

(John) the Facts About the Sheepfold

by Willie Mullan

Willie Mullan explores the profound truths about the sheepfold, shepherd, and salvation in John 10, emphasizing the significance of Christ as the door to eternal life.

Duration: 1:00:30

Scripture: Matthew 6:33, John 9:40, John 10:1-30

Topics: "Sheepfold"

Description

In this sermon, the preacher focuses on John 10 and the concept of Jesus being the door. He emphasizes the simplicity of the gospel message and how Jesus, the Son of God, came down from glory to die on the cross as a ransom for all humanity. The preacher explains that the door to salvation is open through the death and resurrection of Christ. He also discusses the difference between the shepherd and the porter, highlighting that the shepherd knows the sheep personally while the porter only knows the shepherd. The sermon is divided into three sections: the sheepfold, the shepherd, and the sheep, with each section providing insights into these aspects of the Christian faith.

Transcript

We're at John's Gospel tonight, and we're at chapter ten, John's Gospel, and we're at chapter ten this evening, and here starts this great, wonderful section of the Gospel that brings some of the greatest truths in your Bible before you. And we're trying to get down this evening from verse one right down to verse thirty. Verse one right down to verse thirty.

It is because I feel that all these verses stand so related together that I feel it would be wrong to get away from this particular portion. Now, I have divided this portion into three. I think it tells us a great lot about the shepherd, the good shepherd who gave his life for the sheep.

And it certainly tells us some very interesting things about the sheep. And then it tells us one or two things that we need to note about the sheepfold. And I've divided the chapter into these headings, facts about the sheepfold, facts about the shepherd, facts about the sheep.

Now, having given you the divisions of the chapter, before I go on to give you the exposition, let me just take you back to old Jewish custom and show you something that I shall use as an illustration. We'll have the divisions and the illustration before we come to the exposition. You see, in the days of our Lord in Palestine, and especially on the Judean plains and valleys, when shepherds had attended their sheep all

day, just as the evening fell, they brought their flock into a common sheepfold.

And it may be that at evening there would be ten different flocks in the sheepfold. The sheepfold was built with stones, I am told sometimes twelve, fourteen, fifteen feet high, four square walls to keep out the wild dogs and wild beasts and thieves and robbers who would come to harm the sheep. And into this sheepfold was one little square door left.

And as the shepherds went home to retire for the night, these different flocks were left in the care of one who was called the porter. Now, I want you to notice the difference between the shepherds and the porter. You see, the shepherds knew the sheep.

They could call their own sheep by name in the morning and they could lead them out. But the porter only knew the shepherds. He couldn't call the sheep out because he didn't know the sheep, but he knew the shepherds.

And when the shepherd would come in the morning, my, he would know the shepherd and he would let him in. The porter opened to him and let him in, and the shepherd would call out his own sheep by name. And it's just because of this old custom that our Lord Jesus Christ brings this wonderful teaching before the Pharisees.

Now, seeing you've got that as an illustration, and you've got the divisions, now we'll start on the exposition of the text. Verse 1, Verily, verily, I say unto you, and I think it's good to stop and find out who the you is. It is always good to know who the Lord is really talking to.

And I believe, without any doubt, that the you refers back to the fortieth verse of the last chapter. You remember when the poor blind man was put out of the temple, the Lord met him somewhere, and the two Pharisees gathered round. And verse 47, and some of the Pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin, but now you say we see, therefore your sin remaineth.

Verily, verily, I say unto you. You see, it's these man-made divisions that we call chapters that sometimes blind us to the whole setting. And I want you to get the hold of this, that he's talking now to Pharisees.

And that's very important, you know, to find out who he's talking to. Somewhere outside the temple, the Lord is talking to Pharisees, and he's going to bring this great talk of the good shepherd before them, and I believe would read about it. Now, we'll get down to it.

Verily, verily, I say unto you, He that entereth not by the door entereth, he told, but climbeth up some other way. The same is a thief and a robber. Now, we want to have a look at this sheepfold for a moment or two, if you get the facts about the sheepfold, if you take up quite a number of what is really spoken of as good commentaries.

It is very sad to notice that some of the great so-called commentators try to teach that the sheepfold is heaven. Well, now, when an ignoramus like me can find out that this very verse that we're looking at is talking about some who would climb up some other way. The same is a thief and a robber.

Well, now, you would know immediately that this sheepfold wasn't heaven, wouldn't you? You don't think that the Lord would need to say that some thieves and robbers could climb up some other way into heaven. There is only one way for a thief into heaven, and the thief at the sight of the cross found it, Christ

crucified. Let me say that's the only way for the so-called self-righteous ones.

Whether you're a king or a pauper, whether you're learned or illiterate, whether you're black or white or red or yellow, there is one way back to God. Jesus said, I am the way, and no man cometh unto the Father but by me. But the very fact that he's talking about some being able to climb up some other way, and they're just thieves and robbers, they're not the shepherds of the sheep, then he goes on still further.

But he that entereth in by the door is the shepherd of the sheep, to him the porter openeth. And the sheep hear his voice, and he calleth his own sheep by name, and, and, and leadeth them out. You see, some of the other commentators, and you would really think that they were evangelical ones, they say that the sheepfold is the church.

But let me tell you once that you find the shepherd is leading the sheep out. It must blast the idea that the sheepfold is the church. The sheepfold can't be heaven while thieves and robbers can climb in, and the sheepfold can't be the church when the shepherd is going to lead the sheep out.

So, we've got to find out something more about the sheepfold. Now, here's something that I want you to get your eyes on immediately. Go down the chapter, we'll go back on the verses in a moment.

The Lord Jesus is still speaking in verse 16, and he said, And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. You see the word fold there is twice in your verse. Other sheep I have which are not of this fold, and there shall be one fold.

Now, while the word is there twice in the English, it may be strange to you that these are two different Greek words. Not the same at all. And the first one is always translated fold, and the second one is always except here translated flock.

What a wonderful thing it would have been had it been translated flock the way it ought to be. Because here's how it would read, And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one flock, and one shepherd. Now, let's get the hold of this.

The Lord is looking at this particular sheep fold, and he's going to call some sheep out of it, but he's reminding the Pharisees, There are other sheep, you know, that I have which are not of this fold. I'm going to bring them out too, and I'll put the two of them into one flock, one. And the moment that you see him making two into one, you're bound to get light if you know your New Testament.

Because what the Lord really did in this age and dispensation through grace is that through the gospel he brought Jews out of Judaism, and brought Gentiles out of the world, and he made them both one, is the church now, one flock. So that was through your life and what the sheep fold is. The sheep fold, you see, is just Judaism, and I want you to get the hold of You see, that's very important when we get to setting, because he's talking to Pharisees who were the leaders in Judaism.

They were the leaders. They were supposed to be the shepherds. But you saw what they did last week, didn't you, with one who was really one of the true sheep.

Yes, they cast him out, put him out of the synagogue, just because they were thieves and robbers, just because they were only hirelings. They didn't know, you see, couldn't recognize the real children of God. And so the Lord's really going to talk to them now.

He's going to talk to them about the sheep fold, and some who had got rulership over the sheep, but where they got it, God only knew, they climbed up some other way. But he said, you know, the real shepherd of the sheep is coming to this sheep fold, and he's going to bring out his own sheep, and he'll take them out of it. That's Judaism.

And you know, I want you to get this, that all the Orthodox Jews, and all the synagogue-going, ceremonial-loving, pharisaical believers in the Jews, they knew that a shepherd was coming to the fold. You know, that's what they're really waiting for. You know, you're Old Testament school of the shepherd coming for the sheep.

Can they put you over it once or twice? Look at Ezekiel, chapter 34. Ezekiel, chapter 34, and verse 11. Now, you younger ones, take your time and find the place, because it's very important to see the Word of God.

Ezekiel, chapter 34, verse 11. For thus saith the Lord God, and Mark was speaking, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. And I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in that pasture shall they feed upon the mountains of Israel.

I will feed my flock, I will cause them to lie down, saith the Lord. See the last two brackets, verse 30. Thus shall they know that I, the Lord their God, am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my flock, the flock of my pasture, amen. And I am your God, saith the Lord God. You know, I could multiply that this evening, because not only in Ezekiel, but in the book of Psalms, in Jeremiah, in Zechariah, yet in many of the old New Testament prophets and prophecies, there is this great picture of the coming shepherd, who would really be divine, the Lord God, the shepherd of history.

Well, there's a hymn we sing sometimes, thou shepherd of Israel and mine. And you know, all these orthodox synagogues going for Ezekiel, ones in Israel, they were all looking for the shepherd coming, the true shepherd, who would really lead the flock out into green pastures, and who would bless them with a joy that would be overflowing. You know, the 23rd Psalm was something that they were just depending on.

Sometimes, if you go through the Old Testament, you'll find the shepherd brought before you of the smitten shepherds. You remember what Zechariah said? Yes? Awake, O sword, against my shepherds, against the man who is my fellow, the one who was co-equal, he was to be smitten. Here, you find he would be a thieving shepherd.

In the 23rd Psalm, he's a sufficient shepherd. You can go through the whole Testament, the whole Old Testament, and you'll get a wonderful picture you can build up about the shepherd. But the idea is this, that these phariseical ones now around the Lord knew that the great shepherd would come.

And you know, the shepherd was to be the Messiah. And there was a certain way he would come, certain place he would be born, a certain way he would come, certain things would happen, a certain tribe, a

certain family. My, the door was already cut for him, and there was no other way that he could come.

He would have to come through the door of the prophecy of the Old Testament, and the door was cut in the sheepfold, and he'd have to come through it. Now, let's get the hold of that. Just read this over again.

Verse 1, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, the one that would come to the Jewish nation, and would not come along the line of the old prophecies in the Old Testament, he couldn't be the shepherd. My, he would either be a thief or a robber. But he that entereth in by the door is capital T, capital S, the shepherd.

Should be the word here. Yes, that's the one. This is not talking about an ordinary shepherd picking the job.

This is talking about the divine shepherd, the one they were waiting for. He said, the one that enters in by the door, he is the shepherd of the sheep. And here's a lovely little word.

To him, the porter openeth. Of course he would, because he would know him. Now, who was the porter that opened the door for the Lord Jesus when he came to the Jews? It's a very simple one for you.

Who's the porter? John the Baptist. Wasn't he the last of the Old Testament prophets? Wasn't he the first one who realized there's one among you whose shoes rusted and not worthy to stoop down the moose? Behold, the love of God. Why, he knew who he was.

He opened the door for Christ to step into the nation. Yes. Now, there's the sheepfold Judaism, and there's the shepherd coming, and there's the door into the sheepfold.

You have to be careful with the word door here in this wonderful 10th chapter, because if you're not, you'll get into trouble. You see, the first mention here in verse 2 is the door of the sheepfold. That was the door into the sheepfold of Judaism for the Lord Jesus.

And it was made by the Old Testament prophets. Then, when you get this word door again, down the chapter a little bit, do you see verse 7? Then said Jesus unto them, Verily, verily, I say unto you, I am the door of the sheep. That's different, isn't it? You know, I think that one mistake was made about this word door is just because of this.

We always seem to hang on to the idea that our door only leads in. Well, sometimes it's marked exit, you know. So, it says it leads out too, you know.

And now, the door of the sheep is the door that took them out. You see, the first door we come to here is the door of the sheepfold that was made by Old Testament prophecies, and only Christ could go through it, and the porter knew him. But he was going in to bring the sheep out.

He was bringing them out of Judaism. And the door of the sheep is the door that leads out. Now, here's another door that's here, and it's different again.

You see, verse 7 says, I am the door of the sheep. Now, verse 9 says, I am the door by me, if any man enter in, he shall be saved. That's the door you go in by.

You know, that's the door for any man. Oh, I want you to see how he broadened it out. You know, here's the sheepfold.

It's Judaism. Well, I'm bringing them out. Here are the Gentiles lying over here.

If any man, I make this broader, you know, as broad as it can possibly be made. Oh, you fellas have narrowed it down. You've limited redemption.

If any man, there are no limitations on that as far as I know. If I were sketching this thing for you on a chart, this is how I would do it. I would draw the Jewish sheepfold there, do you see? And they're inside these ones.

And there's a door in for the shepherd. Do you see the Gentiles lying over here? Now, fire off! There's a door there. And Christ is the door that brings these sheep out of Judaism, and the door by which any man of the Gentiles, and it will bring them both together into the church in one clock.

Well, it's all there, all right. You just take your time with it. It's all there.

And you just need to batter it out a wee bit, and it'll just open itself up to you. My friends, that verse that we're looking at, it's a wonderful one. I am the door.

Now, I think that's what you call preaching the gospel in simplicity. If there's an unsaved one here tonight, and you're a Gentile, I want to tell you this, my friend, that God's lovely Son came down from the heights of glory, and went to the cross of Calvary, and on yon old blood-stained rugged cross, He gave Himself a ransom for all men. And He not only died, brought them back from the dead, and there's a door swinging tonight on two hinges, the death and resurrection of Christ, and it's open for you.

You could be saved. Don't you tell me you can't be saved. I'm telling you, the door's open.

That's what you call preaching the gospel in simplicity. You just walk through it. That's how you get saved.

You walk through it. Now, wait a minute. I am the door.

That conjectures me itself, isn't it? Now, watch this. By me, if any man enter in, that's responsibility. Oh, I want you unsaved friends tonight to see this.

God's Son died and rose again, and opened a door for the Gentiles, and you can step in tonight, but you know, that's your responsibility. Now, you can do without going in and go to hell, yes? Of course you can, but don't blame God if you do. Don't get so muddled up with election, and predestination, and all the rest of it, that you think you have no responsibility for your heart.

If any man enter in, now that's your responsibility. Yes, but watch this. Do you see the verse? I am the door.

That's simplicity. By me, if any man enter in, that's responsibility. We shall be saved.

That's surety. No quibbles about that, you. You see, the first is the simplicity of the Gospel, and the second is the responsibility of the sinner, and the third is the surety of the Word.

He shall be saved. Man, when the Lord Jesus Christ looks into your face and says, just step through the door by faith, it's your responsibility. You shall be saved.

There's no quibbles about it. Do you see the text again? Watch this. I am the door.

By me, if any man enter in, he shall be saved, and shall go in and out. Do that. It's that liberty.

Don't tie them up, you know, after they get saved. They don't make mumps of them. Shut them in some place, no.

Why, there's some of the believers, you know, when they get saved, they get that narrow, that what they're actually practising and preaching is isolation. They try to call it separation, but they don't love me. It's isolation, if you want to know the words.

They isolate themselves from every sense and God there. Well, there's no teaching like that there. For if you go through the door, and it's your responsibility, you get saved.

But you can go in to the Jews, or you can go out to the Gentiles. And I would like to see the man that will stop me. I got liberty from the Lord when I was saved, and by the grace of God, it'll be mine till I die.

So, when we fetch, you know, I am the door, that's simplicity. By me, if any man enter in, that's responsibility. He shall be saved, that's surety, and shall go in and out.

That's liberty. Do you see this bit? And find pasture. You know, that's sufficiency, isn't it? My dear friend, the day that I, as a poor wretch, stepped in through the door of my faith, and got saved and got the liberty, well then I stand tonight, from that day until now, I've been fed on the finest of the wheat.

Oh, those green pastures, you know, for the believers. When I was out of the house, six hours out in the car, with the Lord in the book, that all your world could give me. When I came, I tell the Lord that.

Oh, my friends, I've sat out there until the tears went down my face, and said, Lord, I can't take it all in. There's nothing this world ever gave me was like that, you know, those green pastures. So, that'll do for the sheepfold.

Those are just some facts about the sheepfold. We'll have to get on with the job. Now, we're coming to some facts about the shepherds.

Let's try to trace this through. You see, verse two, entrance in by the door is the shepherd of the sheep. Now, this is his identity.

He was born where the Old Testament prophets said he would be born. He was born in the way that they said he would be born. He was born of the tribe that they said he would be born of.

He was born of the house that they said he would be born of, and all the other Old Testament prophecies that relate to the shepherd and the Messiah that lead the door into the sheepfold. Bless God it was fulfilled in our Lord Jesus Christ, who is indeed the great shepherd of the sheep. This is his identity.

He is the true shepherd of the sheep. But, look at this. Do you see the verse we were asked? Verse nine, I am the door by me.

If any man enter in, he shall be saved, and he shall go in and out and find pasture. I think you can write across that sufficiency. Yes, man is in all sufficiencies, not only able to save, but able to satisfy with the very best of green pastures.

Now, that's his sufficiency. Now, I want you to get this. Here's a wonderful little verse, down here at verse eleven.

I am, he's coming out into the open now, I am the good shepherd. He's just letting them know, and the Pharisees didn't know before this, couldn't understand what he was talking about. But in verse eleven he said, I am the good shepherd.

The good shepherd gives his life for the sheep. I think you can see it's in the Pharisee here. You know, don't let's miss this bit, whatever we do.

When God's Son came from heaven, and came through the virgin, and was born in Bethlehem, and was entering in through the door into which he pulled, remember he knew what it would cost him to bring the sheep out. Oh, he wasn't bluffed about it, you know. He knew that if I come from heaven, to be the shepherd of the sheep, and enter in through the door, and I'm going to save them, and bring them out, the good shepherd will need to give his life.

You've got his identity, and his sufficiency. I'm sure you can see his sincerity. He came to give himself for the sheep.

I think you'll trace his sincerity again in that fifteen verse. As the Father knows me, even so know I the Father, and I lay down my life for. Now, I want you to notice these words, I lay down.

See, verse seventy. Therefore does my Father love me, because I lay down my life that. You see, the last one, I lay down my life for.

You see, when he says, I lay down my life that, it is bringing the ability of the shepherd before him. You see, you've got his identity, he goes through the door. You've got his sufficiency, he can save and satisfy.

You've got his sincerity, now you're looking at his ability. He said, I lay down my life that, I may take it again. What power is he? That's his wonderful ability.

What's this one? See, verse fifteen. No man taketh it from me, but I lay it down off. You see, I lay down my life for, shows his sincerity.

I lay down my life that, I may take it again, shows his ability. I lay down my life off. I lay it down off.

That's his nobility. Nobody took it from him, you know. What a wonderful noble shepherd he was.

Nobody pushing him, you know. He could have gone straight back from Mount Calvary to heaven. No nail fell to a yon tree, you know.

We sometimes sing, was it the nail, O Saviour, that held thee to the cross? Nay, it was thine everlasting love, for just the sin of lightning. It was. This was nobility, you know.

Now, you're gazing at the shepherd, you're getting some facts. Do you see his identity? Do you see his sufficiency? Do you see his sincerity? Do you see his ability? Do you see his nobility? My, this was noble. But I want you to watch still further.

Come down the chapter a little bit. I'll gather up the verses afterwards. Verse twenty-eight.

Verse sixteen first. And other sheep I have, which are not of this fold, them also I must bring. That's his responsibility.

You see, he was responsible for drawing these Gentiles to himself and making them eternally his. I want you to notice this. On the day in which he's preaching here, he's talking to Jews, and yet he's looking over the wall, and he can see the Gentiles who are afar off, and he's saying, other sheep I have.

Well, he hadn't had and got them just then, had he? No, but he's dead sure about it. There are other sheep I have that are not of this, not of this fold. Them I must bring.

My, he absolutely is putting forth his sovereignty here. He'll really make them his, and all hell and all the demons won't stop him either. This was his responsibility, to bring these Gentiles into the church.

Now, we're a way down at verse twenty-eight. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. That is invincibility.

You know, I hear people talking about being lost again, and I sometimes wonder in my heart of hearts, do they know anything at all about the cross-work of Christ? And I'm absolutely sure they don't. My dear friend, when you talk about being lost again, you are casting a little salt on the cross-work of Christ. You see, he came down from heaven, and entered in through the door that was cut by the prophets, knowing that I must give my life for the sheep.

Is it not sufficient? Would you like to say no? I dare you. Wish to God you were always the same. Friend, don't spit at the cross, please.

He gave his life for the sheep, and the moment that he brought them out through either door into the church, he gave them eternal life, and he promised they shall never perish. Did he? Or did he not? What's the use of talking about eternal life for six months? It's only blather. Eternal life for six months.

You ever hear the latest? My dear, they wouldn't let the talks from school talk like that. If he gave you eternal life, tell me, is it eternal life? I'm not an answer. Someone will say, you know, maybe six months later, he'll do this, he'll do that.

Then you never got eternal life. You never got. You get eternal life, it's eternal life.

And you know, when he came down from heaven, he came down to go through the door, and to die on the cross, that he might open the door whereby every believer would be set absolutely free. He gave his life for the sheep, that he might give eternal life to the sheep. Absolute invincibility.

There's not a stronger catch in the whole of the New Testament on eternal maturity than the one you're at. Try to pick holes in it honestly, you'll find you're defeated. But look, there's something else here I think we need to get the hold of.

Let's read it again, verse 28. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me.

You see, we're beginning to look at the owner of the sheep. I think you know that, don't you? I think you know the shepherd doesn't own them. I hope you do now.

The fellow that carries them on the hill, he's the shepherd. But you know, here is the idea, that before the hill, do you know, there stood a reference to Jesus Christ, the eternal counsel and God's plan. God's plan, the triune plan.

That you, the eternal son, will go down to earth and pick upon you the form of a shepherd and become the shepherd. And you'll need to go through the door and you'll need to die and you'll need to rise again and you'll need to give them eternal life or they'll never get home. And I'll tell you what I'll do.

I'll look after them too. There's the owner of the sheep. My Father which gave them me is greater than all.

No man is able to pluck them out of my Father's hand. I've always wanted to know what's bigger than God. I've always wanted to know that all my days.

Because I'm telling you that I'm in God's hands tonight. And whatever's gonna take me out is bound to be bigger than God. Anybody like to tell me what's bigger than God? You talk a lot of riddles about this being lost together.

Something's gonna take them out. Well come on and tell me, would you? I'm willing to learn but I don't know anything bigger than God. I have God's holding on to me and something's going to take me out.

It's something that's bigger than God. Oh my dear friends. Watch this.

Here's how our portion ends as far as that part is concerned. I and, now I want you to get that word my as in I thought it's actually according to the best scholars it should be I and the Father. How wonderful.

You see every time the Lord Jesus used the words my Father, he was always in the place of a servant. But on this occasion he's not standing in the place of a servant because he put the eye past. You know if you were talking about your Father you would say my Father and I. They tell me that's good English.

But when the Lord wants to let people know that he's really God, he's not worried about English enough. Just on this occasion he turns it around this way. All right.

If you can't see his equality there then you're blinder than I think you are. Absolutely equal to equal to eternal, the eternal Son. Because it was the eternal Son who came down to be the good shepherd of the sheep.

And you're not only seeing his equality, you're seeing his deity. Because Russell Wright wouldn't see it. There's two blind and vegetative.

I'll tell you this, the Pharisees saw it all right. You see your next verse? Then the Jews took up stones. They weren't stoning him for talking you know.

No they were stoning him because he was saying he was God. And every and on every occasion in your New Testament where the Lord Jesus Christ demonstrated and proclaimed his deity they took up stones. My they knew.

If the Russellites don't know what a Jew is they knew what he meant. What a beautiful picture we have of the shepherd. Did you get the fact? His identity, then his sufficiency, then his sincerity, then his ability, then his responsibility, then his invincibility, then his equality, then his deity.

These are facts about the shepherd. Now let's get the facts in quick about the sheep. Some great facts about the sheep.

See verse 3, to him the porter opened up and the sheep hear his voice. Now watch this, and he calls his own sheep by name. You know their calling is a personal.

My you remember as he walked by there was a man sitting up there in a seat of custom called Matthew. Follow me. You remember how on that morning he named Mary.

You remember how he called Lazarus come forth. You know he knows every name of every believer. And he called them out of darkness into light by a personal call.

Not by covenant theology. What they do with sprinkling if you don't know what I'm talking. This is a personal call.

He didn't ask them was their mother saved. No he called us personally. Well I can remember the hours when he had dealings with me.

Wonders of wonders of wonders that he ever looked to even think about a thing like me. What is this? I can remember when he drew near and I was convicted. I knew I needed him.

And I remember how tenderly and lovingly and continually he talked of me. Blessed parable of devil. Does he deal with you? Is there a boy or a man or a woman or a girl here in this meeting and he's dealing with you? Then you should get down in your knees and pray.

There are thousands. Thousands on the street outside. Go to hell tonight for all of us.

And if you're convicted. My dear young man or young woman. It's our dealing personally with you.

Yes they're calling. It's personal. What's this? We're at verse three.

To him the porter opens and the sheep hear his voice and he calls his own sheep by name. My it's great when you're laid out. There's a whole lot of things that a whole lot of sheep would need to be laid out of.

Then he gets stuck in that old damnable thing called Masonic. I get into trouble for talking like this. Well I'm not one bit worried about the trouble you know.

The Masonic boys don't worry me. The blasphemers that they are. Do you know that in the Masonic lodge you dare not mention the name of Christ.

I know it would offend the Jews. You're not allowed. We're going to tell me you're stuck there for.

You know you need to be laid out. There's a whole lot of things that you're laid out of. My when the Lord really becomes your shepherd.

They're only led nearer to heaven you know. And enter blessing. And enter green pastures.

My wonder is he leading some of you into the waters of baptism. Hope you'll not rebel. Let him lead.

Don't be talking that I'll follow him where he leads when you stop at the water. Tell me you're three feet of water scares the Naples. Then you can sing these beautiful hymns.

I will follow all the way. Not you. Yes it's official leading isn't it.

See this one in verse 14. I am the good shepherd and know my sheep and I'm known on mine. I think there's not a nicer phrase in the whole chapter.

Oh my friend this is where I get stuck. To know him is to love him. You know this is really devotional.

When you turn your eyes upon him and you begin to see him as the eternal son. Or as the suffering sacrifice. Or as the good shepherd.

Or of the supporter in the swearing of the process. If you see him as the unchanging Christ. The unequaled Christ.

The understanding Christ. The unfailing Christ. My if you see him in all his righteousness.

In all his powerfulness. In all his eternal death. When you begin to know him.

My you begin to worship him. There's my sheep know him. You know the half of the believers they don't know him at all.

They just know him as savior and then they're stuck. My you want to go on to know him. Remember the great apostle Paul that knew more about him than any one of us here.

And he cried in the that I may know him. Nothing greater than to know him. Know him in the morning.

Know him at the noon time. Know him in the night time. Know him when the storm is howling.

Know him when the enemy is near. Know him when the lion roars. Oh only to know him.

That's devotional you see. Their knowing is devotional. I get a lovely wee one down here and he's talking to the Jews.

Verse twenty six. But ye believe not he said. Because ye are not mighty.

You see believing is fundamental. You know I know where there are some ministers tonight. Sometimes I wonder why I hide these names you know.

Mind you this gives me a wrangle every time I touch it. And some of them said not so long ago you don't need faith to get faith. And there are some of them passing for evangelicals too.

You don't need faith to get faith. Well here's a wee word for you. The Jews believed not because they were not a sheep.

Don't you ever try to take personal and intelligent experiential faith out of the gospel. Because it's personally by faith that you walk through the door and get faith. And it's your trust in him that gives you salvation.

Don't let anybody bluff you. It's fundamental that. Their believing is fundamental.

He says but ye believe not because ye are not my sheep as I said unto you. My sheep hear my voice. You know that's vital.

You see I believe this. If all the talk and all the teaching that I put over this platform about believers baptism only comes to you from the Baptist pastor you'll tear it up and shag me. And you would be like shoo.

I would say amen when you do it. But if you get past the Baptist pastor and look into your book and find that this is the word of the Lord and you're hearing the blessed Lord then believe me there'll be a response from you. My sheep hear my voice.

Touch them now. My sheep. Mind you it's vital.

Look we have touched their calling is personal, their leading is official, their knowing is devotional, their believing is fundamental, their hearing is vital, their following is practical. My sheep hear my voice and they follow me. You know that's one thing that dear old Kent that comes out in page after page of that wonderful exposition of John.

He says you know I'm persuaded about this. If they have got eternal life done in them then they'll hear the voice of their beloved and they'll follow him and they can't miss heaven for healing. Is that right? How could they? If they follow him they'll travel long.

My dear friend I believe the Lord not only meant it in that spiritual eternal way but I believe he meant it in a practical way. You'll walk in a path of righteousness and he had left us an example that we should follow in this practice and that's practical and of course they're right. I think you've got it haven't you? There are some facts about the sheepfold, some facts about the shepherd, some wonderful facts about the sheep.

Next week we'll go on some verse 13 right through. Let us bow together before the Lord. Dear Lord we bow in thy presence and we lift our hearts to praise thee anew and afresh that you ever came Lord.

Oh wonder of wonders you came. We bless thee Lord that thou art co-equal and co-eternal with the Father and that is because you loved us. You took upon yourself the form of a servant and became the shepherd of the sheep knowing all the time that you would have to give your life for the sheep.

Lord we thank thee that nobody pushed you into this. We thank you that no man took it from you that just because you loved us who were lost sinners in the darkness you laid down your life for us. We thank you Lord that not only hast thou bought us and brought us out and freed us and satisfied us but Lord thou hast given us eternal life and thou hast pledged that we'll never perish.

Oh we just want to say thanks Lord. Thank you Lord. Lord thou art wonderful.

Lord we've been gazing up at everything that belongs to thee and yet the half has never yet been told. We've only touched the hem of thy garment. We wait for the day when we shall see thee in all thy beauty and the promise is that when we see thee we shall be like thee.

Oh the wonder of thy salvation. Lord there are some here and they're still there's still a way out in the darkness. How far off tonight away on the mountains wild and bare far from the tender shepherd.

Lord we believe that thou art calling some of them by name and you're only calling them out of darkness and into life and into life and into liberty and into all the sufficiency of God. Oh God call them out tonight. Lord we thank thee for thy word.

This is all thy word Lord but nothing to do with this poor thing on the platform. This is thy word. We have only looked at thy word.

These are thy truths. Take thee all the glory. Bless your people and save the lost and magnify thy name.

We ask it for. Amen.

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