

10-12

The Shepherd of Your Soul, 1st Peter 2:25

Read vs. 21-25

INTRODUCTION

The figure of a shepherd used to be a familiar concept to agricultural people.

What would be the present day parallel concept?

People NEED a shepherd.

I. CHRIST IS A SUFFERING SHEPHERD VS. 21

A. This Shepherd concept is a traditional characterization of Christ, going back to Jesus Himself.

Mc 6:34; 14:27; Jn 10:11-18; "I am the good shepherd" also Heb 13:20 and Rev. 7:17. "the Lamb will be their "the Great Shepherd"

B. The prophets applied the Shepherd concept to God Himself, in Ps. 23 and Isa 40:11, for example.

C. vs 21, (Whereunto) you have been called"

He suggests that the job of a christian slave is in reality a vocation.

How many other jobs in which the Christian finds himself should be considered a VOCATION FOR GOD?

This might also include the idea of a CALL to SUFFERING. - "because Christ also suffered for you."

The Master at first promises nothing else to his followers: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Mt. 16:24.

What can a christian wish for but to be like Christ?
(Rom "Are there no wounds for me?")

II. JESUS IS A SYMPATHETIC SHEPHERD

vs 21b "leaving you an example"

A. In referring to Christ's "example" - Peter uses language relating to the Suffering Servant of the Lord in Isa 53:

vs 22 - committed no sin - Isa 53:9

vs 24 - bore our sins - 53:4

vs 24 - by his wounds ... healed - 53:5

vs 25 - straying like sheep - 53:6 "all we like sheep have gone astray"

The Gr. word in vs. 21 for "example" means "a child's writing copy"

along
B. There are many who will go with Peter as he speaks of the EXAMPLE of Christ, which we are called to follow. But Peter stops at no such half-way house. So he goes on to set forth the doctrine of the atonement as the end of Christ's suffering: "Who his own self bare our sins in his own body upon the tree..."

Christ's death was not designed merely as an example of patience under sufferings.

III. CHRIST WAS A SINLESS SHEPHERD

A. vs 22: "No sin, no guide"

As Peter writes, the memory of the scenes he had witnessed is present with him.

His words become a description of what he himself had seen and heard when Jesus was taken & crucified:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

How the brief words sum up and recall the dark story: -- Caiaphas, Pilate, & Herod; the mockery, the scourging, the railing crowd, the dying Jesus, & the parting prayer, "Father, into thy hands I commend my spirit."

He suffered patiently, although he was greatly provoked. PROVOCATION TO SIN NEVER JUSTIFIES COMMISSION OF SIN.

IV. JESUS WAS A SUBSTITUTIONARY SHEPHERD - He took our place

A. vs 24 "HE bore OUR sins"

Notice the margin reading for this vs, "carried up our sins in his body TO the tree."

This is the imagery of the Scapegoat, Lev. 16:20-22.

B. Spiritual healing through the wounds of Jesus.

C. The analogy between sin & sickness - see Isa 53:4. SICKNESS

D. The Good Shepherd literally gave his life for his sheep, as he said in Jn 10:11.

E. He who was the great example, whose footsteps we should follow, is now the Good Shepherd, who goes before his sheep. This Shepherd has been a Sufferer, too. He has given himself as a prey to the wolves, that his flock might be saved.

The Gr. word for "stripes" in vs. 24 is "the marks left by a lash."

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V. JESUS IS A SEEKING SHEPHERD ens wlt. mod. I also wolt
A. vs 25, "You were straying like sheep" disorder
B. Peter reminds his readers of the difference between
their former and present condition.

They WERE straying like sheep.

This represents man's sin; he goes away; strong wlt
it is his own act; he is not driven or forced,
but he voluntarily & wilfully goes astray.

He goes astray from the pasture, from the shepherd,
and from the flock, that you have left and abandoned
and so exposes himself to many dangers & miseries.

C. But they are now returned.

This word is passive & shows that the return of a
sinner is the effect of God's grace.

This return is from all their errors and wanderings
to Christ, who is the true & faithful shepherd,
that loves his sheep, and laid down his life for them.

D. Christ said "I am come to SEEK and to save that which
is lost". anfim to anfia not, heold to anserfa lna

He seeks us until we are returned to him. ly wolt
Now, with a voice of love, He calls his sheep by name;
and hearing, they follow him. boof7benosz and ilseosf

E. He seeks not only the salvation but also the security,
safety, and care of his sheep. for dismellfes ym vng'0

1. He is more than a shepherd.

Once brought within the fold, the sheep still need his
care; and it is freely given.

He is the Guardian or overseer of his people's
safety and care.

He brings his people safe out of the way of evil
& into his fold, then for ever he keeps them under the
sheltering care of his abundant love.

2. This is the only place in N.T. where this word trans-
lated "guardian" refers to our Lord. (See 5:4, "Chief Shepherd")

It usually refers to the leaders in the churches
who are overseers of the Christian community.

The use of these two terms here with reference to the
Christian slave emphasizes the fact of the DIRECT
APPROACH of the Christian, however humble, to the LORD
HIMSELF, without mediation on the part of any other person

One ancient commentator (Theodoret) called this "a new and strange method of healing; the physician suffered the cost, and the sick received the healing."

So it is with the sinner and the Great Physician; Jesus suffered the cost of our redemption, and the believing & penitent sinner receives the salvation.

Have you accepted his offer of deliverance? If not, do it now.

Although the OT has much to say about the figure or image of the shepherd, and even specifically of God himself as the Shepherd; but there is something remarkably different about the way the NT presents Jesus as the Shepherd.

In Ezekiel 34 we read about God saying, "I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them." He continues, "I will seek the lost, and will bring back the strayed, and I will bind up the crippled."

That is a marvelous statement.

But we never read in the OT anything about the shepherd dying for the sheep. It is only in the gospel of Christ in the NT that we read anything like that. Jesus Christ himself dies for the sins of his lost sheep; he saves and redeems all who will come into his fold.

The picture in John 10 is unlike any passage in the OT. Only Jesus Christ says, "I am the good shepherd. The good shepherd lays down his life for the sheep."

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Are there no wounds for me?

Hast thou received them all?

How can I, Lord, the anguished see,
Beneath which these didst fall?

'Tis over now, I know, that suffering life of thine;
Thy precious blood has ceased to flow,

There weakest thy crown divine.
But yet, I weeping see,
The thorn that gashed thy head;

Thou faintest beneath thy cross for me,

For me to death thou didst led!

Stretched on the cruel tree,
And fastened by my sin,

Lord, at thy cross, with shame, I see

How guilty I have been.

Weakly, with lowly divine,
Thy holy head is bent,
And streams of blood, for sin of mine
Flow where thy side is rent.

Beneath this sacred flood

I know my sinful soul;

Dear Saviour, let thy precious blood
O'er my defilement roll.