I wish we had a week on that.

You don't, but I do. He says, you remember where the devils got him hungry? And he says, yes, I've heard your Father say, you're the Son of God, all right? Look at you, forty days without anything to eat, absolutely starving, hmm, saying, you're the Son of God, turn these stones into bread. What did Jesus say? Man! Man shall not live like bread alone, but for every word that proceeds out of the mouth of the Lord.

He's saying, and the devil is listening to me saying this, he's saying, I'm not here to deal with you as God, I'm here to deal with you as man. One day I'll deal with you as God, and put you in the bottomless pit. I hope to be there and see that happen.

One day I'll deal with you as God, but not now, as man for all these folks of Capernaum, and for hundreds of thousands of millions of them, all through the age. Man shall not live that very long, but every word that proceeds out of the mouth of the Lord. If he'd acted as God, he'd have lost the battle.

He acted as man on our behalf, and laid down his life of his own accord. That's why the father loved him, because he made that choice. Do you understand me if I say, for forty days and forty nights in the wilderness, heaven held its breath? Think that through.

God the Father, and all the angels watched, enthused, with his terrific encounter in the wilderness, held their breath, lest Jesus would act as God and shook their soul. But he didn't. He acted as man, and obeyed God, and won the battle, for you and for me.

Got it? Got it? Amen. Hallelujah. I hope you have.

Think it through if you haven't. Have you got that thing down, definitely, word for word? You have? No need to repeat it. All right.

That's fine. That's the teaching which caused the Jews to quit. Further division, verses 19 to 21.

Further division among the Jews because of these words. Many of them said he's mad, he's a demon. Why listen to him? I said these are not the sayings of one who is a demon, and a demon opened the eyes of the blind.

That is love outraged, verses 19 to 21. People did it then, did it now, of course. They were trying to make Jesus appear as mad as they really were.

He noticed how he answered them by appealing to his works, verse 25, I told you and you do not believe the works that I do, in my Father's name, and they bear witness to me that you won't believe, because you don't belong to my sheep. And because I didn't belong to his sheep, verse 26, I couldn't hear his voice. I can hear his voice without following, but I can't follow without hearing.

I can hear without following, but I can't follow without hearing. Now the second section of the chapter, ten minutes. Here's the setting of a feast, verse 22.

This one took place in December. It's not really important. It's not Bible history that's doing it, it's the gospel.

But I suppose it would be well for you to have down your notes that this feast of dedication was in memory of the restoration of the temple, the restoration of temple services. It was in about 165 B.C., when people called the Maccabees, M-A-M-A-C-C-A-B-E-E-S, who led a revolt and governed the society and the temple had been desecrated. And this feast was in memory of restoration of temple services.

165 B.C. Note where Jesus was and what he was doing, verse 23, feast of dedication. It was winter, walking in the temple, portico of Solomon. And as a recognized teacher, the Jews gathered together to hear him, verse 24.

And they were awarded by one of the most tremendous statements of the gospel, very special to John. And verse 27, 28, 29, I'll read them. My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

My Father who has given them to me is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one. The eternal security of the believer doesn't do away with discipline and watchfulness, but nobody in the hand of Jesus need ever fear being pulled out of it.

No one in the hand of Jesus need ever fear being pulled out of it. You notice this? I mean, I still only really saw the force of it today. But they shall never perish, and no one shall snatch them out of my hand.

My Father who has given them to me is greater than all. No one is able to snatch them out of the Father's hand. My hand? The Father's hand.

Well, bless your heart, if my life is in God the Father's hand, and in Jesus' hand as well, can you imagine anything more safe than that? It's not secure in that? I am my Father, I am one. No one shall pluck me out

of Jesus' hand, or of his Father's hand. Tremendous.

That's a statement renewed in attack by the Jews, verse 31. And they took up stones to stone him. Pathetic.

I think they really were longing for the Messiah, verse 24 suggests that. The Jews gathered around him and said, How long will you keep us in suspense? If you are the Christ, the Messiah, tell us plainly. They were longing for the Messiah.

But when Jesus came to be the Son of God, they accused him of blasphemy. I wonder why. They hadn't read the Old Testament right.

That's why. They hadn't read the Old Testament right. I would recommend them to turn to Isaiah 53.

It got straightened out then. They hadn't read it right. Accused him of blasphemy.

Again, Christ points them to his works while they protest his blasphemy. Just notice this. As he appeals to the Old Testament, Psalm 82, verse 6, where the psalmist calls the Jewish rulers God, or gods.

Jews accepted that, because after all, the authority they had was from God. Their consecration to high office was according to God's word. But similarly, Jesus had been sent into the world at the command of the Father.

But to say he blasphemes. At this feast, in verse 38, Jesus speaks of his dedication to the will of his Father. If I am not doing the works of him, of my Father, then don't believe me.

But if I do them, even though you don't believe me, believe the works that you may know and understand that the Father is in me, and I in him. And it all ends up, in verse 40 and 41, he escapes from the attempt to arrest him, and retires beyond Jordan, to where John the Baptist ministered. He stayed there two months, until the Passover.

I'll just repeat that. He escapes from the attempt to arrest him, and retires beyond Jordan, verse 39 and 40, where John baptized. There he stayed.

And many came to him and said, John did no sign, but everything that John said about this man was true. That's a happy ending. These awful arguments with the Jews, the unbelief of the Jew, was a tremendous contrast to the faith of people who had heard John the Baptist, remembered his testimony, and believed in Christ.

And tomorrow we'll go to chapter 11. Please note in your notes or in your Bible, that between chapter 10 and 11 come Luke, chapter 11, verse 1, and chapter 17, verse 2. Between those two chapters, these two chapters, in John's gospel, come chapter 11, verse 1, and chapter 17, verse 10, of Luke. OK? Your life in the Father's hands tonight? In Jesus' hands? In the Holy Spirit, heaven, in your heart? Are you glad you're safe? Amen.

I am. Good night. God bless you.

Source: <https://sermonindex.net/speakers/alan-redpath/john-13-the-love-outraged/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net