

Glynde Lutheran Church

a multi-cultural community of faith



Church@Home

Sunday 30 April 2023

Easter 4, Year A

9am Matins Worship Service

- Good Shepherd Sunday

HYMN: AT 150 SING A NEW SONG UNTO THE LORD

<https://www.youtube.com/watch?v=EBK7BK5TFIg>

**Sing a new song unto the Lord;
Let your song be sung from mountains high.
Sing a new song unto the Lord,
Singing alleluia.**

**God's own people dance for joy,
O come before the Lord.
And play for Him on glad tambourines,
And let your trumpet sound:**

**Rise, O children, from your sleep;
Your Saviour now has come.
He has turned your sorrow to joy,
And filled your soul with song:**

**Glad my soul, for I have seen
The glory of the Lord.
The trumpet sounds; the dead shall be raised,
I know my Saviour lives:**

Words: Based on Psalm 98

Music: Dan Schutte

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**WELCOME
WE GREET ONE ANOTHER**

INVOCATION

OPENING SENTENCES

**O Lord, open my lips,
and my mouth will tell of your praise.**

O God, deliver me.

O Lord, be quick to help me.

**Glory to the Father and the Son and the Holy Spirit,
as it was in the beginning, is now, * and will be forevermore.
Amen. Hallelujah!**

SENTENCES OF INVITATION

O come, let us worship the Lord,
For he is our maker.

O COME, LET US SING TO THE LORD

- 1 O come, let us sing to the *Lord*,
let us shout aloud to the rock of *our* salvation.
- 2 Let us come into his presence with thanksgiving,
let us shout aloud to *him* with songs of praise.
- 3 For the Lord is a great *God*,
and a great King *above* all gods.
- 4 In his hands are the depths of the *earth*;
the heights of the mountains are *his* also.
- 5 The sea is his, for he *made* it,
and his hands *formed* the dry land.
- 6 O come, let us worship and bow *down*,
let us kneel before the *Lord*, our maker.
- 7 For he is our *God*,
and we are the people of his pasture, *and the *sheep* in his care.
Glory to the Father and the *Son*
and the *Holy Spirit*,
as it was in the beginning, is *now*,
and will be forevermore. Amen.

O come, let us worship the *Lord*, for *he* is our maker.

PRAYER OF THE DAY:

Eternal God,
you have revealed yourself as Father, Son, and Holy Spirit,
and you live in the perfect unity of love.
Give us a sure faith in you,
so that we share in your holy fellowship and life
as three Persons in one God, now and forever.
Amen.

THEME OF THE DAY: John 10:1-10
 "Jesus, the Gate to Life"

READINGS

The first reading is written [Acts 2:42-47](#)

This is the word of the Lord.

Thanks be to God.

The *second* reading is written in [1 Peter 2:19-25](#)

This is the word of the Lord.

Thanks be to God.

GOSPEL

The gospel reading is written in [John 10:1-10](#)

RESPONSE AFTER THE GOSPEL

This is the gospel of the Lord.

Praise to you O Christ.

RESPONSE

Teach me your way, O Lord, that I may walk in your truth.

Teach me your way, O Lord, that I may walk in your truth.

Make me wholehearted in fearing your name,

that I may walk in your truth.

Glory to the Father and the Son

and the Holy Spirit.

Teach me your way, O Lord, that I may walk in your truth.

HYMN: LH 391 THE KING OF LOVE MY SHEPHERD IS

https://www.youtube.com/watch?v=YcCwUF0s_-Y

The King of love my shepherd is,

Whose goodness faileth never;

I nothing lack if I am His

And He is mine for ever.

Where streams of living water flow

My ransomed soul He leadeth,

And where the verdant pastures grow

With food celestial feedeth.

**Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.**

**In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.**

**Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth!**

**And so through all the length of days
Thy goodness faileth never:
Good shepherd, may I sing Thy praise
Within Thy house for ever.**

*Words: Henry Williams Baker (1821-1877)
Music J B Dykes 1823-1876 (1868)*

TODAY'S MESSAGE:

**John 10:1-10,
"Jesus, the Gate to Life"**

"Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. ²The one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. ⁵But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." ⁶Jesus used this figure of speech, but the Pharisees did not understand what he was telling them. ⁷Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. ⁸All who have come before me are thieves and robbers, but the sheep have not listened to them. ⁹I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. ¹⁰The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

Today, Jesus invites us to use our imagination as we venture forth on our spiritual journey with Him—and with I want to to begin by saying to you that

this is one of the most misunderstood teachings of Jesus because people often miss the context.

So let me describe the context for you—in chapter 9, Jesus had healed a blind man who was taken to the Pharisees, but rather than rejoicing with the man, the Pharisees condemned and excommunicated him for being born blind, claiming his sin was responsible for his condition.

And today's message from Jesus about sheep, shepherds, gatekeepers, thieves and robbers grew out of his confrontation with the Pharisees in their handling of this man, and in their ambition to keep God's people under their influence.

Jesus speaks to help them understand that the way of the Pharisees is not the way of God—rather He describes the way of God was through the grace and mercy He offers—and so Jesus begins with a familiar illustration (shepherds and sheep) knowing that everyone listening would have some understanding.

Now in Jesus' day, sheep were looked after at night in two ways—the first way was in cities and villages, where there was usually a large holding yard where shepherds would bring their flocks to secure them at night.

It was a public pen able to hold several flocks under the care of a gatekeeper whose duty was to guard the gate during the night and to admit the shepherds in the morning—the shepherds would then walk into the pen, call their sheep who would respond to the voice of their shepherd who would then lead them out to pasture.

The second way was how a shepherd would tend his sheep in the country, and would herd his sheep into a low walled enclosure of piled rocks or something similar with a small opening—at night, since there was no gate, just an opening, the shepherd would lie across the opening to keep the sheep in and the wild animals out—he would literally become the door—the gate.

Jesus refers to both of these in this text for two distinct reasons—first, Jesus was trying to expose the false teaching of the Pharisees, while secondly, He is introducing Himself as the gate to the way, the truth and the life of God.

In verses 1-6, Jesus speaks of the communal pen where shepherds were allowed entrance by permission from the gatekeeper—He is trying to help his listeners understand that the Pharisees weren't really their shepherds but false teachers—while the people who attend to them like He does are actually their spiritual shepherds.

Access to the sheep could only be granted by one of two ways—either you had to enter by the way of the gatekeeper, or you had to sneak in over the wall—Jesus was making a very clear comment concerning the teachers of the law and priests who regarded themselves as shepherds of the people.

He describes how true shepherds come by the way of the gatekeeper (who is God) to care for you—they are known to the gatekeeper—they are known to be trusted—the gatekeeper recognises Jesus and grants him access into the sheepfold—and the sheep recognise His voice—they follow where He leads—Jesus is known and trusted.

But the Pharisees are thieves who are trying to lead the sheep astray—Jesus calls these men thieves (ones who steal) and robbers (ones who take with violence)—the first steals by hiding it under his coat while the second steals it at gun point—false teachers.

There are those who will use cunning deception to lead others astray and there are those who will use force and manipulation to get their way—and Jesus is declaring that the Pharisees are these false teachers who are leading the people astray.

It's important for us to understand this message too—there are many false teachers about us knowingly and unknowingly leading God's people astray—Jesus warns of the need to be discerning in whom we follow and whom we trust.

Now I dare say that the vast majority of the Pharisees thought that they were doing the right thing—yet they were dead wrong—they were religion without relationship.

Now it's not a coincidence that Jesus refers to us as sheep—why? Well sheep are an interesting animal—they are built close to the ground, think mostly about eating and often get themselves into trouble because they cannot see very far ahead and do not look much beyond the next mouthful.

For example, farmers in New Zealand have helicopters so that they can retrieve the sheep off the top of mountains who have eaten themselves into trouble—one could say that sheep are rather dumb.

Yes, Jesus refers to us as sheep—why? Well, too often we follow someone because they tickle our ears or rub our tummies not realizing that they are leading us astray—so it's imperative we learn how to identify a good shepherd from God.

False teachers are anyone who espouse instruction for living that is contrary to the Word and will of God—philosophy, theology, so many alternative gatekeepers, so many competing voices.

The one who enters by the gate is the shepherd of the sheep—the gate refers to Jesus and all whom He has called—thus a good shepherd is identifiable by the call of God—he doesn't obtain his position by the ways of this world, but by the leading and influence of Holy Spirit—while false teachers gain their position through legacy, politics, self-declaration, and human ingenuity.

The Good Shepherd is LED by God and LEADs the sheep to God—He doesn't carve a path that seems right to himself—but understands that he has received a divine commission from God to win people to faith, grow them in their faith, and send them out to live out their faith.

The Good Shepherd offers you the living Word—and if you don't like it, if it challenges you and stomps on your toes—GREAT! Your problem isn't with the shepherd.

People who dwell in the Word seldom get lead astray—in fact, when they hear false teaching, they recognize it and either flee from it or confront it—they have learnt to recognise the voice of the shepherd because they spend great amounts of time dwelling in the word, in prayer, and in worship.

Now if you are constantly being led astray by the ways of the world and the instruction of false teachers, it means that you are either lost (unsaved) or you aren't listening to the voice of the Good Shepherd—and the only way to change is to allow Holy Spirit to give you His gifts to help grow His fruit in you through the living Word you dwell in.

Paul encourages Timothy to do this when he says: *Study to show yourself approved of God as a workman who needs not to be ashamed, but handles with accuracy the Word of Truth.* 2 Tim. 2:15—and the word points us to the Good Shepherd—to Jesus who says to his listeners, *"I assure you: I am the gate of the sheep. ⁸All who came before Me are thieves and robbers, but the sheep didn't listen to them. ⁹I am the gate. If anyone enters by Me, he will be saved, and will come in and go out and find pasture."*

Here is where a transition takes place when Jesus refers to the shepherd who is tending his sheep in the country—remember, the sheepfold in the country was a smaller low-walled corral with a single narrow entrance.

And here is where it gets interesting—the corral had a narrow opening, but there was no gate—the shepherd slept in the entrance becoming the gate—

Jesus is saying that He is the gate—so to go into the fold, you must go through Him—to go out to pasture, you must go through Him.

As the gate, Jesus is the protector and provider of the sheep—therefore, when you come through the gate, you are not only saved, but you are safe and secure—when you go out to pasture, you are nurtured and satisfied.

This is an **Amazing Declaration**—Jesus is the one and only gate—the sole way to the Father—and this is a fundamental truth—if there is no Jesus, then there is no way to the Father, no truth about the Father's love and grace—and no life with the Triune God..

Jesus made this exclusive claim—I am God—I am the only way to the Father—no other religious leaders have ever made such a bold claim and were able to back it up—why? Because they were ordinary human beings—while Jesus was God in human flesh.

This is also an **INCLUSIVE Invitation**—if anyone enters, salvation is available to anyone who believes—it's not based upon effort, ability, looks, or deeds—it's based solely upon the work of God.

This is why it is exclusive because only Jesus died—and why it's inclusive, because Jesus died for all who would believe—salvation is available to everyone, but it's not automatic—one must come to believe and receive when the Spirit of God calls, convicts and gives one faith to believe.

And Jesus is the Gate of SECURITY—yes, there is a two-fold security—first there is the security of my **eternal life**—salvation (John 10:28) and there is the security of my **earthly life**.

Jesus wants me to know that no matter how great the trial or temptation, I am safe in His care—He tells me to trust Him, cast my cares upon Him, consider all things joy in Him, and believe that He will supply all my needs according to His grace—my heavenly Father wants me to know that I am His child and that I am in His care.

And Jesus is the Gate of SATISFACTION—Jesus came to satisfy the wrath of God and bring us into a peaceful relationship with the Father satisfying the God-shaped vacuum in our souls—and He came to give us purpose on this earth—He came to lead us that we might have value in this life for the work of His kingdom and His glory—He wants you to have joy, happiness, and fulfillment—and He wants the source for all this to be Himself.

As believers, we will never find fulfilment in the things of this world because Jesus wants us to find our satisfaction in Him alone—always remember, Jesus is the gate to an abundant life—both here and in eternity.

HYMN: AT 261 THE SERVANT KING

<https://youtu.be/zCAdWs-ZyEk>

**From heaven you came, helpless babe,
entered our world, your glory veiled;
not to be served but to serve,
and give your life that we might live.**

***This is our God, the Servant King,
he calls us now to follow him
to bring our lives as a daily offering
of worship to the Servant King.***

**There in the garden of tears
my heavy load he chose to bear.
His heart with sorrow was torn,
'Yet not my will, but yours' , he said.**

Chorus

**Come, see his hands and his feet,
the scars that speak of sacrifice,
hands that flung stars into space
to cruel nails surrendered.**

Chorus

**So let us learn how to serve,
and in our lives enthrone him:
each other's needs to prefer,
for it is Christ we're serving**

Chorus

*Words & Music Graham Kendrick
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OFFERING

OFFERING PRAYER

**Eternal loving Shepherd, You laid down Your life for us,
Your sheep. Help us to follow You by loving and serving the
people around us with the gifts you give us.
Amen.**

THE PRAYERS

LORD, HAVE MERCY

Lord, have mercy.

Christ, have mercy. Lord, have mercy.

LORD'S PRAYER

**Our Father in heaven, hallowed be your name, your kingdom
come, your will be done, on earth as in heaven. Give us today our
daily bread. Forgive us our sins as we forgive those who sin
against us. Lead us not into temptation, but deliver us from evil.
For the kingdom, the power, and the glory are yours now and
forever. Amen.**

CREED

**I believe in God, the Father almighty,
maker of heaven and earth.**

**And in Jesus Christ, his only Son our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.**

He descended into hell.

The third day he rose again from the dead.

He ascended into heaven,

**and sits at the right hand of God, the Father almighty,
from thence he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy Christian church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting. Amen**

PRAYER OF GOD'S PEOPLE

Call to prayer

As sheep trust their shepherd for guidance and protection, let us turn to our God in prayer. We know that he hears our voice for the sake of Jesus Christ his Son.

The regular response, OR:

Lord, hear the voice of your sheep,
as we cry to you for help.

Suggested intercessions

- * for all pastors, as they shepherd the flock of Christ
- * for all who rule and govern, that they may be shepherds to their people
- * for parents and teachers, that they may shepherd the young
- * for the dying and those who mourn, that God would be present with them as they walk through the valley of the shadow of death
- * for those who have become lost on the path of life
- * for those who do not have enough to eat
- * for those who mourn the death of a loved one, that they may be comforted by the hope of the resurrection

Concluding prayer

Shepherd God, you gather your sheep from all corners of the world, and do not allow even one of your flock to be lost. May we and all people hear your voice, and be gathered into the one flock of our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

BLESSING

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all

Amen.

HYMN: LH 463 O WORSHIP THE KING

https://www.youtube.com/watch?v=Dv2BqFgm6_M

**O worship the King all glorious above;
O gratefully sing His power and His love:
Our shield and defender, the ancient of days,
Pavilioned in splendour and girded with praise.**

**O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy space:
His chariots of wrath the deep thunder-clouds form,
And dark is His path on this wings of the storm.**

**Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light:
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.**

**O measureless might, ineffable love.
While angels delight to hymn Thee above,
Thy humbler creation, though feeble their lays,
With true adoration, shall sing to Thy praise.**