

The Good Shepherd

by C.I. Scofield

The good Shepherd provides salvation, communion, testimony and service, and abundance for the sheep, and knows each one personally.

Scripture: John 10:10

Topics: "Jesus Christ", "Spiritual Nourishment"

Description

C.I. Scofield delves into the shepherd office of our Lord in three distinct ways: as the 'good,' 'great,' and 'chief' Shepherd, emphasizing how Jesus gives His life for the sheep, knows His sheep intimately, and provides abundance for those who enter through Him. The sermon highlights the importance of salvation, communion, testimony, and finding spiritual nourishment through Christ, showcasing the tenderness and strength of Jesus as the ultimate Shepherd who guides and cares for His flock.

Transcript

(John x:7-18.)

I. The Analysis.

(1) The Shepherd as the door of the sheep, verses 7-9.

(2) The Life-giver, verse 10.

(3) The Good Shepherd and the hireling, verses 11-14.

(4) The Good Shepherd and the Father, verses 15-18.

II. The Heart of the Lesson.

The shepherd office of our Lord is differentiated in three ways: He is called the "good," the "great," and the "chief" Shepherd. As the good Shepherd he gives his life for the sheep. As the great Shepherd he comes again from the dead to care for the sheep. As the chief Shepherd he is coming again to gather the sheep into the eternal pastures (John x:11; Heb. xiii:20; 1 Peter v:4; John xiv:1-4; 1 Thess. iv:15-18). In the present lesson we have before us the first of these shepherd characters. He does not here speak either of raising from the dead to care for the sheep, nor of coming again to gather the sheep.

As the good Shepherd he is, first, the door of the sheep. Four things are true of those who enter in by the door of Christ Jesus, (1) Salvation. "He shall be saved." The sheepfold of the good Shepherd is a place of perfect security. The Shepherd becomes responsible for the safety of every sheep who simply "enters in" (John x:28). (2) "He... shall go in." This speaks of communion, the privilege of access in prayer and fellowship.

It is of the greatest importance to our peace to get this settled once for all, that our right of access to the Father does not depend on our sanctification, but only on our justification. We "enter into the holiest by the blood of Jesus, by that new and living way which he hath consecrated for us through the veil" (Heb. x:19-20). We are made nigh by the blood (Eph. ii:13), not by goodness. (3) "And out," that is for testimony and service. The second and third blessings of those who enter by the door Christ Jesus are closely related; for, if we "go out" more than we "go in," our testimony will be feeble and formal. And (4) "He . . . shall find pasture." The door is a door of abundance, not of want. They who begin by entering in, and go on in communion and service, will assuredly eat of the fat of the land, of the very finest of the wheat.

Then, the second characteristic of the good Shepherd is that he "gives his life for the sheep." The contrast suggested here is with the law. Under law the sheep must die for the shepherd (Gen. iv:4; Exodus xxix:15-16; Levit. v:5-6). Under grace the Shepherd dies for the sheep (John i:29).

The third characteristic of the good Shepherd is that he knows his sheep, and his sheep know him. "He calleth his own sheep by name." One of the sweet discoveries of the heavenly fold will be the new names that our Shepherd has given each of us as we entered by the door into the sheepfold (Rev. ii:17). Some of the early saints seem to have been given their new name at once. "Thou art Simon, thou shalt be called Cephas, which is by interpretation, a rock." Afterward the Shepherd called him "Petros," calling himself at the same time "this Petra." Petra means a rock; Petros, a piece of a rock, a little stone. It was an affectionate play upon the two names, and how tender and intimate it all is!

Probably the word tenderness most fully expresses the varied nature of the shepherd offices of our Lord. There is nothing in all the Bible that more speaks to our hearts than the Twenty-third Psalm, or this Tenth of John. But we must remember that the tenderness of Jesus Christ is never sentimental. It is always the tenderness of perfect strength, and perfect righteousness. The Shepherd has a rod as well as a staff.

A story is told of one who talked with a shepherd in the higher Alps. While talking the shepherd gathered a handful of the best grass and went to a low shelter near by. "I have a sheep there with a broken leg," he said. "How did that happen?" queried the traveller. "It did not happen," answered the shepherd; "I broke it intentionally. That sheep was headstrong, and unruly. It did not love me, and was always leading the other sheep astray. Now it knows its dependence on me, and loves to eat from my hand. When it is well again it will keep nearer to me than any of the sheep."

Source: <https://sermonindex.net/speakers/ci-scofield/the-good-shepherd/>

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