

Christ Preaching Christ

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[0 : 00] Well, if we could, with the Lord's help and the Lord's enabling, this morning, if we could turn back to that portion of scripture that we read, the Gospel according to John, chapter 10.

John chapter 10, and if we take as our text the words of verse 11. John chapter 10 and verse 11, where Jesus says, I am the good shepherd, the good shepherd lays down his life for the sheep. I am the good shepherd, the good shepherd lays down his life for the sheep. Now, because we live in a crafting community like Barbus, the shepherd theme which is found throughout the Bible, it's not only a theme which is very familiar to us, but it's also a theme which we can easily relate to. And because we can relate to it, we can see the importance of knowing and following the good shepherd. And a couple of weeks ago, as you know, we had our Back to Church Sunday and we looked at the most familiar psalm in the Bible, when we looked at the shepherd psalm of Psalm 23. And that's the psalm we were just singing. And when we looked at Psalm 23, we saw that David's testimony of Jesus is that Jesus is for David, the good shepherd.

[1 : 33] And David confessed, the Lord is my shepherd. And by his confession, David acknowledged that this good shepherd, he wouldn't leave him in want.

He wouldn't leave him lacking in any way, because David says that the good shepherd makes provisions for his sheep and he gives promises to his sheep.

And you could say that in Psalm 23, which we were just singing, you could say that David preaches about the good shepherd. David preaches about the good shepherd. But you know, when we come to this chapter in John chapter 10, we see that Jesus preaches about Jesus, the good shepherd. And that's the reason why I'm drawn to these verses this morning, because in this passage, we see Jesus's commentary on his own death. In fact, Jesus has more to say in these verses concerning his own death than in any other passage of scripture.

And so what we ought to be aware of in John chapter 10 is that Jesus Christ is preaching Jesus Christ and him crucified. Christ is preaching Christ.

[2 : 45] Jesus is preaching about himself. The greatest preacher who ever lived is addressing the greatest subject there is. Jesus Christ.

Jesus is, you could say in this passage, he's both speaker and subject. He is preacher and proposition. Jesus is expounding and expositing himself.

But as Jesus Christ preaches upon the subject of Christ and him crucified, we can see that he designates and he describes himself as the good shepherd.

I am the good shepherd. The good shepherd lays down his life for the sheep. And with that, I'd just like us to consider this sermon of Christ preaching Christ.

And I'd like us just to consider it under three simple headings. The shepherd's statement, the shepherd's sacrifice, and the shepherd's sheep. The shepherd's statement, the shepherd's sacrifice, and the shepherd's sheep.

[3 : 46] So first of all, the shepherd's statement. It says in verse 11, Jesus says, I am the good shepherd. The good shepherd lays down his life for the sheep.

Now in the first half of verse 11, where Jesus says, I am the good shepherd. That's the shepherd's statement. And it's a divine statement. It's a statement asserting Christ's divinity.

Christ is preaching about Christ's divinity. And he does so using one of the seven I am statements in John's gospel. And you know, that was the great emphasis of John's gospel.

John wants us to know who Jesus is. John wants us to know the identity of Jesus Christ. That Jesus is the eternal son of God who came into the world to save sinners.

And at different points throughout his gospel, John records these seven divine statements of Jesus that seek to reveal his identity.

[4 : 48] And we commonly call these seven divine statements of Jesus. We call them the I am sayings of Jesus. In John 6, Jesus says, I am the bread of life. In John 8, Jesus says, I am the light of the world.

Here in John chapter 10, Jesus says, I am the door and I am the good shepherd. In John chapter 11, Jesus says, I am the resurrection and the life. In John 14, Jesus says, I am the way, the truth and the life.

And then in John 15, Jesus says, I am the true vine. And these seven divine statements of Jesus, they were used to reveal his identity as the eternal son of God.

And they are the I am sayings. They are the I am sayings because that's how the Lord revealed himself to his people in the Old Testament.

Because you remember when Moses encountered that burning bush in the wilderness. And when Moses approached the burning bush, he could see, as it says, the bush was not consumed.

[5 : 50] And the Lord met Moses there. He met him at the burning bush. And the Lord spoke to Moses. And the Lord called Moses to serve him. And the Lord revealed his identity to Moses.

And the Lord revealed his identity to Moses by saying, I am who I am. I am who I am. And what the Lord meant by that statement of revelation.

He was saying that I am the eternal God. I am the self-existent one. I am the alpha and the omega. I am the first and the last. I am the beginning and the end.

I am who I am. And this is the title and identification which Jesus adopts throughout all these I am sayings. He's identifying himself as the Lord.

The self-existent one. The one who has no beginning and who has no end. The one who is the covenant king. And in this passage where Christ is preaching Christ.

[6 : 50] Jesus says, I am the good shepherd. And in that divine statement, Jesus was not only claiming to be Lord and the self-existent one.

But he's also claiming to be the shepherd of Israel. He's the shepherd of God's people Israel. And you know, when we consider the context of this whole passage.

And the people to whom Jesus is speaking. Jesus was speaking with Jews. And he was addressing the false teaching of the religious leaders, the Pharisees.

And as you know, the Jews, they were steeped in their knowledge and their understanding of the Old Testament. And as Jews, they knew and they affirmed the Lord to be their shepherd.

They knew that the Lord was their shepherd and they were his sheep. They could say with David in Psalm 23, the Lord is my shepherd. Because the Lord was the shepherd of Israel.

[7 : 49] He was Israel's shepherd. And he was the shepherd of no other people. He was the shepherd over the nation of Israel. But what's interesting is that at the beginning of this chapter, Jesus tells a parable.

And it's the only parable in John's gospel. The gospels of Matthew, Mark and Luke, they're full of parables. But John only records this parable and we could call it the parable of the good shepherd. Because in the parable of the good shepherd, Jesus says that there are bad shepherds. And they are the religious leaders. They're the scribes and the Pharisees. And they're leading the people astray.

They're leading them away from the good shepherd. And Jesus says that they are in fact thieves and robbers. Because they're stealing the identity of the good shepherd. And they're claiming that they are the good shepherds in Israel.

That they're leading the Lord's people in truth. But the truth is, says Jesus, they are thieves and robbers. And their only intention as thieves and robbers is to steal and to kill and to destroy.

[8 : 56] They have no real interest in the sheep, says Jesus. Like I do. They have no real interest in the sheep. And no grave concern for the sheep. Like I do. They have no care or love for the sheep like I do.

They have only come to steal and to kill and to destroy. But Jesus says, I have come that they might have life. And have it more abundantly. And in comparison to the scribes and the Pharisees. Who are bad shepherds. They're false shepherds. They're counterfeit shepherds. Jesus is saying, I am the good shepherd. I am the one true shepherd.

All who came before me are thieves and robbers. But I am the good shepherd. But you know, the shepherd's statement, it's not only a statement of Christ's divinity.

It's also said in contrast to all these teachers of Israel. Because as Jesus preaches about himself. He's describing his own character. Because the word good.

[9 : 59] When he says, I am the good shepherd. It doesn't just mean that he's the righteous shepherd. Or he's the faithful shepherd. Or he's the obedient shepherd. It also means that he's the superior shepherd.

He's a beautiful shepherd. He's an excellent shepherd. Implying that there's no other shepherd like this good shepherd. And he stands in total contrast to all the other religious leaders who are trying to fleece the flock for their own gain.

My friend, our lives are so well cared for by this good shepherd. Because this shepherd is sufficient. He's good. He's excellent. He's beautiful.

And he's able to meet all our needs. We will not be in want. That's what David was saying. And you know, let me make this personal. You do not have a need that this good shepherd cannot meet.

You do not have a need. Because this shepherd, he goes before us. Goes before us to guide us.

He goes behind us to protect us. He comes beside us to encourage us and to comfort us.

[11 : 10] When we stray, he brings us back. When we stumble, he picks us up. When we struggle, he carries us forward. And when we slow down, he pushes us along.

He encourages us to keep going. He is the good shepherd who is able to meet all our needs. We shall not be in want. And we don't need to look to any other shepherd or to the sheep or to even the sheepfold itself.

We are only to look to the good shepherd. Because he's a beautiful shepherd. He's an excellent shepherd. He's a unique shepherd. And he proclaims an exclusive way of salvation.

Because he's not a good shepherd. He is the good shepherd. He's not one shepherd amongst a host of shepherds that we can choose from. He's not just the shepherd of the month or the shepherd of the year.

He is the one good shepherd. He's the only one who can shepherd our soul. My friend, he is the good shepherd. And as we said, the Jews knew and affirmed that the Lord was their shepherd.

[12 : 20] They knew that the Lord, this covenant king, he was the shepherd of Israel. And so when they heard this exclusive claim from the lips of Jesus, the Jews would have known that Jesus was claiming divinity.

They would have known that he was claiming to be equal with God. But for the Jews, that was blasphemy. You couldn't say that. And then when you look down at verse 33, the Jews confess that they want to stone Jesus, not because he does good works, but because of his blasphemy.

They wanted to stone him because he was a man who was claiming to be God, equal with God.

They wanted to stone him because of his blasphemous statement, I am the good shepherd.

Because in the mind of the Jews, there was only one who was good, and that was God. There was only one true shepherd, and that was the Lord. There was only one who had the right to this title, the good shepherd, and that was the Lord.

But you know, if the Jews viewed the shepherd's statement of divinity as blasphemy, then they were going to struggle even more when Jesus goes on to make this radical claim about the shepherd's sacrifice.

[13 : 36] Because he says, I am the good shepherd. The good shepherd lays down his life for the sheep. And that's what I'd like us to consider secondly. As Jesus continues, he continues to preach about himself.

He preaches Christ and him crucified. And we've considered the shepherd's statement. But secondly, the shepherd's sacrifice. The shepherd's sacrifice. I am the good shepherd.

The good shepherd lays down his life for the sheep. And you know, when we hear those words, when we hear verse 11, through these, when we hear those words through Jewish ears, you know, we can appreciate how they thought it was blasphemy.

Because all they ever knew up until this point was that the one who revealed himself to Moses at the burning bush was their Lord. All they ever knew was that the I am was their Redeemer who brought them up out of the land of Egypt.

All they ever knew was that the Lord was the Lord. All they ever knew was that the Lord was the one who shepherded them into the promised land. All they ever knew was that this holy God dwelt in a holy of holies.

[14 : 48] This place in the tabernacle behind a thick curtain, separated from sinful mankind. And no one could look upon him and live. All the Jews ever knew was a God who was so unlike them and so distant to them.

And yet when Jesus appears in Persia, he claims that he is God in the flesh. He's the God-man. And that he is the Messiah, the Savior of his people.

And the Jews say, this can't be. This can't be true. This is blasphemy. But if Christ preaching Christ was enough for the Jews to get their heads around, it was going to blow their minds when he preaches Christ and him crucified.

I am the good shepherd. The good shepherd lays down his life for the sheep. And you can almost hear the Jews speaking amongst themselves saying, God sacrifices himself.

This can't be. That's not true. How can God lay down his life? God can't die. This is blasphemy. This is absurdity.

[15 : 55] This is heresy. And Jesus says, no, this is salvation. This is the message of salvation. This is the wonder of salvation. The good shepherd, the God-man.

God manifest in the flesh lays down his life for the sheep. You know, with this we ought to see that Jesus, he not only explains that he is the good shepherd, but he also explains why he is the good shepherd.

And as Jesus preaches about himself, as Jesus preaches Christ and him crucified, he says, the good shepherd died for the sheep. He died for the sheep.

He's saying, you have never had a shepherd love you like this shepherd. That he would willingly lay down his life for the spiritual good of your soul.

And when Jesus says that he lays down his life, he's of course speaking about giving his life unto death. He's saying that he is the sacrifice to satisfy and appease the wrath of God for sin.

[17 : 05] Because before Jesus, holy God and sinful man, they were at enmity with one another. God hates sin because he's of purer eye than to behold iniquity and to look upon sin.

And because of our sin, the wrath of God is upon us. Romans 1 18, the wrath of God is revealed from heaven against all ungodliness and unrighteousness.

God hates sin. But as Jesus preaches Christ and him crucified, he says, I have come to stand in the gap between holy God and sinful man.

I have come to be the mediator between God and men. I have come to be the advocate between the creator and the sinful and rebellious creation. I have come to bring reconciliation and peace with God through my sacrifice.

I have come to place myself between you and holy God and his wrath against your sin. I've come that you might have life and have it more abundantly.

[18 : 12] I am the good shepherd who lays down his life for the sheep. And let's be clear here. The life of Jesus was not taken from him.

He chose to lay it down. He willingly laid down his own life. It was a voluntary death. It was an obedient death.

My friend, the blood of Jesus was not spilt. It wasn't spilt by accident. It was purposefully poured out unto death. The cross was not some random chance event or a bit of bad luck.

No, it was a divine appointment. This Jesus, says Peter, he was delivered up by the determinate counsel and foreknowledge of God. Calvary wasn't an accident.

It wasn't a mistake. It wasn't a coincidence. No, it was the love of God being demonstrated to sinners by the voluntary death of Jesus.

[19 : 16] And this is what Jesus says down in verse 17. He says, The reason the Father loves me is because I lay down my life that I might take it up again. No one takes it from me, but I lay it down of my own accord.

I have the power to lay it down, and I have the power to take it back up again. I am the good shepherd. The good shepherd lays down his life for the sheep.

But you know, Jesus, he not only voluntarily lays down his life, but he lays down his life for the sheep.

It's for the sheep. And you know, that little word for, it's a major theological theme in the Bible. And it's often said that large doors swing on small hinges.

And when it comes to the Bible, major theological themes and truths, they swing on small words. And that's what we see here. Jesus says the good shepherd lays down his life for the sheep.

[20 : 20] For the sheep. For the benefit of the sheep. For the sake of the sheep. In the place of the sheep. Jesus died for filthy, disobedient, determined sheep.

He died so that we would be saved. So that we would have life and have it more abundantly. My friend, this is the central theme of the cross.

This is the central truth of the cross. This is Calvary's great transaction. This is the great exchange between us and Jesus.

That the worst about me laid upon him. And the best about him laid upon me. My sins transferred to Christ. His righteousness transferred to me.

And this is what Paul says in his letter to the Corinthians. He speaks about the death of Jesus. And he says, for our sake, God the Father made him to be sin for us.

[21 : 17] Who knew no sin that we might be made. That we might be made. The righteousness of God in him. He was credited with our sin. We were credited with his righteousness.

The penalty that was due to us. He took it. He took it. And we are justified by faith in him. And you know, that's Paul's confession of faith.

I am crucified with Christ. Nevertheless, I live yet not I. But the life that I now live in the flesh. I live by faith in the Son of God.

Who loved me and gave himself for me. My friend, this Christ, he's preaching Christ and him crucified. And he's preaching the core truth of the gospel.

That the death of Jesus Christ, it was a substitutionary death. It was penal substitution. The penalty substituted to him. I am the good shepherd, he says.

[22 : 18] The good shepherd lays down his life for the sheep. For the sheep. For you and for me. This is the wonder of it.

And you know, every time I think about the death of Christ. You know, I'm always brought back to those words in that hymn. I had to put it into the intimations this morning. Because it always reminds me of this great transaction.

Man of sorrows, what a name. For the Son of God who came. Ruined sinners to reclaim. Hallelujah, what a saviour. Bearing shame and scoffing rude.

In my place condemned he stood. Sealed my pardon with his blood. Hallelujah, what a saviour.

Guilty, violent, helpless we. Spotless lamb of God was he.

Full redemption can it be. Hallelujah, what a saviour. Lifted up was he to die. It is finished was his cry. Now in heaven exalted high.

[23 : 22] Hallelujah, what a saviour. When he comes, our glorious King. To his kingdom, us to bring. Then I knew the song we'll sing. Hallelujah, what a saviour.

Hallelujah, what a saviour. This is a happy meal. Because we're remembering the good shepherd. The good shepherd who laid down his life for the sheep.

It's wonderful. It's wonderful. And you know, as the greatest preacher preaches about the greatest message in all the world. He tells us that his death.

His death. It was not only substitution. But he also tells us that his death was specific. It was a specific death.

The good shepherd lays down his life for. For the sheep. For the sheep. And that's what I'd like us to consider last of all.

[24 : 22] We've considered the shepherd's statement. And the shepherd's sacrifice. But lastly, the shepherd's sheep. The shepherd's sheep. I am the good shepherd.

The good shepherd lays down his life. For the sheep. Jesus says that his death was a specific death. And it was a specific death on behalf of the sheep.

So who are the sheep? The sheep are those for whom Jesus came. The sheep are those for whom Jesus died. And verses 27 and 28.

They make that clear to us. Because even though there's this division going on in the passage. The division among the Jews. And they're all divided over the identity of Jesus.

Being the good shepherd. Jesus says they're not part of his flock. They're not his sheep. And they're not his sheep he says. Because they don't believe.

[25 : 25] They're not committed. They're not committed to the shepherd. But Jesus goes on to say in verse 27. 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 will snatch them out of my hand. Jesus says my sheep believe in me.

My sheep are committed to me. My sheep hear my voice. My sheep are called by my name. My sheep come to me. My sheep are led out by me. My sheep are those who are saved. And they will never perish. Because they're saved by me. And they will never be snatched out of my hand. He says. My sheep are my sheep. They are my sheep. Their salvation. It's not dependent upon their obedience to the shepherd. Their salvation is completely dependent upon the obedience of the shepherd. In laying down his life for the sheep. [26 : 25] And you know. I believe that with these words. Jesus distinctly identifies. Those who are his sheep. And those who are not.

Those who are part of the flock. And those who are not. Those who trust. And are committed to the shepherd. And those who are not. And by making this distinction.

In verses 27 and 28. Jesus is actually. He's fencing the Lord's table. That's what he's doing. He's fencing the Lord's table. And that's what I'd like us to do just now.

I want to just take this opportunity to. To fence the Lord's table. Using the words of Jesus here.

Because what Jesus makes clear. Is that there should always be this distinction.

Between the believer. And the unbeliever. There should always be the distinction. Between the Christian. And the world. The Christian. Has been called out of darkness. Into the marvelous light.

[27 : 25] Of the gospel. The Christian. Has been called to live. A life of holiness. And separation from the world. And the command of scripture. Is that we are to be. Separate from the world.

And come out. From among them. And the Bible reminds us. That if we are a friend of the world. We are an enemy of God. And so fencing the Lord's table.

It's important. But there's one thing I have to make clear. I don't fence the Lord's table. The Lord fences the table.

The shepherd fences the table. Because it's his table. It's the Lord's table. It's not a free church table. It's his table. And when the shepherd fences his table.

He tells us who should come forward. And sit at the table. And he tells us who shouldn't. And you know. Well. Living in a crafting community.

[28 : 23] Like this one. We're not only familiar with sheep. But we're also very familiar with fences. We're all familiar. And we're surrounded by fences. And everyone who has sheep. And barbers knows the importance.

Of the fence. Because the fence is not there. To keep the sheep out. The fence is there. To keep the sheep in. The fence is there.

To keep the sheep in. And Jesus our good shepherd. He knows. The importance of the fence. And so having revealed. His identity. As the good shepherd. Who laid down his life.

On behalf of the sheep. Jesus then puts up his fence. And he describes. The sheep. Who are to dwell. Within this fence. And he says.

My sheep hear my voice. And I know them. And they follow me. And I give to them eternal life. And they shall never perish. And they shall never be plucked. Out of my hand.

[29 : 16] And so when Jesus puts up his fence. The first thing he says about his sheep. He says that my sheep. Are purchased. My sheep. Are purchased.

He says they are my sheep. They are my sheep. Those who belong to Jesus. They are owned by Jesus. And they are known to Jesus.

As my sheep. And as every shepherd knows. You can only call a sheep. My sheep. When you have paid the price for them. Yourself.

And. That's what we said about this good shepherd. The good shepherd laid down his life. For the sheep. The good shepherd. He went to the auction mart. Of Calvary.

To bid for his sheep. And to buy them back. From slavery. To sin. And Peter says to us. That the sheep of the good shepherd. They have been redeemed. They have been bought back.

[30 : 13] Not with the corruptible things. Of silver and gold. But by the precious blood. Of Christ. And so when Jesus puts up his fence. He says that his sheep.

Belong to him. Because he purchased them for himself. Jesus says my sheep are purchased. But he also says my sheep are protected. My sheep are protected.

My sheep hear my voice. And I know them. And they follow me. When Jesus puts up his fence. The sheep within the fence. The sheep within the fence. They have not only been bought.

By the good shepherd. But they also hear the voice. Of the good shepherd. They respond to the voice. Of the good shepherd. And that's always the test of a shepherd.

Their sheep. Will respond. To the. To the voice of the shepherd. But the purpose of the sheep. Listening to the voice of the shepherd. It's for their own good.

[31 : 12] It's for their own good. It's for their own protection. It's for their own safety. Because it's by the voice of the good shepherd. That the sheep are called. To feed upon the word of God. It's by the voice of the good shepherd.

That the sheep are called away. From all the dangers. Of the world. It's by the voice of the good shepherd. That this. That his sheep are led. Within the boundaries.

That the bible sets. But even more so. It's by the voice of the good shepherd. That his sheep. Are always aware. That their shepherd. Is with them.

Always by their side. He's with them. To lead them. To guide them. To provide for them. In all their needs. And so when Jesus. Puts up his fence. He says. My sheep are purchased.

My sheep. Are protected. But then last of all. He says. My sheep are privileged. My sheep are privileged. My sheep hear my voice.

[32 : 07] And I know them. And they follow me. Then he says. I give them eternal life. And they will never perish. And no one shall snatch them. Out of my hand. Every sheep.

Which has been purchased. By Jesus. And has been protected. By Jesus. They are also privileged. Because of Jesus. And for those who are.

In the flock. Of the good shepherd. Their privilege. Is not only eternal life. In which they shall never perish. Their privilege. Is that. Nothing.

Or no one. Nothing. Or no one. Is able to separate them. From their shepherd. Nothing. You know. Is that not what Paul asked. When he said. Who shall separate us. From the love of Christ. Who's able to separate us. From our good shepherd. Then he asks.

[33 : 03] Shall tribulation. No. Shall distress. No. Persecution. No. Famine. No. Nakedness. No. Peril. No.

The sword. No. Nothing. He says. No. And all these things. Were more than conquerors. Through him. Who loved us. And Paul says. I am persuaded.

That neither. Death. Nor life. Nor angels. Nor principalities. Nor powers. Nor things. Present. Nor things to come. Neither height. Nor depth. Nor any other creature.

Is able. To separate us. From the love of God. Which is in Christ Jesus. Our Lord. Nothing. Or no one. Is able. To separate.

The shepherd. From the sheep. Nothing. Is able. To have the sheep. Plucked. Out of his hand. Nothing. Is able.

[33 : 56] To separate them. From him. And you know. We might doubt ourselves. As Christians. We might doubt ourselves. As. And our fitness. As Christians.

We might think. That we're so. Unworthy. To sit at the Lord's table. We shouldn't be here. We might think that. We shouldn't come. To the Lord's table. We're so unworthy.

But the truth is. We are. Completely. Unworthy. But you know. Christianity. It's not about looking. To self. Because when we look at self.

All we find. Is a mess. All we find. Is brokenness. All we find. Is sin. All we find. Is unworthiness. But Christianity. It's not a. A self-help religion. It's not about.

Entrusting ourselves. Into. Our own care. It's about. Entrusting ourselves. Into the care. Of the good shepherd. Into his care. Each and every day.

[34 : 54] It's about making Jesus. Our shepherd. And listening to his voice. And following. After him. And you know. As Jesus.

Preaches. Is the greatest. Subject. There is. Christ. And him. Crucified. He's reminded us. Of the shepherd's. Statement of divinity. I am the good shepherd.

He's told us. About the shepherd's. Sacrifice. The good shepherd. Lays down his life. For the sheep. And he's challenged us. As to. Who are. The shepherd's sheep. Because the shepherd.

Says about his sheep. My sheep are purchased. My sheep. Are protected. And my sheep. Are privileged. And the sheep. Of the good shepherd.

They now have. The greatest privilege. To come. And sit. Within this. Fence. And enjoy. The banquet. Of the good shepherd.

[35 : 54] But even though. There are those. Who come forward. And they. Profess. That they are the shepherd. That they are the sheep. Of the good shepherd. There are those.

Who will remain. Outside. There are those. Who will not come. Within the fence. And. Profess. That they are not. Sheep. That they are.

They will not profess. That they are sheep. Of the good shepherd. But you know. Jesus. Wants to speak. To you too. So what does Jesus. Want to say. To those.

Outside. The fence. Jesus. Has said. About his sheep. He said. My sheep. Are purchased. My sheep. Are protected. My sheep.

Are privileged. But Jesus. Says to those. Who are. Not. Not yet. Committed. Sheep. To the shepherd. He says. You have a promise.

[36 : 49] You have a promise. And if you take anything. Away from. Today. Be assured. That you have a promise. And the promise is. Yet.

There is room. Yet. There is room. There is room for you. That's. Your promise.

As those who are still. On the outside. Yet. There is room. So will you not come.

Come and find out. And come and see for yourself. How good. This good shepherd is. Because.

This good shepherd. Says about his sheep. My sheep. Are purchased. My sheep. Are protected. My sheep. Are privileged.

[37 : 44] They hear my voice. I call them by name. I give to them eternal life. And they will never perish. And they shall never. Be plucked. Out of my.

Hand. I am the good shepherd. Says Jesus. The good shepherd. Lays down his life. For the sheep. Amen. May the Lord bless. These thoughts to us. Let us pray.

Oh Lord. Oh gracious God. We give thanks to thee. That. That we are able to know. This good shepherd. That we are able to know. That he is. The divine shepherd.

Who sacrificed himself. In order that we might have life. And have it more abundantly. Help us Lord. We pray. To see. The privilege it is.

To follow this good shepherd. And to know that the offer is. To all who will come. And hear his voice. And follow after him. Lord bless us. We pray.

[38 : 40] As we. Gather together. Around thy table. We pray that thou wouldst. Presence thyself amongst us. That thou wouldst. Speak to us in thy word. That thou wouldst. Encourage us.

In our faith. To keep going on. To keep going. As the psalmist said. That so they. From strength. Unwearied go. Still forward. Unto strength.

Until in Zion. They appear. Before the Lord. At length. Oh bless us. Lord we pray. Go before us. In all things. For we ask it. In Jesus name. And for his sake.

Amen. We are now going to sing. The words of Psalm 118. Psalm 118.

That is page 398. In the Scottish Psalter. Psalm 118. Singing from verse 15.

[39 : 35] Down to the verse mark 23. And while we are singing this psalm. The elders will put. The elements on the table. For the sacrament.

And hopefully the children will come in. And take their seat. Psalm 118. From verse 15. In dwellings of the righteous. Is heard the melody.

Of joy and health. The Lord's right hand. Doth ever valiantly. The right hand of the mighty Lord. Exalted is on high. The right hand of the mighty Lord. Doth ever valiantly.

Psalm 118. From verse 15. To God's praise. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.