

1: One Flock One Shepherd on the App Store

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The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away”and the wolf snatches them and scatters them. Rome was founded by the twin Romulus and Remus, nursed by a wolf - Who is the hired hand? Chief priests who identified themselves with the Roman occupation - John the evangelist got a message for the people in troubled times: If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost. God be with you till we meet again. Starting with the surprising assertion that the divine logos became flesh and dwelt among us, John proclaims that God has inhabited the world in the person of Jesus in a unique way. God knows the people from up close. Jesus has shared our human experience and knows intimately what it means to suffer and to die. No wonder that the sheep can trust this Good Shepherd. This is a shepherd who knows exactly what it is like to be a sheep, and by extension, what it is like to be snatched by the wolf. Belonging to Jesus, knowing him and being known by him, shapes us as a community of faith. We do not achieve that, but it is the way God is. God is for us. There is no such thing as an individual Christian. Just as there is no separate singular form of the word sheep, we are not separate from one another: In our essential belongingness, our being is bound up with the entire flock: And yet this image, of church people themselves not recognizing the immeasurable worth of each individual in the eyes of God, is just as powerful today as it is in any age. In any case, the flock is not yet finally fixed.

2: One Flock, One Shepherd

One Shepherd, One Flock is the conversion story of a Congregationalist minister to the Catholic Church. Through his diary, we learn that he has an ardent desire for truth. He addresses such topics as confession, authority, and the countless divisions within Protestantism, to name a few.

A shepherd; hence met: Of uncertain affinity; a shepherd. They asked it in the bitterness of scorn. He asserts that among the Gentiles--who are not of the Jewish fold--He already possesses sheep; just as He says to Paul concerning Corinth, "I have much people in this city" Acts The Old Testament prophets had foretold this coming of the Gentiles, as e. Notes on John Them also I must bring, and they shall hear my voice. It would result from His being lifted up that all men should be drawn unto Him, and would be accomplished in the mission-work of the Church. These scattered sheep shall hear His voice, for the conscience which knows the voice of God is the heritage of all men; they shall hear it, as the words seem to imply, while the sheep now in the fold refuse to follow it. Notes on Matthew 8: And there shall be one fold, and one shepherd. The word here rendered "fold," is quite distinct from that which occurs in John It should be, beyond all doubt, rendered "flock"; but the reader may prove this for himself by comparing the only other passages where it is found in the New Testament-- Matthew In each of these passages we have "flock"; but here our version has followed the Vulgate and the Great Bible in giving "fold," whereas both Tyndale and Coverdale had rightly given "flock. The distinction is not merely one of words, but upon it depends a wide and important truth. It is not unity of fold which is regarded as the future of the Church, but unity of flock. There will be many folds, in many nations, in many ages, in many climes. But for all Christians there will be one true Shepherd who layeth down His life for the sheep, and all these differing folds shall, through living unity with Him, make one vast flock. Pulpit Commentary Verses His relation with them is personal and direct and spiritual, not dictated or conditioned by "the fold. We in vain ask the question, "When? Many a Cornelius in every nation is accepted by him cf. But the passage contemplates a wider application: They shall become one flock, one Shepherd. The error has done grievous injury. There is no variation of the Greek text, or in the earliest versions. The Old Latin Versions were correct, but Jerome led the way into the inaccurate translation. Tyndale perceived its true meaning, and Luther beautifully preserved the play upon the words. Christ, on other occasions, carefully warned his disciples against such narrowness, and here he declares that the sheep, independently of the fold or folds, may yet form one great flock, under one Shepherd. When he described himself as the Door, he was, as we have seen, careful to speak of himself as "Door of the sheep," and not as the Door into the fold. He laid down his life in order to break down the partition between Jew and Gentile Ephesians 2: Different nations, ages, times, and seasons may cause variations in these; but there is but one flock under the watchful guardianship of one Shepherd. Matthew Henry Commentary Bad principles are the root of bad practices. The Lord Jesus knows whom he has chosen, and is sure of them; they also know whom they have trusted, and are sure of Him. See here the grace of Christ; since none could demand his life of him, he laid it down of himself for our redemption. He offered himself to be the Saviour; Lo, I come. And the necessity of our case calling for it, he offered himself for the Sacrifice. He was both the offerer and the offering, so that his laying down his life was his offering up himself. From hence it is plain, that he died in the place and stead of men; to obtain their being set free from the punishment of sin, to obtain the pardon of their sin; and that his death should obtain that pardon. Our Lord laid not his life down for his doctrine, but for his sheep.

3: One Flock One Shepherd Ministries | One Flock One Shepherd Ministries

The Good Shepherd Servants, New York yearly retreat of Fr. Daoud Lamei from September 01, to September 03, (Labor Day Weekend) in Hilton Westchester, Rye Brook, NY.

April 20, John The good shepherd lays down his life for the sheep. And I lay down my life for the sheep. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. I have power to lay it down, and I have power to take it up again. I have received this command from my Father. When we read this passage, we do so in light of other shepherding images as well—most especially the words of Psalm 23 the Psalm for the day: Since Jesus is seen in Christian tradition as the Son of David, the one who takes up the Messianic throne, the shepherding image has taken an important place in Christian life. Indeed, the title pastor that many of us in ordained Christian ministry make use of is rooted in this context. That is, the pastor is the shepherd, with the church being the flock. As Lillian Daniel reminded us in her message at the Festival of Faith a gathering of Michigan Disciples and United Church of Christ folk, God is the shepherd, and we are all sheep. We get in trouble when we begin to think of ourselves as shepherds whether clergy or lay leaders, thereby ending up as the hired hand. Thus, we might want to be careful with our use of this image! This reading from John 10 falls within the Easter cycle, and the reason it was chosen for this day may have to do with the statement in verse 17, that Jesus lays down his life in order to take it up again. He is the good shepherd who is willing to lay down his life for the flock Good Friday, but takes it up again Easter. Laying down his life is not forced upon him, but is a decision that he has made of his own accord, again with the intention of taking it up again. This reference will lend itself to a reflection on the relationship of the cross and resurrection that is fitting for the season, but there is more here than that message. It is the message of verse 16 that stands out to me, where Jesus speaks of that other flock that he intends to bring into the sheepfold. There is, he says one flock and one shepherd. Perhaps the reason why this verse grabs my interest is that it seems to resonate with my interests and involvement in interfaith and ecumenical ventures. Who are the sheep in the fold, and who are those on the outside? What is interesting here is that those outside the fold seem to be able to hear the voice of Jesus, and are willing to follow. Contextually it seems appropriate to conclude that Jesus is talking here about bringing the Gentiles into the church. Therefore, those inside the sheepfold would be the Jewish Christians. At the time that John writes this Gospel, the transition from a Jewish dominated church to a Gentile one is well underway. The tensions are present in this dialogue, but the message is that there is but one flock and one shepherd. But, we continue to struggle with the question of who is in and who is out. The Christian world is rather diverse, with thousands of different versions. But who gets to decide? If we say Jesus, which works for me, on what basis he decide? It would seem that God dislikes the same people I dislike! And yet, there are those other sheep who belong to Jesus. Could it be that the other sheep include the Samaritan woman whom Jesus meets at a well and engages in a rather interesting theological conversation about worship? What about the tax collectors he has dinner with and the revolutionaries who appear to have joined his band. Besides that there are the lepers and sick and the injured who look to him for help. Time and again Jesus welcomed into his fold those whom his culture deemed unclean. Consider that in on one occasion Jesus is said to have sent out the disciples on a preaching mission and he explicitly told them to avoid contact with Samaritans and Gentiles Matthew Nonetheless, his overall policy was rather inclusive. We can rationalize this as cultural in nature, and there is truth in this especially when language is a barrier, but still we struggle to reach across those barriers to embrace each other as brothers and sisters. There are also economic barriers, separating us from one another—this is often expressed in terms of assumed dress codes. There are of course theological barriers—can you sign on the dotted line. In our day the biggest question facing our churches is how far we will go in members of the LGBT community in the church as full and equal members of the church. How do we proclaim Jesus and include others in the family? When Jesus says that he has other sheep that he wants to bring into the fold, who is listening to his voice?

4: One Flock, One Shepherd

For example, one might suppose that he meant to say that there is only one shepherd in the world at any time, or that each local congregation, or flock is to have only one shepherd, or that his church worldwide is to have only one chief shepherd -- the Pope or Patriarch.

I know my own and my own know me, just 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 listen to my voice. So there will be one flock, one shepherd. So also on this Good Shepherd Sunday, woe be to any other voices which would try to lead the flock of Jesus Christ into the green pastures or near the still waters. Two lessons the Spirit of God would teach us today. The first is Sheep Always straying, Good Shepherd always nearby. The prophet Isaiah said it this way, All we like sheep have gone astray; we have turnedâ€”every oneâ€”to his own way; and the LORD has laid on him the iniquity of us all. Sheep experts tell us that sheep generally stick together in a flock for protection, but that when they do not feel threatened, they are likely to stray. In other words straying is not necessarily a sign of rebelliousness. So also do Church experts tell us that many who have grown up in the Christian faith may have wandered away from the visible church but they are not necessarily in open rebellion against Christ. They just may not feel the need for what He is offering. Which is pretty comforting, if you think about it. To know that not only does our Lord not give up on us when we stray, His eye is on us wherever we go and no matter what kind of trouble we are getting ourselves into. He is actively and equally focused on each one of us. As a grandpa would follow around his 4 year old grandson at a church function, trying to keep him out of trouble, so does our God pursue us in all the circumstances of life, trying to keep us out of trouble! What a privilege it is to remind you today that whether or not you have been following in a close way your Savior, He has been following you around with goodness and mercy. He pursued us even as we crucified Him , and He pursues us today even as we close our hearts to our neighbors in need. The stone you rejected, you who were supposed to be building the church, this stone has become the cornerstone! Even as those early Pharisees and Sadducees and ruling elders chased down and arrested and trumped charges against and beat Jesus to a bloody pulp, until He was dead and buried, even then He was in fact chasing them down and laying down His life on their behalf. To this very day, He is pursuing this little flock in this little town, even when and especially when we stray. Even on those days we live for ourselves and close our hearts to our neighbors in need. But what is our attitude towards those who keep on digging their own holes and making their own beds with bad decisions and horrible habits and lousy attitudes? Oh how often and how seriously we stray by the way that we think and speak and live! Thanks be to God that He keeps on pursuing us in the preaching and teaching and remembering of His Word in this place. Thanks be to God that He keeps on pursuing us in the waters of Holy Baptism and in the bread and the wine of the Holy Supper in this place! Thanks be to God that His desire to show mercy is so much stronger than our desire to go our own ways and do our own thing! His rod and His staff, they keep on comforting us. His table keeps on getting prepared for us in the presence of our enemies. Our heads keep on getting anointed. Our cups keep on overflowing. Our souls keep on getting restored. We keep on straying and He keeps on staying close. More than that, He somehow finds a way to lead us in the paths of righteousness. A few years ago, a true story came out of eastern Turkey, where hundreds of sheep followed their leader off a cliff. They plunged to their deaths while their shepherds looked on in dismay. The newspaper reported that four hundred sheep fell 15 meters to their deaths in a ravine in Van province near Iran. The good news was that the four hundred sheep that died actually broke the fall of another 1, animals who survived. They were the hired hands who every time they saw the wolf coming they would leave the sheep and flee. They saw their work as a job to do and they cared little or nothing for the sheep. They fed their own fat stomachs instead of the sheep under their care. They slumbered and they slept on the job in contrast to the one true God who never slumbers and never sleeps. The One Who stays awake and speaks truth with a sure and a steady voice. The One Who frequently whispers and once in a while He shouts not what we want but what we need to hear. You know who I am talking about. The ones who say that there are many different roads that lead to heaven and that in the end pretty much everybody

will be saved. The ones who say that the church ought to follow popular opinion on issues like the sanctity of life and definition of marriage. Even worse than those who would not preach the Law in all of its severity are those who would not proclaim the good news with every bit of its sweetness. The ones who say that certain sins are so serious they cannot be forgiven. And that some sinners have wandered so far from the faith that they are a lost cause. The Holy Christian Church is in fact divided and united at the same time. Although the church is divided in terms of how the Bible is to be interpreted and applied to life Lutherans call that concord, she is united in terms of being called to one hope, belonging to one Lord, one faith, one baptism Unity. Although we are divided in terms of how we practice what we preach in this place harmony, we are united in terms of what we believe, what we confess, and what we preach. Apparently divided, in reality united. Church people are inclined to go only so far in terms of laying our lives down for brothers and sisters in the faith, but Christ knew and knows no such boundaries. And to the extent that we stay close to that one and good shepherd, His Spirit helps us to be a flock where people are loved not just not just with pious words and polite conversation, but with actions and habits that see all the way into eternity. A flock where hospitality is deep, forgiveness is real, and to which strangers are drawn. Drawn to a path that seems really easy some days and almost unbearably difficult other days, where two paths are regularly cautioned against. Two paths to avoid. The first is the one where we are content with our differences. This is the path where we fall prey to the idea that the church should just tolerate pretty much every new idea that comes along. The path where sinful behavior is ok and God is love and therefore we should not judge. After all, we expect others to treat us as we treat them. Tolerance these days is rarely about sticking up for the marginalized. If we refrain from judging the behavior of others, what right do they have to judge ours? A second path to avoid is the one where we forget what we have in common. This is the path where we magnify our differences and do not remember the unity we have been given in Holy Baptism. The unity we are to guard with every fiber of our being and enjoy in every moment of every day. As a good mother would guard her baby boy with every fiber of her being and enjoy in every moment of every day, and into the evening. All night, all day, angels watching over me, O Lord. Now I lay me down to sleep, angels watching over me, O Lord. Pray the Lord my soul to keep, angels watching over me, O Lord. All night, all day, angels watching over me, O Lord, all night, all day, angels watching over me, O Lord. All night, and all day, all is well with his soul.

5: One Shepherd, One Flock by Oliver Barres

Thanks for visiting One Flock One Shepherd Ministries. God has commissioned us to expand His Kingdom here on earth as it is in Heaven. We pray that our ministries will bless, encourage, and equip you for your destiny and walk with God.

He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. Each He knows by name and each He cares for individually, while caring for all the others at the same time. Yehovah, the Father tells us that Jesus, will be the shepherd of His people. I have other sheep which are not of this fold. I must bring them also. Here Jesus Himself is speaking to His people and telling us that all men of all races, tribes, languages are all His flock and He will bring us all together and be the Shepherd of all His flock. He is the only savior and redeemer, the only Messiah and He has purchased salvation and redemption not just for the Jewish people, but men of all walks of life and nationality. In scripture, the church is compared to many things. In these analogies the church is described as a Bride and Jesus as our groom, a body with Jesus being the head and we the members thereof, a City, a flock of sheep, and a house of living stones, the building of God. Each of these analogies represents a particular truth concerning the people of God like pieces of a puzzle picture, each is truth but not the entire truth, not the entire revelation that God has concerning us; therefore we really should be familiar with each of them that we may adequately comprehend how God sees the Church or those who are followers and disciples of Christ. One of the great problems in the church of Jesus Christ today is the division and separations between groups and even the belief of many that they have the only true church or the only true faith and some that they are the only ones that will be in heaven and all others lost as if salvation was by affiliation with some man-made organization. I am not talking about the division that comes because of these man-made false religious systems, but the division that is between those who have a basic true faith in Christ and the cardinal doctrines of scripture, as the Assemblies of God, Church of God, Pentecostal Foursquare, Brethren, Baptist, independents and others. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. God established centuries ago that His preference that His people would be One Flock and they would have One Shepherd. In Ezekiel 34, the Father, Yehovah, complained that the shepherds of Israel were feeding themselves and not His flock. They permitted the flock to be scattered and devoured. It is obvious that God is not talking about literal sheep in a literal field in Israel, eating literal grass or literal shepherds who watch a flock of sheep, not was He planning to bring King David back to life from the dead to tend some sheep, literal or spiritual. He was in tune to the heart of God, as was Jesus, the Son of David. And just as there is One Body with many members, so there is One Flock with many sheep, of many colors, tribes and languages. He is altogether other or different than any man. He alone was sinless and perfect in every way. Jesus Christ alone perfectly satisfies the heart and will of God for no other man has perfectly done all the will of God. And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Jesus Christ is the Good Shepherd Who laid down His life for the sheep, dying for their sins and being raised for their justification. At first the apostles and first converts to faith in Christ believed that repentance to life was only granted to the Jews who accepted Jesus as their Messiah, until the Holy Spirit sent Peter to the house of Cornelius. They had not yet understood Jesus prayer in John And the glory which thou gavest me I have given them; that they may be one, even as we are one: This is more than just a prayer for those who would come to faith in Him and that we be one, but that we be one in Him, with Him being our Lord and Master as our shepherd and that we share in His life and glory. This is the ecclesia, the called out of the world body of believers in Christ, worldwide, who have received the revelation of Jesus as Lord and Savior as their shepherd and have submitted their lives to come under His authority and thereby become a citizen of His kingdom. David looked into the future with the eye of a prophet and spoke many things of Christ and of His sufferings. But one of the most awesome of the statements David made concerning Christ was Psalm God uses analogies of natural things and word pictures throughout scripture to teach us spiritual truth. David has beautifully describe the one shepherd and

one flock that is the reality of the true New Testament Church. This is the way it was in the early church throughout the New Testament starting with the beginning of the book of Acts. To more clearly and beautifully see this one has but to look closely at Psalms 23 to prove it. Here is a short summary or overview of Psalm 23: All that ever came before me are thieves and robbers: I am the door: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: The hireling fleeth, because he is an hireling, and careth not for the sheep. All those in the ministry today, pastors, evangelists and even apostles are all under shepherds, who shepherd the flock under the guidance and direction of the Lord Jesus by the anointing and leading of the Holy Spirit, without which we too would be nothing more than hirelings. The Father declared that Jesus would shepherd and tend His flock. The Father has put us under Jesus and the Lord Jesus Christ has given the church those in the 5-fold ministry for His own purposes. All others are as those who came before Christ, false shepherds and hirelings, only using the ministry as an occupation instead of because of a calling of God upon their lives. Why did Jesus put those of the 5-fold ministries into the church? Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This is how Jesus tends the flock and that is why the 5-fold ministries are all relevant and needed for today. Those who only hear one or two of those voices, as most, a pastor and maybe evangelist, are not hearing all that Jesus has to say to the flock, all of what God is saying and doing. Yet the fact remains that they are put in the church as undershepherds, serving under His leadership for the edification of the body of Christ. Some today in certain movements say that there is no need to have a pastor in the church so we must ask what is the nature of the New Testament pastoral ministry? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. So the sheep are not given to Peter to rule over or take care of for himself for they are not his. He also did not tell Peter to start his own church or that He would start one and build it around Peter or that the people would be gathered together under the name of Peter or go by his name. Jesus never set anyone up or asked men to set anyone up to take His place on the earth or to represent Him because He would sit as the Head of the Church, the One Good Shepherd over His flock. Peter and all undershepherds were called to feed the sheep that belonged to the Lord Jesus Christ. As they ministered to the Lord, As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. Paul Saul and Barnabas were not chosen by, called by or separated for the ministry by Peter or any of the other apostles called by the Lord Jesus, but through the church at Antioch. So now with these two pieces of scripture we can clearly see that the order of church leadership is that the Lord Jesus, the One Good Shepherd, calls and commissions through the church, undershepherds to feed and care for His sheep, under His direction. The real purpose and work of the ministry is not to have weekly services and build up a man-made kingdom or church work, but to disciple people to Christ. And ye are complete in him, which is the head of all principality and power: And he is before all things, and by him all things consist. And he is the head of the body, the church: He is everything to us and in Him we are complete. So, that makes it obvious that the purpose of those in the ministry is to point the believers to Christ in all things as their source, their example, and their pattern for life. This cannot be done by a simple weekly worship service and three-point sermon. The command of Christ was to make disciples, not religious converts. All of this was basically lost during the dark ages of the control of the Roman

Catholic Church and has not been fully restored since the reformation, though there has been a gradual awakening and expansion of the revelation of truth and progression back to the pattern of the New Testament church pattern, which the Lord will bring about as a part of the restoration of all things: God will bring about His One Flock under One Shepherd that He established through New Testament undershepherds that He is calling out of worldly man-made systems to serve Him in spirit and in truth. In this New Testament church model there are only two classes of shepherds, not many, those called as undershepherds and the Lord Jesus who is the Chief Shepherd of His flock. All undershepherds are called to serve under the Chief Shepherd and not to serve themselves or build their own kingdoms in their names. The undershepherds job is to bring the sheep into His One Flock and disciple them to Christ as they feed them, care for them and watch over them to protect them from the enemies deceptions, lies and attacks. Everything belongs to the Father, Who has committed the care of all things to His Son, the Good Shepherd until the end of this age and time and we enter into eternity. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. They would not lord over them, abuse and mistreat them, fleece them so they can live like royalty at the expense of the sheep or allow the enemy to scatter them. Those are the works of a hireling who cares not for the sheep John For how can a steward lord over that which is not his, abuse, mistreat and mislead those that are entrusted to his care, knowing that he will one day give an account for his stewardship. Blessed is that servant, whom his lord when he cometh shall find so doing. Moreover it is required in stewards, that a man be found faithful. Being a steward over the flock of God is a holy calling and a holy trust. So what do you think the Lord will do to those who have dealt with His sheep with cruelty, abused them, fleeced them, stripped them, lied to, misled and deceived them, mistreated and allowed them to be scattered and torn by the enemy. Will He not avenge His sheep and visit that undershepherd with judgment? Will He not call us into account as He did the unjust steward in Luke Some think they are something and the sheep nothing, but that is not so. We dare not take lightly the stewardship and responsibility placed upon us as ministers of the Gospel of the Kingdom.

6: One Flock and One Shepherd

When we follow One Shepherd as One Flock then we will be in one accord. If we are one with the Head, we are one with the Body, even if we are not gathered together. But, if we are not one with the Head, we are not one with the Body, even if we are gathered together in the guise of unity.

Sunday morning â€” February 6, Life outside of a big story is lonely, fragile, and pointless. Postmoderns are no longer actors in a vast and unfolding drama. They are actors in their own petit dramas. We are but the pieces of confetti that flutter down, each on its own erratic course, none joined to the others but each making its own solitary way through the air. We know that this is a really great story that started before the ages began. God promised eternal life before the ages began Titus 1: So the money question: The world did not yet exist. Men had not been created. Who existed with God before the ages began? The answer is His Son! All three Persons of the Trinity exist eternally and this promise of eternal life was a promise the Father made to the Son. Before the world or mankind was ever created, the Father chose to express His great love by promising His Son a redeemed people who would love and serve and glorify the Son forever. The Good Savior John It was winter, 23 and Jesus was walking in the temple, in the colonnade of Solomon. This answers the where and the when. The colonnade provided a bit of shelter during bad weather. We read about this very same location in Acts 3: Instead, the feast is connected with an inter-testamental event, when in BC Antiochus Epiphanes ransacked Jerusalem and polluted the temple. During his reign, religious rites of the Jews were outlawed; it was a capital offense to possess a copy of the law or to circumcise a son. Within a few years the Jews grew strong enough to revolt and, under the leadership of Judas Maccabaeus, they recaptured the temple on 25 Kislev December BC. The people celebrated the rededication of the temple for eight days, and it was decreed that a similar eight day feast of dedication was to be held every year. It was also called the Feast of Lights because of the lighting of lamps not only in the temple but also in individual homes. The confrontation in verses 22 and following is probably two months after verse 21, since the events from 7: The theme of a shepherd and his sheep connects the chapter together. This is the last time we see Jesus in Jerusalem before His return for Passover in the spring when He will be killed. It is ironic that the very Feast the Jews were celebrating was part of their story. They were awaiting the fulfillment of temple worship, the Messiah, but they missed the fact that Jesus was the fulfillment of the feast. Their story involved national and political deliverance so that life would be better. If you are the Christ, tell us plainly. The idea of gathered is that they circled around Him, they hemmed Him in. Now the Jews can have it out with Him without a friendly multitude to protect Him. And they challenge Him. They demand from Him an answer. We get the impression that they were ready to take immediate, decisive, and hostile action against Jesus depending on His answer especially since in verse 31 they take up stones to stone Him. Jesus knocks down all the suspense. Why is this story included by John? Who is Jesus talking to? Recognizing who Jesus is is not something available to all, but only to the sheep. They have no doubt about who He is. This is a great picture, and more of it is detailed at the beginning of the chapter. But the idea is probably of a community pen owned by multiple families, some distance from their houses. These families would share the cost of the pen and the duties of watching the sheep by putting their different flocks together. The picture is of the shepherd coming to the pen and knowing his sheep and his sheep knowing him. They have a relationship. More than that, the sheep are His before He calls. The story of the Good Shepherd and His sheep includes eternal security. Of course, the very idea of eternal life means that it must be secure; eternal life does not end. But the key to security is not our hold of Christ but rather His hold of us. The reality of their security is stated in verse 28, no one will snatch them out of my hand. The sheep did nothing to earn their eternal life, nor can they do something to lose it. Jesus does not fail in His eternal mission. His assignment was to save and preserve all those given to Him by the Father. First, the sheep are chosen by the Father for the Shepherd. The Father chose them; He elected them. Second, the sheep are delivered by the death of the Shepherd. The good shepherd lays down His life for the sheep. Jesus agreed to His role in the eternal covenant on behalf of those chosen by the Father for Him. Third, the sheep are drawn by the Spirit to follow the Shepherd. Look back at John 6: The third person of the Trinity has a crucial role as

well. Fourth, the sheep are kept by the power of the Shepherd. Of course this is in perfect union with the Father, and for that matter, it is practically worked out through the Spirit. Now if we could add one more observation at the beginning you may recognize a pattern. Perhaps if we added something like: Do you see the pattern? This is the story; this is the gospel. When we tell the story with men at the center, that is actually a different story altogether. In fact, Jesus taught this to unbelievers, and hostile unbelievers at that. Peace and hope and awe is increased for the Christian when he understands sovereign grace. But Reformed theology also explains our world and provides a motivation to preach. Go back to Titus 1. He brings His elect to faith through knowledge of the truth. And He brings knowledge of truth through the preaching of His Word. The good story is not just good information, the good story itself is effective to save people. Doxology and evangelism are written by the same words. Conclusion Before we finish, I want to entreat unbelievers to consider that the gospel of John was written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you might have life in His name. Of course, we know that if you do believe that is because you have been chosen by the Father in eternity past, not because you are valuable, but because His Son is valuable. And if you believe, you can know that the Son laid down His life for yours and the Spirit effectually called you to this eternal life in the gospel. You can be saved, but your salvation is part of something much bigger than you. I also want to remind believers that we will have contact with many who see Jesus and see His ministry and His miracles and His teaching in Scripture who will not believe. But this is no surprise to God, nor should it be to us. But His sheep know Him, they know His voice, and they follow Him. Both are objective, both are experienced subjectively. And both appeal to different parts of us, heart, soul, and mind. Perhaps this is part of the reason why the majority of the Bible is narrative in form. Even the epistles, for as organized and formal as they present truth, are written in life contexts. The eternal and infinite love of the Father for the Son is not one of many good stories. Our responsibility is to confront our culture with the only life giving story of the Gospel as a framework for all existence. This story is real, revealed, and to be remembered, rehearsed, and recited by the people of God Wells, This is His amazing story, as God makes one flock lead by one Shepherd.

7: One Flock, One Shepherd - Trinity Lutheran Church & School

The tensions are present in this dialogue, but the message is that there is but one flock and one shepherd. Since the church of today is essentially "Gentile." That is, the debate over whether it is possible for a Gentile to enter the church has long since been resolved.

This theme of the Good Shepherd really comes through loud and clear. There is no mention of sheep or shepherd. But still, it is an appropriate reading for the Easter season. And, dear friends, your salvation and your life and your future are vitally connected to this name and this flock and this shepherd. It is the name of Jesus, of course. This is the name the apostles Peter and John were preaching in our reading from Acts 4. They are being witnesses of these things. Witnesses tell what they have seen and heard. And Peter and John have seen Jesus risen from the dead and heard his words, so now they are simply being faithful witnesses, proclaiming the death and resurrection of Jesus, calling people to repentance and forgiveness in his name, and doing it there first in Jerusalem. What did this preaching get them? Well, for one thing, the Holy Spirit worked through their preaching to bring many people to faith: The temple guard came and arrested them. Peter and John had, not long ago, seen Jesus arrested and brought before the powerful Sanhedrin, that is, the Jewish ruling council. And now the same thing is happening to them. But whereas at that time, Peter had shrunk in fear and denied that he even knew Jesus, now Peter is filled with the Spirit, and with great boldness he declares what he knows to be true. God raised from the dead. You guys crucified Jesus, but God raised him up from the dead. You were wrong, dead wrong, but God is mightier than you. That took some Holy Spirit courage for Peter to say that. Peter is on a roll. And he wraps it up by saying: There is no other name under heaven by which we must be saved. One road to salvation, not many roads. One name by which people must be saved. No one comes to the Father except through me. Friends, do you realize how distasteful this is to the people of our world? This is so out of step with the direction our world is going. On the one hand, you have the Muslim terrorists in Africa and the Middle East, groups like ISIS and Boko Haram, who are murdering, slaughtering, Christians by the hundreds for believing what Peter says here, that there is salvation only in the name of Jesus. And then, on the other hand, in Europe and here in America, you have the secularists, the non-religious types, who are so highly offended if you dare to say there is salvation only in Christ. And they will try to shut you down and silence your voice, if you speak like Peter is speaking here. But friends, our voice will not be silenced. We will not shut up. We will not be intimidated. No, rather we will continue to proclaim boldly what Jesus told us to say and what Peter preached, no matter how powerful and threatening the opposition may be. We will preach and proclaim Christ crucified and risen from the dead. We will preach repentance and forgiveness of sins in his name. We will proclaim salvation and the resurrection of the dead in the name of Jesus Christ. For that is the one name—the only name—by which we must be saved. There is no god called Allah, and Mohammed is his false prophet. They are empty dreams and dead ends. Your own goodness, your own niceness, your own attempts at being a good person—you will always come up short. Good luck with that. Wishful thinking will not save you. And make no mistake: You need to be saved. Death is a reality to be reckoned with. Your sins condemn you. There is a God who will judge you. There is an eternity to come, to be spent in either heaven or hell. How will you escape? How will you be saved? See, it is the recognition of this reality, and, more than that, it is the oh-so-wonderful reality of what God has done to rescue us from sin and death and judgment—this is what gave Peter and John the courage to preach, even in the face of persecution. The blessed reality of the gospel of Christ—this is what will give us the courage to persevere in our faith and the commitment to support and advance the preaching of the gospel. This type of courage and commitment comes in knowing the one name, Jesus Christ, by which we and all people must be saved. And what is it about this one name, Jesus Christ, that saves us? Now this is where the one flock and the one shepherd come in. Listen to what Jesus says—what he says about himself: The good shepherd lays down his life for the sheep. I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. He is saying that he will sacrifice himself, his own life, in order to save the life of his sheep. And this is what Jesus did for you,

dear friends, when he willingly laid down his life by being lifted up on the cross. Jesus Christ, the Son of God, suffered and died for you, for your sins, so that you will never die eternally. He is your forgiveness, he is your righteousness, he is your life and salvation. And just as Jesus had the authority to lay down his life, so he has authority to take it up again. Jesus, crucified for sinners, rose from the dead, visibly and physically on the third day, on Easter. Now he lives, victorious over death, and he shares his resurrection victory with us. When Jesus comes again, you too will be raised from the dead, whole and holy, raised to eternal life in glory with Christ and all his saints. This is what your future holds, and it is sure and secure in Christ. And so now, by faith in the one name, the name of Jesus Christ—Christ our risen Lord, the Good Shepherd, the one shepherd of the sheep—now you belong to his flock, the one flock, the one holy Christian and apostolic church. This flock is made up of all who have trusted in Christ for their salvation, Christians in all times and in all places—we all belong to the one flock of which Jesus is the one shepherd. He feeds us in green pastures. He leads us beside still waters. Even though we walk through the valley of the shadow of death, we will fear no evil, for he, Jesus, is with us. And we will dwell in the house of the Lord forever. One name, one flock, one shepherd. Our salvation is sure in that one name, Jesus. Our life is shared in that one flock, the church. And our future—our eternal future—is safe and secure, because of that one Good Shepherd, whose voice we hear once again today, namely, Jesus Christ our Lord. He is a graduate M. Louis, where he also received an S.

8: Â» One Flock, One Shepherd Trinity Evangel Church

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A Prayer of Jesus I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. So there shall be one flock, one shepherd. Yet in I listened to the preachers, suppressed my reservations, joined the church with which I was most familiar and pressed on. When the heartstrings that bound me to the church were finally broken after many years, I was liberated beyond my greatest expectations. In my new freedom, granted to me by the Lord Jesus, I was at last able to revisit this old contradiction and try to understand it. As with every similar question, Jesus gives us the answer. We need only listen -- and believe! The Full Extent of the Contradiction Why are there 33, of them when Jesus assures us that there is only one? Or, if there is in Truth only one, where is it? Is it one of the 33,? Or is it altogether something else? The figure of 33, is actually a vast understatement. What Jesus stated is that there is to be one flock and also -- this is crucial to understanding -- one shepherd! The fact of one shepherd is crucial because it pinpoints the crux of the issue. The issue is not one of denominations, although that is part of the picture; no, the real issue is one of shepherds! If we can resolve that issue, the denominational contradiction will be a cinch. So, how many shepherds are there around the globe? When we pause to realize that a shepherd of sheep is the person who actually guides and directs the way for a small flock in a single range of pastures, we must acknowledge that the shepherd is the leader and guide for a local congregation. How many of these shepherds are there around the world? An average of only local "flocks" per denomination. Each local flock has its own shepherd. On the basis of these two assumptions, the estimated number of shepherds and flocks is: Now lets check to see if this is a reasonable assumption. The same source tells us that there are now 1. If we divide this number by the total number of local flocks: Does this seem reasonable to you? It is at least in the same order of magnitude of what seems reasonable. To be frank, I think the number is considerably too high, but we let it stand with the assurance that we have a conservative estimate of the number of "shepherds" in the world at the present time -- that is, 3, Next, let us consider how we must identify each one of these shepherds, since as a matter of fact one seldom finds "shepherd" as the official title of anyone in any of the flocks. We do this by checking on the definition of the word, shepherd, and we find it to read as follows: One who herds, guards, and tends sheep. One who cares for and guides a group of people, as a minister or teacher. We are speaking of people and not sheep, so only definition No. Now, since we are assuming only one shepherd per flock, or local congregation, this must be the chief minister of the congregation, usually referred to as "the pastor". We do this and we find as follows: It finds its origin in the Latin for. So, the shepherd is the pastor of each local flock, or congregation. These 3,, flocks, local congregations, or churches as we normally refer to them, have among them at least 3, , shepherds! But Jesus said, there shall be one flock, one shepherd. By our reasonable estimate, there are 3,, flocks and 3,, shepherds functioning in the world today.! And this, mind you, is only those who are alive and active. We have not included the many retired shepherds, pastors emeritus, assistant pastors, ministers of music -- and then there is that vast multitude of pastors shepherds who have, during the past two millennia, already gone on to meet their maker. If we knew the full number, would there be 10,, of them? Only the Lord knows! Quite a pretty pickle! A Real Quandary Of course, the churchmen are not going to give this matter any attention. It is far too threatening. As one of my mentors at Southern Seminary explained when I asked him how to apply the hard sayings of the Sermon on the Mount: They, like me, read the Fourth Gospel; they know what he said, but they jog merrily along and pay absolutely no attention to him. It is as though they think they will never have to deal with an auditor! And the books are so far out of balance! This reminds me of another group of "ministers" to whom Jesus directed and answered this question: It is because you cannot bear to hear my word. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. That aside for the moment, what is the essence of their quandary? Jesus was mistaken and knows not of what he

speaks, or 2. This vast apparatus of shepherds and flocks is a charade, a fake, a travesty, an immense bundle of counterfeit bills destined for the fire! The One Shepherd I, for one, will not agree with option No. To the contrary, all my faith is invested in the validity of the utterances of Jesus of Nazareth, including this particular one that informs us that: To apply qualifiers to this statement is also entirely inappropriate. For example, one might suppose that he meant to say that there is only one shepherd in the world at any time, or that each local congregation, or flock is to have only one shepherd, or that his church worldwide is to have only one chief shepherd -- the Pope or Patriarch. To apply such geographic, temporal or hierarchical qualifiers to his words is to do something Jesus never did, and in fact does not allow. No, his Word stands for all Eternity, and it says: We ask the obvious question: Who is this shepherd? Jesus is our source, so it is only necessary that we go to him to identify this person. He does not disappoint us! Jesus identifies himself as a shepherd -- the good shepherd; then he prophesies that there shall be but one shepherd. He is himself that shepherd! Probably few will disagree with this, but the 3., "shepherds" throughout the world will insist that, while Jesus is the good shepherd -- the chief shepherd -- they are nevertheless also shepherds, under shepherds, so to speak. We are back to attempting to apply hierarchical qualifiers to his Word, which the Good Shepherd does not allow. For them, option No. For them, Jesus was mistaken and knew not of what he spoke. But if they are mistaken in this, then option No. How Does the One Shepherd Function? How is it that a single person can function as the one shepherd of the sheep throughout all the earth and for all time? How does Jesus manage this? First let me remind you of a certain specification he has made concerning his Words, his utterances: We must keep this uppermost in our minds. His words, his utterances, are eternal. They do not pass away; They are present, vivid and alive today just as they were when he emitted them from his lips during that long ago time of his sojourn on the earth. Another thing that must be established is the means by which Jesus, the Good Shepherd, can be present in the world and with his sheep through all ages. He has explained this: A characteristic of any person who loves Jesus is that that woman or man keeps the word of Jesus. Then, when any one of us keeps his word, both Jesus and his Father move in with us and make their home with us! It is by the agency of his Eternal Word that the Good Shepherd is the sole authorized shepherd in the whole world and at all times to all eternity! He is not only in our midst, with us, but also in us and in our hearts, every moment of every day of every year. So it is that he shepherds all who keep his word. We are never, never alone for he is ever with us and we sense his presence -- his wonderful presence! This also confirms that he is our only pastor. He has authorized no other, since a pastor and a shepherd are one and the same. The One Flock We must totally reject option No. Jesus was not mistaken about anything. He is the one shepherd yesterday, today, and forever. This means that we are left with the ominous option No. These 3., shepherds are surely not of the one flock. How can a shepherd be part of the flock? Nor are their flocks the one flock -- each has its own shepherd!

9: One Flock, One Shepherd Sermon by Daniel Haas, John - www.enganchecubano.com

translations it reads "one flock and one Shepherd." As we study the identity of the Shepherd, and the identity of the flock, we shall give attention to the use of different words describing the flock.

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