

W454B_All_of_One_7.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at our Wednesday dinner, our service, and we are still considering the teaching of the Scripture under the heading all of one which we borrow, as you remember from Hebrews chapter two, that he that sanctifies and they who are sanctified are all of one. I want to come now and step down the ladder, as it were, in the callings, because there are different callings in scripture, but they're all redeemed by the same Christ and they all have one goal in front of them. Unity. Let me remind you, we take the word from Ephesians. Christ loved the church and gave himself for it. And the church there is the body and Christ is the head. There is a oneness. The apostle Paul himself said, the son of God who loved me. And gave himself for me and the life I now live in the flesh. I live by the faith of the Son of God. Well, that's unity. And it we have in John Jesus having loved his own that were in the world. He loved them unto the end and said, Father, I pray that those thou hast given me out of the world may be one, even as we are one. And then we come to the Great John. 316 God so loved the world and gave His only begotten Son and the world or any out of the world that believed that whosoever gospel they're going to be one.

[00:01:25] We're going to look at that today. John's Gospel Chapter ten. There are different modes and ways in which this unity is expressed, but the underlying fact is a blessed one for us all, isn't it? John Tate. Now, if you notice, run your eye down the first few verses of John ten. Down to verse five. The savior is speaking about a sheepfold and the robber. And the door and the port are opening, and the sheep know his voice. A stranger, will they not follow? And then it says in verse six. This parable spake Jesus unto them. But they understood not the things which he spoke. Now, isn't it extraordinary? I mean, you go say up in the mining districts in North England and you speak about the coal face and the stint and the all the depth and all the various things. They're looking at you without mouth, is it? What's the matter? Well, these men looked at the Lord and said, Well, we know all that. So we know all about sheep and shepherd and door and fold and robbers. What's the idea? Oh, I see. It's a parable. Now you guys all over again and you slipped two little words in. He says, I am the door. I am the good Shepherd. Oh, I see. Did you see in the first part of it is telling them something they know so well that they didn't realize what a picture it was of the Redeemer and these people.

[00:03:01] So he goes all over again now, very lovingly, very kindly, and snips those words in that make all the difference. Why? That's what the Bible does, isn't it? We read something in the Scriptures. We just wonder why on earth it's put there. And then presently we turn up something that makes a Oh, of course it's a it's a picture of Christ in some one of his many aspects. So if we learn nothing more at this dinner hour meeting and go away and say, Give me grace, Lord, that I do not put the words where they don't belong to them, but give me grace to be able to put them in where they do belong. And I believe if you write in your Bibles the word I am, you won't find. You'll get very many verses in Genesis one and you won't get very, very many verses when you get to the book of the revelation where he doesn't fit it. It is a glorious thought. That is true of our salvation, our preservation, and our hope of glory. Supposing that I am could be removed. Well, it's an empty it's an empty set of words. And we are, as the Scripture says, have all men most miserable. If that isn't true. So we look again at his exposition now of the parable. It's good to know to go to the Lord like these disciples.

[00:04:16] Did you remember? They said, Explain unto us the parable of the sower. Because, again, he was dealing with things they knew so well. Every village was surrounded by land that was common, and one person had a good patch and one had a pathway through it, and one was all stony ground. All they knew all about that. So we have to explain. The field is the world. The sower is the son of man and so on. Is he? But so don't be diffident. If there's something in the scripture that baffles you, it's going to be written that you may go to him and ask him so that he may tell you it was all plain sailing. We could do without God, couldn't we? Well, he hasn't written his book like that. It's the leader ever. It only always to Christ as the interpreter. He read name is the word. No man hath seen God at any time, but the only begotten Son who is in the bosom of the Father, He hath given him an exegesis. And exegesis is a rather highbrow word for what I'm trying to do in these few minutes here. Open up the book and make it speak. So now let's look and see what he said. Verse eight, then said Jesus unto them again, Verily, verily, you know, quite a number of these statements are recorded in John with that double.

[00:05:28] Amen. It's just the two words there in the original. Amen. Amen. A very solemn introduction. Paul uses somewhat similar in more than one passage. This is a true and faithful saying. How ethane how he made. I say unto you, I am the door of the sheep. Well, this is marching entirely with what he's going to say presently in chapter

14. I am the way. No man cometh unto the Father but by me. I am the door. No man enters and no man lives apart from me. All that ever came before me are thieves and robbers. But the sheep did not hear him. I am the door. And I dare say, you know, the old story has been repeated many times that a visitor to Palestine somewhat I suppose, about a century ago when it was not so up to date. He was being taken round and he saw the sheepfold, a square enclosure with a gap in the midline. And they told him the sheep were folded there for protection at nighttime, but just a hole in the wall. And he said to the shepherd, Well, where's the door? And apparently that shepherd, without knowing he was quoting New Testament, who says, I am the door? I sleep there at night and I. Now, the Lord knew that, you see. So it's not a figure that we've got to arm you about with hinges and locks. I am the door.

[00:06:52] There is no entry in. But let it be God. There's no turning out and there's no possibility of the editor getting past who got a perfect safe door there. So there's one thing in the parable we may remember. Then we come down to verse 11, I am the good Shepherd. So not only is the dyer, but he's the shepherd, and the good Shepherd is marked by the fact that he gives his life for the sheep. But he then is a hireling. The difference between the Good Shepherd, whose own the sheep are and the hireling whose own the sheep are not. See Jesus loved his own. Chapter one He came to his own and here are his own. Nobody's thought to think that you and I can lift up our eyes to heaven and say I am his. And he is mine forever and forever his own. But he that is a hireling and not the shepherd whose own the sheep are not sees the wolf coming and leaves the sheep and flee it and the wolf catches them and scatters the. She noticed that word catch. The next time it occurs in this same chapter, it is in verse 28. And I give unto them eternal life. And they shall never perish. Neither shall any man Pluck them out of my hand. That's the same word as the word. Snatch a catch. I don't think you could say neither shall any man catch them out of my hand because it wouldn't quite fit.

[00:08:26] Same word, though. So, he says, hiding that glorious protection is not there. But if you bet on to the Good Shepherd, he's given this guarantee. What is the guarantee? My father, which gave them me, is greater than all. And no man is able to pluck them out of my father's hand. I. Are you waiting for? It is a oneness coming. I and my father are one now. You can lift that verse out and have a dingdong argument about the deity of Christ and the Trinity. And I don't know what nothing to do with it. And you pluck them out of my hand, said the shepherd, and none shall pluck them out of my

father's hand. I and my father are one over that. Never learned about the Trinity and the Deity and all that. Just the one fact that he came to do the will of the Father and the will of the father was that none should perish and none be plucked out of his hand if they belong to this good shepherd who gives his life for the sheep. And you see, the giving of his life was a part of the oneness between the two. Verse 17. Therefore, doth my father love me? Because I lay down my life that I might take it again. So I do. That, said Christ. No, man, take it from me.

[00:09:49] But I lay down on myself. I have powder right there and I have powder day in the game. Up to the moment it I all the time. But now he brings the father into it. This commandment have I received of my father? So I lift out from the words the blessed words of Genesis 22. When Abraham with a disturbed heart, and Isaac wondering what all the men were going on that journey up the mountain, carrying the wood and the knife and the fire. Isaac said to his father. Father, he is the wood. But where is the lamb? So offering. Less than. God will provide himself a lamb. And they went both of them together. He is a oneness that goes beyond all the oneness is that we're trying to talk about. If Christ and the Father were not absolutely at one with regard to the purpose and the method and the provision and the goal, well, it would be lovely words, but empty. So there's I've jumped over the oneness you may have thought I was going to speak about in this chapter to emphasize the oneness that makes it possible. But as our time is running out, we'll go now to verse 16. He says in verse 15, as the father knoweth me, even so know I the father. So there was absolute fellowship and harmony with regard to their knowledge, his commandment and the purpose.

[00:11:24] I lay down my life for the sheep. Then he says, and other sheep I had. Now you remember in John, in Matthew, the 10th chapter, when the 12 apostles were appointed, he sent them out. He said, Go not into the way of the Gentiles or into any way of the Samaritans or City of the Samaritans. Enter ye not, but go rather to the lost sheep of the House of Israel. There was a limitation there. But John, when he wrote his gospel a long while afterwards, he said, You see, that was true at that time. But now I can tell you that he also said other sheep I have. I've not forgotten them. And in God's good time the other sheep were going to be called. Here are the other sheep and it says they are not of this fold. They didn't belong to Judah or to Israel. They were not descendants of Abraham, Isaac and Jacob. And there are other sheep. Do you remember them? Southdown or Welsh Mutton? There's all sorts of sheep. And some of

them, you know, if you saw some sheep specially selected, you'd hardly believe they all belonged to the same genus. Some of them looked like young elephants in comparison with other little ones. Some are black and some are white and some are ragged and some are nice and so on. And I dare say they've got a different dialect. I dare say some sheep rather criticise the other sheep because they've got rather a tang about their bath.

[00:12:53] Oh yes, but they're all the sheep that the Lord loved. And he came to seek and to save that which was lost. So he says other sheep I have which are not of this fold them also. I must bring them also. I must bring. Here is the whosoever. Gospel of John. Go ye into all the world. The other sheep or God so loved the world. The other sheep. And they shall hear my voice. The one characteristic of the sheep is that they hear the voice of the shepherd. You remember he drew attention to that. He says in verse three, The sheep hear his voice, and he called his own sheep by name and leads her out. And those who are visited Palestine say that's still true. That the shepherd calls his sheep by name and they respond. And a lady who has only just recently died, who had great fellowship with us, miss that. She was out in Jerusalem and Palestine and experimented and found it was true that somebody standing there tried his utmost to imitate the the shepherd, the inflection of his voice and the way he called. And she went on, never took a slightest notice of it. And then he said apparently the same thing and out trotted proudly sheep to him. One of the greatest outstanding characteristics of the child of God is that he hears his voice.

[00:14:18] He hears his voice. Somebody else is reading the Bible that you are reading, and he doesn't know the Lord as his redeemer. And he's reading like Hamlet says, Words, words, words. But if you are reading it and you know him and you have loved him and he is your redeemer, you have slipped the I am in all the time as the word of God is being read. It's not what Moses said or Isaiah said or Matthew said or Paul said. If the shepherd's speaking and you hear his voice coming through the words that are written for our learning. Other sheep I have which are not of this fold them also. I must bring it. It wouldn't be a bad plan to go through John's gospel and underline a few of the musts. Last is 1 or 2 of them that are important. And I could hear my voice. And there shall be no. Our version says there shall be one fold. Now. It's a great pity if there are two distinct Greek words or Hebrew words in a verse that you obliterate that distinction. The revised version alters it to the word flock, and so does the present version that

we've just been put on the market flock. There's a difference between a fold and a flock. The flock is the whole company of sheep wherever they come from. And the fold is that which belongs to them individually as they small sheep or big sheep or black sheep or whatnot.

[00:15:46] And one day, at long last, all the distinctions are going to be broken down. And there's going to be one flock and one shepherd over the wall. So once again, you see, we've been sort of thinking about the same thing. This emphasis upon the fact that one of the outstanding consequences of redeeming love is all divisions at long last. Gone except the light division of one calling and another heaven. Heavenly places. New Jerusalem, the Earth, whenever they are going to be obliterated. I don't know. Don't ask me. I haven't got private information. But apart from those distinctions, there's one thing that leads them all together, whether on Earth, heavenly Jerusalem, were far above all. To sounding, as it were, the Apostle says, about a loveless witness sounding brass and tinkling symbols. But if the I am can step in your calling in mind whether we are sheep on the earth or whether we are far above all principalities and powers, we will be able to take up that glorious song and sing, perhaps. I'm not criticizing our manner of singing down here, friends, because I try to join in. But in a nobler, sweeter song, we'll sing His power to Save when that day comes. And we'll say in a sense that we cannot even enter into now, my beloved is mine and I.