

Jesus Christ, the Shepherd of the sheep (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 30 June 2002

Preacher: Pont, Philip

[0 : 00] I am seeking the divine help of God. I would draw your attention to the gospel as recorded by John chapter 10 and verse 16.

The 10th chapter of John's gospel and the 16th verse. And other sheep I have which are not of this fold, them also I must bring.

And they shall hear my voice, and they shall be one fold and one shepherd. 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. We said first of all this morning that it was a word of prophecy concerning the Gentiles coming into the enjoyment of and partakers of this gospel as did believing Jews.

The purpose of the preaching of the word in the apostolic times was that they should go forth with the truth.

[1 : 32] And though the Jews as a nation were opposed to the truth and turned from it and rejected it, yet this gospel was and is to be preached till time shall be no more and embraced within that covenant.

Eternally so is both Jew and Gentile. These other sheep. We said too that, not that I want to keep going over what we said this morning, but the prosperity of a cause will only be when these other sheep shall be brought in.

It isn't prosperity to fill seats only, but it's prosperity if it's a God-given and God-appointed way to revive his church and to revive causes of truth by the ingathering of those who are his.

I thought as I tried to meditate a little on these words again, we must never take, there is no clear similarities, if you might put it, between the expressions that we know by nature and what we know by grace.

For instance, a sheep is not anything else but a sheep from its birth. A sheep of Christ's fold is anything but a sheep.

[3 : 22] Until and unless being blessed with grace. Always the son and daughter of the Most High God. The Lord's work, you know, is an eternal work.

Though you and I, we hope, are under the subjects of his grace and mercy. When we were born, we were born in sin and shapened in iniquity.

There must be, there must be, there must be, and there shall ever be, a work which is of God. Which will bring out from that lost and ruined condition that the fall of Adam brought us into.

That he might find us amongst the people of God. And that work is sovereign grace. All of these that are sheep of Christ's fold.

Are born in sin and shapen in iniquity. And furthermore, and this is where similarities change, you know. You might say once a sheep, always a sheep.

- [4 : 33] Well, once a child of God, always a child of God. But there's something that doesn't change. Well, there's two things that doesn't change. And that's, first of all, their old nature.
- That will never change. It may be, and it has to be, and shall ever be, at times subdued by grace. But they'll live, these sheep of Christ's fold, the people of God, shall live with that old nature.
- Shall find it to be, to oppose the ways of grace. And it shall be a constant warfare between the old man and the new. And something else doesn't change.
- And that's their relationship to Christ. They are his by birth, by gift. And they are his by purchase.
- He paid a high price for these sheep. It cost him suffering and death. But they are his, and they'll never perish.
- [5 : 43] You won't ever lose one of them. They might wander in forbidden pathways. They might draw near to evil. They might even be, indeed, affected by evil.
- They may sometimes fall. But they shall never perish, these that are the sheep of Christ's fold. And I felt too, as I, I felt directed to read that word in Ezekiel.
- Chapter 34, because it speaks about the shepherds of Israel. And the condemnation that God had against those false shepherds.
- That they did not feed the sheep. Their attention to the sheep was minimal, as you might put it. They were not there to, they did not strengthen the weak.
- They did not feed the hungry. They did not be the means of blessing to his poor and needy ones. Oh, there was there, my friends, and it's solemn when you read it, what the Lord speaks about these false shepherds.
- [7 : 00] You can read it again at your leisure and read what he said about them and how he reproves them. And, as it were, brings them to answer for their carelessness and indifference to the sheep of his pasture.
- But then he sets out what he himself as the shepherd will do. Oh, bless God, you know, that the people of God have a faithful God.
- An unchangeable God. Circumstances in the lives of the Lord's people won't alter their God or the grace that God is able to give and to sustain his people.
- Oh, if you might meditate, as I hope you can, on the person of Jesus Christ, the eternal Son of the Eternal Father, and the glories of which he shall indeed prepare for his people.
- Oh, redeem them from the Adam fall indeed. Wash their sins away in his most precious blood. Suffer for them and die for them. Rise again for them.
- [8 : 11] Accompany them along their trials and troubles. And no difficulty is too hard for him. Dear friends, we have a most glorious illustration of the shepherd of the sheep, the great shepherd of the sheep, in the person of Christ and what he has done for his sheep and how he will maintain them and spiritual life will be maintained in them.
- And he will save them from all evil and bring them home to glory at last. And as we said this morning, reading out of Matthew 25, they'll be at his right hand and the goats will be at his left.
- Other sheep I have, which are not of this fold. And then again, dear Lord, dear friends, what a mercy this is.
- Other sheep I have, which are not of this fold, he knows where they are. He knows where they are. It's no good you and me saying, well, this is a day of small things, which is indeed a day of poor things.

It's a day indeed of solemn withholding of the Spirit's work. It is a very sad day. Evil is present in the world and the church of God seems to suffer.

[9 : 36] But my friends, he knows where every one of them is. Or they'll never be lost. At that appointed time, which the poet said, not to propose, but call by grace to change the heart, renew the will, and turn the feet to Zion's heel.

What a very blessed word these are then. And other sheep I have, which is because he's an omniscient God and he's an omnipotent God, an omnipresent God, he knows where his people are.

Oh yes, they're ruined in the fall. They may be walking the broad way to destruction. They may be in false religion. And they may be steeped in it.

But he knows where his sheep is. And as we read, I believe in that 34th of Ezekiel, did we not read what he said about them?

And it is to be rejoicing, really, if you can enter into such words. If I can just find it, he talks about, he writes about, and speaks about the searching his sheep.

[10 : 49] For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. Some people would say that it means that he will search for his sheep.

Well, then that makes out he doesn't know where they are then. But you know, one of the solemn and most blessed work of the Spirit is this, that he knows where they are, but when grace enters the soul, it will search them.

My friends, have you a religion that's got searching in it? Have you a work which is of the Spirit's leading, that searches your very soul?

Oh, this day and age which we live in, religion is passed over, you know, and should it upset or distress anybody, comfort them.

Speak comfortable to them, they'll say. Address them with words which they will indeed be glad to hear. My friends, real religion will search out the people of God.

[11 : 56] I will both, I even, I will both search my sheep and seek them out. But again, he says in another place, I will feed my flock and I will cause them to lie down, saith the Lord God.

I will seek that which was lost and will bring again that which was driven away, and will bind up that which was broken and will strengthen that which was sick and I will destroy the fat and the strong and I will feed them with judgment.

Oh, how does he feed his flock? Are they sheep I have which are not of this fold? Are they shall have eternal food?

And you'll say, is that all they have? No, it won't be. No, it won't be. He'll bring things in their pathway and circumstances to bear upon them which shall be for the profit of their souls.

Oh, they shall be fed with the finest of the wheat. The gospel shall be their meat and drink. And grace will make them hungry and thirsty for the things of God. And as the poet says, or writes, thou, O Christ, art all I want.

[13 : 17] It shall be to their souls profit. It is the revealing of Christ to that soul. But my friends, the Lord has other ways of feeding his flock.

Other sheep I have which are not of this fold, them also I must bring. What will he feed them with? The bread and water of life indeed, but other things too.

I might just remind you, my friends, of the prophet and the purpose of God in his dealings with his people. The apostle writes, and again I refer to it, where he says, I would that you should understand, brethren, that the things which happened unto me have fallen out rather to the furtherance of the gospel.

It was no comfortable situation that he wrote those words. It was a prison. But it was for the furtherance of the gospel. Oh, have you known those times?

Affliction is laid upon you. Nature does not like it. Recoils from it. As it were, shrinks from the very thought of affliction. But if he uses affliction, as he does at times for the good of your precious soul, then, my friends, it's the way that he feeds his flock.

[14 : 48] Tribulation may be your lot. You may find oppression and persecution from the world. And you will do so if you fear God. What will it do to you?

What will it do for you? What it won't do is to build you up in pride and arrogance. You will not walk down your road and say, give place to me, for I am more holy than thou.

But the Lord will appear in oppression and tribulation, supporting and upholding you in the way, so that such things which were for the distress and trouble of your precious soul turns out to be for food and drink of that precious soul.

You remember how the Lord so blessed persecution in the days of Saul of Tarsus. Oh, he raged against the church and they fled here and there.

But what did they take with them? The gospel. It was the means for the prosperity of the church of Christ. Another sheep I have which are not of this fold them also I must bring.

[16 : 04] Oh, my friends, what a mercy that he knows where his sheep is then. He knows what condition. And oh, may you believe this truth. May you hold it dear to your soul.

My friends, what condition his sheep are in? Where he finds them? And what condition they are in? They're not too hard for his work. They're not too hard for his grace.

They ever will be sheep. They're not being anything else. They're not being rejected. They're not being turned away. They're not being dealt with as cumbrous to the ground. But he'll feed their precious soul and he'll deliver them out of the hand of the enemy and he'll bring them into prosperity.

Prosperity of circumstance? No. Not necessary, but prosperity in their soul. And again, you know, we must also be reminded in a natural sense of the word.

Sheep, you know, are dependent on the shepherd for the provision of that suitable food to eat. And so it will be to the people of God.

[17 : 15] He will cause them to feed in high places, we read, in the mountains of Israel. The world, we said this morning, sheep do not eat anything.

They leave that which is abhorrent. They leave it to the goats to eat, who can swallow anything, but sheep cannot. And they shall eat that which is tender and have that which is good for their growth.

My friends, the spiritual truth is that the mountains of Israel, the gospel and its word and doctrine will be the food and drink of these that are the people of God.

You will not grow in grace, imbibing in the world. grace will bring that blessed separation in heart and affection from the world.

But you know, the nearer you get to the world, the less blessing and comfort it is to your soul. Are the sheep I have which are not of this fold, them also I must bring.

[18 : 27] They may not be beyond redemption his shape. They may go to great lengths. We mentioned Saul of Tarsus as the example of course. But what then of the slips and falls of a saint of God?

Does this bring them into a solemn departure from him? Are they thrust out of the covenant because of it? Though they fall, they shall rise.

Oh, my friends, what wonders there is in this. other sheep I have which are not of this fold, them also I must bring. And those saints of God would throw up their hands in horror to think that it would be possible to fall and to sin.

My friends, if you don't know your own heart, you'll wonder at it when you do then. But oh, with this blessed shepherd, with this gracious Christ Jesus, the saviour of the lost, though they shall fall, my friends, when old nature prevails and the Lord brings his people to that place where he lets them fall, oh, that reclaiming, that restoring grace is found with him.

You read the 51st psalm and read the psalm of repentance. David was one of the children of God. he sunk in sin. Don't throw stones at him.

[20 : 01] But he was restored. I thought too, just a moment ago, of that dear apostle and disciple of Christ Peter, a sheep of Christ's fold if ever there was one.

Oh, how he stood in defence of the gospel on the day of Pentecost. How he protested against the foolishness of those who listened.

to the way in which the Holy Spirit taught the people of God. But a few days previous, but a few days previous, there he was denying his Lord and Master with oaths and with curses.

What was he to do? His work was not taken from him. He was a preacher of righteousness. What was his work? Feed my sheep.

Feed my lambs. There was restoration. The Lord Jesus Christ touched something which was out of sight of man, touched something which was not of man.

[21 : 09] He touched the work of grace and he touched the influence of that work of grace in his love to Christ and he touched it. And he touched it with these words, lovers tell me more than these.

Other sheep I have which are not of this fold, them also I must bring. But oh, then he'll speak to his sheep. Tis a wonder, you know, you hear people and oh, may it be to the honour and glory of God that they so speak.

And when they shall say to this effect, well, I believe the Lord spoke these words. Oh, claim it, my friends, as a high privilege. I don't expect the Queen to speak to me.

I don't expect those in high places to speak to me. I'm not concerned whether they do or don't. They have no effect upon my spirit, my friends, but when the Lord speaks, it's a sign of grace and it's a sign of mercy and it's a sign of being amongst his people.

Well, we read this Lord, in my sheep, hear my voice, and other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice.

[22 : 32] You know, by nature, you will put your finger in your ears to the gospel. You wouldn't want to hear it by nature. If you are dead in trespasses and sins, that's the last thing you want to hear.

There's no natural attraction in old men to the gospel and its blessings. And while dead in trespasses and sins, it's a foreign language to you.

It doesn't appeal to your natural mind. Your natural mind only builds on what you can see or what you possess. And that's all that satisfies the natural mind, my friends.

But it's a gracious soul that believes by faith in the person of Christ, lay hold of his blessings, rejoices in the knowledge of them.

But one of the greatest blessings a child of God has, my friends, is when the Lord speaks to them. And I said this Lord, and David cried out in his need and said, be not silent to me, for if thou be silent to me, I become like them that go down into the pit.

[23 : 39] He'll never speak to the world, you know, to a lost soul. This side of Jordan, he will not speak to them. But to those who are his, called by invincible grace, the mercy is he'll have communion with them and communication to them.

And when he speaks, it will be with authority. When he speaks, it will be with power. When he speaks, it will be with compassion to their precious soul. Do you know what the hymn said?

And you may desire to hear his voice in so many ways. You need the leading of the spirit. I go back many times when I had to come to places of decision in the pathway.

There was this sat before me and I needed divine direction. Time and again I waited on the Lord and time and again he spoke. Providential, spiritually too.

My friends, are you listening for that voice? Do you want it to be spoken? And then also I must bring and they shall hear my voice. Nothing doubtful.

[24 : 55] Nothing doubtful. Do you hear his voice in the house of God? Do you hear his voice in the night season? Do you hear his voice in the sorrows of the way?

In your tribulations and in your providential pathway? But far more and far blessed my friends when the people of God hear his voice in salvation and they shall hear my voice.

We gave one or two examples this morning of poor sinners wretched in themselves. We didn't quote one though. It came to my mind afterwards of that publican who went to the temple to pray in company or in contrast to rather the Pharisee.

He didn't go to listen to the voice of God. He went that his voice might be heard by God. But you know that poor publican went to pray for the Lord to speak to him.

Do you come to the Lord's house or you come to the prayer meeting or you come to the throne of grace in your time of need and you put before the Lord as it were what you desire for him to speak to you?

[26 : 17] Would he do so? Well those words of the prayer of the publican won't wear out you know. And God bring you and I into the place where we pray such prayers out of the Holy Spirit's divine teaching.

God be merciful to me a sinner. It's listening for the answer. It's waiting on the Lord for the answer. Oh that he delays his blessing he'll try your faith and that will make you listen for it more.

That will make more earnestness in your exercise that he might speak into your soul when you approach him in prayer and supplication.

May the blessed spirit give you spiritual arguments. Fill your mouth with arguments as it says. And then if he does so sweetly do that you know it will be though in deepest reverence and influenced by godly fear you will present your prayers as spiritual arguments.

what blessings are found in those sweet promises of god. Now the sheep I have which are not of this fold and also I must bring and they shall hear my voice.

[27 : 42] Oh look into John chapter 6 and there is a word my friends for coming souls. Praying souls there is a word there.

The Lord help you to plead that word. and may the Lord in his mercy at that time so bring to pass the fulfilment of that word.

What word for seeking souls? All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out.

There is a mark of grace but there is a mark of mercy. All these blessed people who are sheep of Christ's fold to whom he gave himself a sacrifice for will speak peace to his people.

And go back to that poor public and God be merciful to me a sinner. What a wretched state he felt himself to be in. So wretched you know. No boldness in his prayer.

[28 : 48] No assumption. No venturing upon the condition that he was in other than that it was a state of absolute need.

He wasn't proud of his place. He was brought under a sense of sorrow. But you know what it did for him? It brought him in humility at the feet of Jesus.

He could not so much as lift up his eyes unto heaven but spoke upon his breast saying God be merciful to me a sinner.

Well he did hear his voice. He did hear it. It doesn't say that there. It does say it there. Jesus said of that man he went down to his house justified rather than the other.

How did he get his justification? How did he lay hold of such a blessing? How was he able to go home in that state of being justified?

[29 : 56] Because the Lord spoke. Though he lived not in the days, though he lived not in the days of the apostle because the apostle said of Christ that he was delivered for our offenses and raised again for our justification.

So the Lord spoke into his heart that which brought justification to him, delivered him from the powers of sin within, but also gave him by divine grace and faith to trust in the finished work of Jesus Christ.

And there was his justification. And they shall hear my voice. Well, blessed is the day when he does. And I will tell you something my friends too, if he's but spoken once, he'll never be silent to you.

If he's spoken but once, he'll speak again. It's one of the evidences of this union between Christ and his church, between the great shepherd of the sheep and these poor needy dependent sheep.

They'll hear his voice. And I said this morning, I don't know when I finish what I said, but I said some people will tell you that you don't know sometimes the word of God comes because we're used to the word of God and we can't tell whether it's of the Lord or not.

[31 : 28] And that's a very trying place, my friends, but does the word have any effect? Does it have any effect? If it's from God, it will.

It'll have a blessed effect. And they shall hear my voice. And they'll listen for it the rest of their days. They'll wait on him.

Remember the dear woman in the 15th of Matthew? She brought a daughter to Jesus Christ. Not literally, but the condition of her daughter. And she listened for his voice.

And he answered her, not a word. what a trial that was. But you know, if God gives you a cross, you can't lay it down.

If God gives you a burden, you can't lay it down. I can but perish if I go. I am resolved to try. For if I stay away, I know I shall forever die.

[32 : 35] If God gives you the spirit of prayer, and a trial and a trouble and a burden to bring to him, my friends, though he delays to answer, though he tries the faith of his people, that day will come when he will indeed answer that prayer abundantly.

And they shall hear my voice. Oh, his pardoning voice. That's the greatest voice, you know. That's the greatest way in which a poor sinner shall rejoice in the voice of Jesus Christ.

The dear apostle, we almost quoted it just now. The dear apostle, when he had a thorn in the flesh, the Lord spoke to him in that thorn in the flesh and said, and this was the words, and he said unto me, my grace is sufficient.

Oh, what words from the Lord suit the pathway, suit the condition, applicable to the trial, comforts in distress.

Oh, to those who sorrow over sin, his pardoning voice you would hear, and you would seek to hear it again and again, and they shall hear my voice.

[33 : 59] then you know he shed his precious blood for his sinful people. Does not his blood speak?

Does not his blood speak? Oh, it does, you know. If he should but grant you the realization of the application of that precious blood, what will it speak?

It will speak peace. It will speak peace as though the Lord himself spoke. Oh, to you that can humbly look back on days of forgiveness, or those seasons when he drew near and put away your iniquity, I trans, did not his blood speak?

Precious is that blood. Soul cleansing is that blood. Peace speaking is that blood. Pardoning is found in that precious blood.

They shall hear my voice. There is that therefore that blessed relationship between Christ and his people.

[35 : 14] There shall be those times of sweet communion with him. 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.

Listen to the day, to the voices that are spoken in the day in which we live. You know, from the, what, the 1950s, I suppose, when this equal medical movement began, when there is to be, and it's a false movement, when they misappropriated the word of God, when they took scriptures out of scripture, when they said it was Christ's own word that brought them into, and I quote it, my friends, some union one to another.

Well, in the 17th of John, we find those precious words concerning the church of Christ, that they all may be one, as thou father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, and the glory which thou gave me, I have given them, that they may be one, even as we are one.

And so they gather all the denominations and all doctrines false or true, and I embrace them together under that one word and say there's one church.

My friends, there is only one one church. Oh, leaving aside these denominational names, there is only one church and that's the church of Christ.

[37 : 21] When you get to glory, you know, it won't be strict Baptists, neither will it be Methodists, Church of England, or one other, whatever they are called.

My friends, it will be the church of Christ will be brought there, and there shall be one fold and one shepherd.

Lord, help you to lay hold of the truth. That will indeed be the way in which you will see this one fold and one shepherd.

The truth as it is in Jesus, that there is a blessed people that are Christ's people, called by grace, indeed the subjects of sovereign grace before they were ever born, but in time called by invincible grace.

These are those who were given unto Christ when he went those steps to Calvary, and on Calvary's tree he offered himself a sacrifice for many, gave his life, shed his blood, laid in the tomb for three days, rose from the dead, its one church saved eternally.

[38 : 38] Oh, my friends, and there will be many that will say, and many will profess to believe, that it matters not what you believe, but rather that you are found in this one church, my friends, what you will believe, is what the Holy Spirit will instruct and teach you, and it will be what of Christ that you will know, will be your salvation and your eternal comfort.

the ways of men are past finding out, and the devil's very busy in deceiving poor, wretched sinners. Christ will never do that.

They're his people, they shall be one fold and one shepherd. Can you truly come into those sacred truths, you know, the union between Christ and the church, it's the union between the bride and the bridegroom, it's a blessed union, it's an indissoluble union.

The bridegroom who gave himself for his church, redeemed them from the Adam fall, washed them in his blood, present them faultless before his father with exceeding joy.

There shall be one fold and one shepherd. Takes me back to my days of my youth, or days of early days when that dear old preacher of righteousness in Kent George Rose, when he was the pastor in Cranbrook, the vicar came to him one day and said, well we go different ways but we'll all get to heaven.

[40 : 19] And he said, since when there was two ways to heaven? Since when, my friends, there is no two ways to heaven? There's not a broad way and a narrow way to heaven.

There's not acceptance of this doctrine and that'll get you to heaven. My friends, the truths and the doctrines of the gospel and the Holy Spirit's work in the soul and the precious work of Christ on Calvary and the knowledge of an interest in that blessed person, my friends, will take you and I to glory and nothing else will.

And there shall be one fold and one shepherd. what a blessed union, what a sacred relationship, what a mercy it is, you know, what I love about the gospel amongst many things that I do love about the gospel, you know, it has a most precious foundation.

And what is that precious foundation? Well, dear friends, he has done it all, hasn't he? He has done it all. He didn't ask you. He didn't ask you or me whether we should take up with these things.

He didn't say to Saul of Tarsus that he should change camps from working for Satan to working for Christ. My friends, he has done it all.

[41 : 49] And that's the blessing of this gospel. That's the mercy of this salvation. It is accomplished. It's finished. And every saint of God shall learn as they travel through this world of sin and woe, that which will be for their soul's prosperity, but their salvation is accomplished.

Though step by step and day by day they shall travel on and he'll teach them these things. My friends, oh, bless God for religion that it is God begun, God maintained, and shall come to a glorious fruition.

O many are satisfied with doing things for Jesus. My friends, the only satisfaction you and I have will be to know what he's done for us.

And the sheep I have which are not of this fold, and also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Amen. Amen. If the Lord will, anniversary services will be held here on Tuesday.

[43 : 08] Mr. Peter Woodhams is engaged to preach. Service is due to commence at three o'clock and six o'clock and tea will be provided in the interval.

Our pastor is engaged to preach next Lord's Day and there will be a church meeting next Saturday to commence at three o'clock. Let us close with singing hymn 921, tune 15.

in union with the lamb from condemnation free, the saints from everlasting were and shall forever be.

In covenant from of old, the sons of God they were. The feeblest lamb in Jesus' fold was blessed in Jesus' there.

Hymn 921. blood ■ ■ want cards from free, Mary, Nairoo Day Goldberg Thank you.

[45 : 55] God bless you.

celestial survival vows necessary to glory Oh Procure Yes Yes Yes No Yes CHOIR SINGS

It's not the end of the grave. A grand Kiss Photo Thonid Hamra.

The End The End Now take us home in peace and abide with us.

May the grace of the Lord Jesus and the love of God the Father and the communion and fellowship of the Holy Spirit remain with us both now and always.

[49 : 35] Amen. Amen.