

Let me briefly remind you that chapter 9 is closely and intentionally related to chapter 10—I've mentioned many times throughout our considering of John's gospel, that Jesus' miracles are almost always related to His teaching—that is, the miracle serves as an illustration of subsequent teaching—thus, the three main people in chapter 9 (the blind beggar, Pharisees, and Christ), are illustrative of the three primary figures of chapter 10 (the poor sheep, thieves and robbers, and the good shepherd)..

Furthermore, as I've mentioned several times now, our Savior begins the 10th chapter with a parable that is then elaborated on in vv7-18—our Savior explains the parable in the same order He gave it—He is the door and the Jewish leaders are the thieves and robbers (vv7-10), He Himself is the good shepherd (vv11-15), and His elect (Jews and Gentiles), are the sheep (vv16-18)..

Thus—last week we examined the good Shepherd with the help of three headings—[1] Who is He—He is the Good Shepherd—if you recall I mentioned that the word rendered "good" literally means "excellent or beautiful"

[2] What He does, v11—"The good shepherd lays down His life for the sheep"—if you remember I suggest three things about His death—[a] it was legal—that is, He served as our Surety—He was commissioned by His Father, from everlasting, to pay the sin debt of His people, v18b—"This command I have received from My Father" [b] it was sacrificial—He gave His life FOR the sheep—He died in their place or stead—His death was substitutionary, and [c] it was willing, v18—"No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again..."

[3] Why He does it—vv14-15 provide two reasons WHY Christ gave His life for the sheep—our Savior provides two reasons why—[a] because of His relationship with His sheep, v14—"A am the good shepherd; and I know My sheep, and am known by My own," and [b] because of His relationship with His Father, v15—"As the Father knows Me, even so I know the Father; and I lay down My life for the seep..."

Thus—having seen our Savior's explanation of the door and thieves and robbers (vv7-10), the Shepherd (vv11-15, vv17-18), we come now to His explanation of the sheep (v16), and the theme—The Necessity of Christ to Bring His Other Sheep...

But before I come to this theme—let me briefly point out that by "other sheep" our Savior meant Gentiles in contrast to Jews—it's rather evident, that our Savior focused first on an elect Jewish remnant, Matt.10:5-6—"These twelve Jesus sent out and commanded them, saying: Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel..."

And yet it's equally evident, that our Savior had other sheep, who must also be brought and together comprise one flock with one shepherd—in fact this is one of the primary purposes of John's gospel, to show the universality of God's redemptive purposes in Jesus Christ (Jn.3:14-16; 4:42; 6:32-33; 8:12)..

Thus—our Savior speaks about brining these other sheep as a necessity—"And other sheep I have which are not of this fold; them also I MUST BRING, and THEY WILL hear My voice; and there WILL BE one flock and one shepherd..."

I. Five Reasons Christ Must Bring His Other Sheep

A. They are gifts given Him by His Father

1. They belonged to Him from eternity, as His Father gave them to Him in that eternal covenant, as a love gift...
2. It's for this reason He speaks of them as already belonging to Him—"And other sheep I HAVE which are not of this fold..."

3. They were already His—they belonged to Him by way of gift—they belonged to Him by way of a covenant...
4. Thus—He MUST bring them, because they are His—they are in covenant union with Christ from eternity...
5. Now—most of you will remember this, as we've been recently considering the divine covenants in SS class...
6. What's commonly called the covenant of redemption, is between the Father and Son, as Head of the elect race...
7. That is—the elect have a share in this covenant, in that, they are considered in Christ as their federal Head...
8. Tit.1:2—"In hope of eternal life which God, who cannot lie, promised before time began"—that is, in Christ...
9. How did God promise us eternal life before time began, but by promising life to us IN CHRIST, from eternity...
10. Melancthon Jacobus—"These scattered sheep were His, given Him of the Father in the Covenant of Redemption, and His office was to bring them in, by His word and Spirit, through His messengers in all times..."
11. Ps.2:7-9—"I will declare the decree: the LORD has said to Me, You are My Son, Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel..."
12. This Psalm has three speakers—the Psalmist (vv1-5), the Father (v6), the Messiah (vv7-9), and then the Psalmist again (vv10-12)...
13. Thus within vv7-9 we have the words of the Messiah, repeating a promise given to Him by His beloved Father...
14. These are promises made by the Father in eternity past, and repeated by Christ, at His resurrection and session...
15. The Father promised the Son—"the nations for Your inheritance and the ends of the earth for Your possession..."
16. Thus—within those nations the Messiah had an elect people, who were His inheritance, who would give Him homage (v12)...
17. Others, who refused to bow to Him, would be ruled by a rod of iron, and dashed like a potter's vessel (in judgment)...
18. Accordingly, the elect Gentiles scattered throughout the nations, were given to Christ by His Father as an inheritance...
19. Isa.42:6—"I, the LORD, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the Gentiles..."
20. Though—these words are written about 700 BC, they actually reflect a conversation that took place in eternity past...
21. The Father promised the Son that He would sustain His human nature, and give Him as a covenant and light...
22. That is—Christ would be the Mediator of a new and better covenant, which would include Jews and Gentiles...
23. Isa.49:6—"Indeed He says, It is too small a thing that You should be My Servant. To raise up the tribes of Jacob, ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth..."
24. Again, although this is described as taking place in the time of Christ, this was but an echo of what was spoken from eternity...
25. Thus—Christ, from everlasting, has been given the charge to ensure that His sheep, are all individually redeemed...
26. Jn.6:39—"This is the will of the Father who sent Me, that of all HE HAS GIVEN ME I should lose nothing..."
27. This means—He dies for them, He calls them, and He preserves them—He ensures that none of them are lost...

28. Why does our Savior says—"them also I MUST bring"—because they were given to Him from everlasting to save...
 29. In obedience to His Father our Savior MUST bring them—He MUST die for them, call them, and keep them...
- B. They are foretold in the OT Scriptures
1. That is—Christ MUST bring His "other sheep" because all throughout the Scriptures they are prophesied as coming...
 2. Lk.24:46—"Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day..."
 3. In other words—one of the many reasons why Christ MUST die is—it was foretold in the Old Testament Scriptures...
 4. Now—because the salvation of Gentiles is found in so many OT texts, I simply want to select a few to illustrate...
 5. Gen.12:3—"I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed..."
 6. This promise is important because—if you remember, prior to Abraham, we ALL were Gentiles by nature...
 7. Thus—with Abraham, God separates from Himself a people, a nation distinct and separate from ALL else...
 8. But—if you notice, at the very heart of God's promise to Abraham was, he would have a seed who would bless all the families of the earth...
 9. That is—from Abraham's physical seed, there would come the Messiah, who would save or bless the nations...
 10. Thus—as soon as God distinguished between Jews and Gentiles, He promised a Jew would bless the Gentiles...
 11. Ps.22:27-28—"All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before You. For the kingdom is the LORD'S and He rules over the nations..."
 12. Most of you know, that this Psalm is Messianic, in that it describes the crucifixion and then resurrection of Christ...
 13. From v22, the Psalm describes the resurrected Christ, and His victorious ministry, throughout the entire world...
 14. Zech.2:10-11—"Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst, says the LORD. Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you..."
 15. These are the words of the Messiah Himself, foretelling a time when He shall dwell in the midst of His people...
 16. These people are described as "many nations"—that is, people taken out from every nation, tribe, and tongue...
 17. Thus—Christ MUST bring these "other sheep" because—the OT Scriptures repeatedly foretold their salvation...
 18. What God has written must come to pass—the salvation of the Gentiles is as certain and sure as God's Word...
 19. Now—before I leave this 2nd point, let me point out—the salvation of the Gentiles is not only foretold in the OT but also the NT...
 20. Jn.6:32-33—"Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the truth bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world..."
 21. Jn.8:12—"I am the light of the world. He who follows me shall not walk in darkness, but have the light of life..."
 22. Jn.12:31-32—"Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself..."

C. They are by nature in need of being brought

1. The fact that Christ must bring them, implies that they are both unable and unwilling to come, left to themselves...
2. And while this is equally true of Jews and Gentiles, there was a sense in which the Gentiles were in gross darkness...
3. Thus—the only reason why the Gentiles (or any sinner), will ever come to Christ, is that Christ first comes to them...
4. Ps.110:3—"Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth..."
5. [a] What they will do—"Your people shall be volunteers"—that is, the beloved and elect people of King Jesus...
6. The single Hebrew word rendered "shall be volunteers" is the same word used for "freewill offerings or sacrifices..."
7. These were sacrifices that were offered freely in the OT, that were not mandated or regulated under OC law...
8. A person who moved with the goodness of God toward him and his family, would freely offer a sacrifice to God...
9. [b] When they will do it—"in the day of Your power"—that is, when He comes to them in the power of His Spirit...
10. The remaining phrase—"in the beauties of holiness, from the womb of the morning, You have the dew of Your youth" refers to the beauty and strength of Christ...
11. In other words—when Christ comes in power to make His people willing—He comes as a glorious and powerful King...
12. Every one of Christ's sheep will have a day, when He comes to them, by His Spirit and word, in divine power...
13. Dear brethren—think of this—we were dead in our sins, living in darkness and wickedness, until this day of power...
14. He came to us, by His Spirit and Word and opened our eyes—He gave us life—He gave us new and spiritual birth...
15. Thus—the power used of God in bringing His sheep, must not be misunderstood—it enables us to come willingly...
16. It's not that Christ brings us against our wills—but instead, He changes our hearts and thus renews our wills...
17. In short—He MAKES us WILLING—He sovereignly and powerfully, changes our hearts, He gives us life...
18. LBC (of effectual calling)—"Those whom God has predestined unto life, he is pleased in his appointed, and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace..."
19. This is made evident back in John 10:16—"I must bring them, and they will hear My voice"—I will make them hear My voice...
20. That is—I will enable them to hear, understand, believe, and obey the gospel summons, in the word of God...
21. Lk.10:16—"He who hears you hear Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me..."
22. Christ always calls His elect people through and with the word—He enables them to obey the gospel summons...
23. Lk.15:4-7—"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulder's rejoicing (Jn.6:44-45)..."

24. [a] His sheep are lost—our speaks about the "one lost sheep" which is a description of all the elect by nature...
25. We mustn't understand our Savior to mean—some of His elect are lost, and then the others (the 99), are not...
26. No—our Savior is simply using an imagery known to His hearers—a shepherd would go after a single lost sheep...
27. This contradicts the mindset that thinks—If you have a 100 sheep, what does it matter if one of them is lost?...
28. Well, brethren, this is NOT how our Savior thinks—He cares for that lost sheep and He Himself pursues it...
29. But remember, our Shepherd knows His sheep even before they know Him—He knows where to look for them...
30. Let me put it this way—the good Shepherd watches over them, in one sense, even before He converts them...
31. Remember, He loves them from everlasting—He keeps them to ensure they will not die in a natural condition...
32. You know—as I reflect upon my own life—all of the foolish and wicked things that I did before He found me...
33. There is a real sense, that even then—in all of my darkness and shame—He lead me to a place, where He would find me...
34. I was His through all that darkness and pain—through all that rebellion and lawlessness, I belonged to Him...
35. And eventually, in the time of His power and love—He came and found me—gave me life, and made me willing...
36. [b] He Himself brings them—"He goes after the one which is lost until he finds it"—He never stops, until He finds it...
37. Oh dear brethren, surely this is an amazing thought—the good Shepherd Himself goes after His lost sheep...
38. Sometimes it please Him to allow these elect sheep to roam very far from the fold and life long in darkness...
39. Furthermore, He often allows them to reject His grace, refuse His calls, and continue in open and gross sins...
40. [c] He rejoices after find them—"And when he has found it, he lays it on his shoulder's rejoicing"—He delights in His sheep...

D. They must form one flock with one shepherd

1. V16—"And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."
2. It was not only the purpose of God (from eternity) to save Gentiles, but to join them with Jews into one flock...
3. Thus—I want to explain this phrase "one flock with one shepherd" under three words—unity, equality, safety...
4. [1] Unity—that is, both Jews and Gentiles, will comprise ONE FLOCK—they will be joined together in unity...
5. Now—we must remember that by Gentiles is meant every nation that's not Jewish—African, European, and Asian...
6. Black, brown, white, red, yellow—and every other color possible—they shall all become a SINGLE FLOCK...
7. Surely brethren this is a great miracle—that such different people would come together to comprise ONE flock...
8. Eph.4:4-6—"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all..."

9. [a] It's doctrinal unity—there's ONE FAITH—that is, one body of revealed truth embraced by the true church...
10. This of course doesn't mean, we all agree on every possible doctrine, but we do agree on the essential doctrines...
11. J.C. Ryle—"Though differing in various points, such as government or ceremonies, true believers are all sheep of one flock, and all look up to one Savior and Shepherd..."
12. [b] It's spiritual unity—by this I mean, it's the Spirit of God within us, that unites us together into the same body...
13. This is not a manmade unity—this isn't merely a national or racial unity—this is a unity cause by God's Spirit...
14. Every member of this flock has the same Spirit within them—"There is one body and one Spirit"—it's a spiritual unity...
15. [c] It's loving unity—by this I mean, love unites us—love to God, to Christ, to His word, and to each other...
16. This is what unites us—we all have the same Shepherd—we are all in union with Him, by His Spirit and word...
17. [2] Equality—this is to say, within the NC, every covenant member, regardless of race or sex, has equal status...
18. Eph.3:4-6—"[the mystery of Christ] by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel..."
19. In Scripture a mystery is something unknown unless revealed—thus the entire gospel of Christ is a mystery...
20. But—here the mystery is identified, v6—"that the Gentiles should be fellow heirs, of the same body, and parkers of His promise in Christ through the gospel..."
21. Now, I trust that this point, the acceptance and equality of the Gentiles, was a very radical concept for the Jews...
22. That Gentiles would be brought into God's favor, equally accepted of loved of God, was scandalous for the Jews...
23. But—as I've already shown, the fact was made known in some measure, throughout the whole of the OT Scripture...
24. A primary problem was the pride of the Jews—they thought themselves God's people, and the rest were all dogs...
25. In fact—the first by the first century, the Jews had divided worshipers into three categories—Jewish men, Jewish woman, and Gentiles...
26. Each of these had their own courts surrounding the temple, with the Jewish men, closest, then woman, and then Gentiles...
27. But all of this would come to an end when Christ tore in half the veil—for now everyone has equal access...
28. Jews and Gentiles (there's no nation distinction), male and female (there's no gender distinction), slave and free (there's no social distinction)...
29. [3] Safety—this is to say, every sheep has Christ over them as the good shepherd to protect and provide for them...
30. Ezek.34:23-24—"I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken..."
31. Richard Phillips—"Here is the only hope for unity among mankind. No other power can remove the hatred between nations and men than the grace of God in Jesus Christ. Only in Christ can we overcome the divisions of race, class, and nationality, and our union of love is one of the greatest blessings that believers now enjoy. All Christians have the same Lord and Savior in Jesus, and the same God as our Father. We have been redeemed from the same condemnation of sin and have all gained forgives at the same cross. All believers are joined in one flock with one Good Shepherd, we all partake of similar trials and hardships

in this life, and all Christians are destined for the same eternal glory. What a privilege it is for us to experience this unity now together in the church..."

E. They are objects of His affection and delight

1. This fifth and final reason, really assumes and includes all the others—Christ must bring them because He loves them...
2. William Hendriksen—"The good shepherd *must* bring them. This is the must of predestination, of prophecy, and of inner desire, rolled into one..."
3. Thus—with the time remaining, I want to do two brief things with this final reason—prove it and illustrate it...
4. [1] Prove it—that is, here I want to prove that Christ draws His people to Himself, because He deeply loves them...
5. Ps.31:3—"The LORD has appeared of old to me, saying: Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you (Hos.11:4)..."
6. This chapter foretells the return of a remnant from Babylonian captivity, typical of God saving poor sinners...
7. Thus, towards the end of the chapter, there's that well known passage describing the benefits of the New Covenant...
8. Here's the point—God's elect are by nature exiled throughout this world, and He's going to bring them to Himself...
9. Verse 3 tells us WHY—"Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you (that is, it was His love that drew them to Himself)..."
10. In the case of the good Shepherd, it was love that brought Him to earth, to the cross, to the throne, and to the far country to find His lost sheep...
11. [2] Illustrate it—here I want to illustrate this principle, by enlisting Joseph as a prominent type of our Shepherd...
12. [a] Revelation, Gen.45:1-4—"Then Joseph could not restrain himself before all those who stood by him, and he cried out, Make everyone go out from me! So no one stood with him while Joseph made himself known to his brothers..."
13. [b] Provision, Gen.45:11—"There I will provide for you, lest you and your household, and all that you have, come to poverty..."
14. [c] Affection, Gen.45:14—"Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him..."