

No.
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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

J O H N 1 0 .

An Address (revised) at

St. Mary Axe, E. C.

2nd Oct., 1916.

by

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An Address by Mr. P. W. Heward,

St. Mary Axe, 2nd Oct. 1916.

OUTLINE:-

1. The First Parable, and the Leading Out from the Sheepfold.
2. The Second Parable, and the One Flock WITHOUT a Fold.
3. The Subsequent Messages of This Precious Chapter.

"All Scripture is given by inspiration of God". We have no doubt as to this. God the Holy Spirit has led us to see the preciousness of Scripture, and we believe that every varied word in Scripture has a meaning. If the Lord spares us a fortnight hence we shall consider this in connection with the words "create" and "make". There are no such things as MERE synonyms in Scripture. God never uses a word where we could use another with equal propriety. He always uses the best,- I venture to say, the ONLY word that could have been used in that context. Here then we have brought before us perfect wisdom in the perfect use of language, and we approach the words with that thought. A difficulty is only a more noticeable blessing. Verses 1 - 6 are plainly the first parable, or the first trite saying, as we might express it, for the ordinary word for "parable" is not used in verse 6. This parable is plainly with respect to a sheepfold. It begins with the sheep in the sheepfold. Immediately after the words "Verily, verily, I say unto

you" the Lord Jesus adds, "He that entereth not by the door into the sheepfold". May I summarize this, therefore, as a parable of the sheepfold? The Lord Jesus views His sheep as in a sheepfold when He comes, or, rather may I say, when He came, for I am referring now to His past coming. Now John tells us in chapter 1, that He came to His own things, and His own people received Him not. The Lord Jesus spent His life up and down among Israel. He went to Israel who were a privileged people. Israel had a sheepfold. Let us be clear upon that point. And the Lord Jesus came to them there. He speaks in this context of thieves and robbers. Surely He refers to the Pharisees and the other leaders of the people. Elsewhere He declares they devoured widows' houses, and for a pretence made long prayers. Moreover, they tried to draw the people away from Him, and to centre the people round themselves. They were thieves and robbers. May we not, therefore, take a view of the sheepfold of Judaism, and the Lord Jesus entered in by the door as Shepherd of the sheep. None others entered in by the door. This is suggestive. What is the door? I take it that the door brings before us that through which one may go in, and that through which one may come out. I am inclined to suggest that here we have the special thought of coming out, because the sheep are found inside. The Lord Jesus Christ came to them with a view to bringing OUT. Now this bringing out from the sheepfold was absolutely ignored by the Pharisees. They would not recognise the door. They would not recognise this going from Judaism, they regarded Judaism as final, and THEIR Judaism - a perverted Judaism, - THEIR religion

instead of the teaching which God gave in the Hebrew Scriptures. In this connection the porter, the one keeping the door, would suggest to us primarily the Holy Spirit, and, among servants of God, John the Baptist. Now Christ's ministry among Israel is specially marked out in connection with Matthew 3 and Matthew 4, as beginning with wondrous events. Do not misunderstand me. The Lord Jesus from infancy was over all God Blessed for ever; in His Person He never ceased to be God when He emptied Himself; but when He took upon Him the form of a Servant, He was pleased to wait in the background until the appointed time. We know how thirty years of age was linked with Joseph, David, and the Levites, and He was pleased to be baptized when about thirty years of age, and the baptism was that He might be manifest to Israel. John tells us this. Then the Holy Spirit came upon Him, and He was led of the SPIRIT into the wilderness, and then His public ministry began. I take it, therefore, that we are right in emphasizing the work of the Spirit of God in connection with welcoming the Lord Jesus Christ to the sheep, who were being guarded in the sheepfold of Judaism for Him. But may I not go a step further? When the Lord Jesus was baptized HE laid a great stress upon John. "Thus it becometh us to fulfil all righteousness". When speaking to Nicodemus He emphasized John. "WE speak that we do know" evidently alluding to the forerunner as well as Himself. May I not, therefore, suggest that the man whose ministry was in the power of the Spirit of God, who was filled with the Spirit of God from babyhood, as Luke 1 tells us, that the man whose ministry was thus God-glorifying, was John

the Baptist, and that John the Baptist may be viewed as the porter, if we take an earthly instrument; yet the Holy Spirit, if we think specially of the Divine aspect; but the Holy Spirit was working through John, and accordingly John welcomed the Lord Jesus. In this connection we may view the sheepfold, too, in two ways. We may view it with respect to Judaism as Divinely appointed, and that will lead us to a closely related thought. The company who were brought to the TRUE fold of Judaism, and who therefore accepted John's baptism. I venture to say that the other Jews who refused John's baptism by rejecting the counsel of God against themselves, marked out themselves as not REALLY belonging to the nation of Israel. They are not all Israel who are of Israel. I know the setting aside of the temple was later, but the transition period in connection with John is surely remarkable. And ^{so} we have brought before us that there was a company in a sheepfold, a company who were holding to the true Judaism, the poor of the flock of Zech. 11. John did not bring about a new arrangement. The disciples of John and of the Pharisees used to fast. Christ's disciples did not fast, for He said that there was a NEW plan unveiled; and the new wine was put into new bottles. But John still continued in greater measure to be linked with the earlier dispensation. There existed a company of true Jews as Jews, (Nathanael is a type, an example, in the first chapter of John). Such had taken this position of true Jews willing to be led out from Judaism by entering through the door of acknowledging God's word in John's baptism, which the Pharisees definitely opposed. Do you follow my thought? It is that not only have we

the general view of Judaism, and God's dear people found in the nation of Israel, prepared like Simeon and Anna for the Lord Jesus, but we have a special thought that John was privileged to make ready a people prepared for the Lord, and they were thus found, if I might so express it, in a fold ready for the Shepherd to come and lead them out. They entered THAT FOLD, acknowledging the door-keeper whom God placed there, and confessing their utter worthlessness in the symbol which God appointed. It was this that the Pharisees particularly opposed. Hence they climbed up some other way in order to steal. When Nicodemus came to the Lord Jesus, representing a company of Pharisees, the Lord Jesus referred him to John; for not only was the Lord Jesus always tender for His servant's reputation, but John was to prepare a people for the Lord, and those who ignored John were not coming to the Lord in the right way. And did not the Lord Jesus Christ go through this door in the sense that though He was perfect and had no sins to confess, He went from Galilee unto Jordan to be baptized by John? To Christ that servant of the Lord indeed opened the door with a welcome, and not only was there the voice from heaven, but in connection therewith the voice to the sheep soon sounded. The Beloved Son was to be HEARD. John felt this. "He must increase, but I must decrease". "The friend of the Bridegroom rejoiceth greatly because of the Bridegroom's voice. This my joy is fulfilled". John is marked out as one of the greatest, because he did not want to have any disciples joined to HIM. He was delighted when he "lost" some, in one sense, because they left him to go to the Lord Jesus. His followers did not enter into this. They went and complained to John: "The One to Whom thou

bearest witness, behold the Same baptizeth, and all men come to Him", John was not at all offended. He was delighted that the Lord should be the Centre. In the first chapter of the Gospel this is shown. John had some of his disciples with him, and told them of the Lamb of God. They did not follow Christ. He REPEATED it, and two of them heard John speak, and then went after the Lord Jesus, and left John for the Lord Jesus. Are you surprised that it is of such a man the Lord Jesus says, "Among those born of women there hath not arisen a greater than John the Baptist, but He That is Less in the kingdom of heaven is Greater than he"? In other words, if you can be more humble than John was, you can have a higher position, but there will be a great need for heart searching if we are to be anything like as humble as John was, not to say more humble. Remember that John had a peculiar difficulty as to being humble. He was the only one who was specially marked out as the Baptist, and we read of John's baptism, and yet though his name is so prominent he never exalted himself. If men came and asked him who he was, he did not want to answer till they pressed him, but said, I am a voice; that he might only direct attention to the Word, and THE WORD WAS GOD. "I am the VOICE of one crying in the wilderness". Think of the One That Crieth using the servant, not of the mere instrumentality of the voice.

To continue: the Lord Jesus came to the prepared sheep. They heard His voice. Now mark the statement "He calleth His own sheep by name, and leadeth them out". That is where the work of the Lord begins in connection with Judaism, in

connection with John's ministry. "He leadeth them OUT". In John 2 we have this illustrated. There the Lord Jesus deals with the six pots of water. You know that six of John's disciples had been brought to the Lord Jesus apparently, in John 1, and those six pots, I think, illustrate the six disciples. They were the six empty pots, that is in Judaism. They were six pots filled with water, that is in connection with John's work. The water was changed to the wine of the kingdom - herein we see the Gospel. So we have brought before us the same aspect. "He leadeth them OUT". Christ brings them out from Judaism. "He leadeth them OUT". Beloved friends, is it not possible that we see something more than this historical aspect to-day? Christendom to-day is honey-combed with denial of truth, and when the Lord comes to His people who are in any measure humble before Him, oftentimes His first action is to lead them OUT. O that God may speak in power to all who are present this evening. It matters little to be led out if the Lord leads; but the sheep are apt to want to stay in. Hence the words of verse 4, "And when He hath cast out His own sheep". Not only "leadeth out" but "casteth out". It seems such a strong expression in dealing with sheep, - almost a stern expression, casting out sheep. We can understand the casting out of the oxen, but CASTING out the SHEEP appears remarkable. Yet the sheep seemed to resist then; they wanted to stay in the fold; and are you not acquainted with those who seem to be sheep of Christ who want to stay in the arrangements of Christendom, and they need some casting out. But the Lord's tenderness is a stern tenderness. It is interesting to read this chapter with the

chapter just passed. The man who had been born blind, but had been born again seeing, was privileged to look upon the One Who had opened his eyes, and he said, Lord, I believe, and he worshipped Him. Ah, but this was in connection with his being cast OUT. We find a wondrous argument from verse 34 of chapter 9, "They cast him OUT". Jesus heard that they had cast him out, and when He had found him, He said unto him, Dost thou believe into the Son of God? "Cast out", - and the word "out" is emphasized twice over on each occasion. "Dost thou believe INTO the Son of God?" This question illustrates those cast out from Judaism. The Pharisees put him out, and the Lord Jesus shows to His disciples in John 10, that they must all come out from Judaism, must all be separate from the Pharisees. "And when He shall have cast OUT His own sheep, HE GOETH BEFORE them, and the sheep follow Him". "After I am risen I will go before you into Galilee". Is not that a connected passage? Mark - Galilee of the Gentiles. The disciples were very slow to see that the Gentiles should be fellow-heirs and bodied together, that there should be a new beginning, that there should be a parallel with the new meal-offering which Israel had at their feast of Pentecost. But there were no after-thoughts with God. Types illustrated His wondrous forethought. O the wisdom of God in the arrangement of Scripture to show us He foreknew that which He does after. "He goeth before them, and the sheep follow Him, for they know His voice; but a stranger they will in no wise follow, but will flee from him, for they know not the voice of strangers". I am glad that expression comes last as the climax of the parable, for sometimes it seems for a little

while the sheep do listen to strangers, but in the climax, thank God, they will not. "A stranger will they not follow". They SHALL be brought to acknowledge His voice. That is the first precious parable, and now we pass to the second.

This parable begins likewise with "Verily, verily, I say unto you", but at once there is a remarkable change. "I am the Door of the Sheep". No longer is there the thought of a door through which the Shepherd came, but He is the Door. No longer is there a sheepFOLD, but the Door of the SHEEP. Here is a two-fold alteration; and you have nothing of the sheepfold in connection with this parable as the Lord's appointment for His people to-day. The word "fold" I may just mention, may also be rendered "court", and is used with respect to the high priest's palace. It illustrates, I think, a thought which some of God's dear people have already worked out, that believers are not now viewed as worshippers in the COURTS of the Lord. They are viewed in this connection as linked not with the courts, but with the house, which is an inner relationship. (A leaflet gladly sent). It is most remarkable that the same term should be used for the High Priest's palace. The term "court", the term "fold", would suggest Judaism. We cannot regard the arrangement of God for His people in the present dispensation as a fold. "I am the DOOR of the SHEEP". The Lord Jesus views His people as livingly related to Himself. The Door is living, and the barriers of the fold are so living that we cannot call it a "fold", - 'tis not the Door of the sheepFOLD, but the Door of the sheep. Do you see the precious thought? It reminds us of the wondrous aspect of the Lord as the

Head of the BODY. The body is LIVINGLY related to Him. If we have the law written on our hearts, we shall have renewed wishes. I do not ignore the fact that there is the flesh, and it has been judged legally, and we need to keep it under practically. There must be a holy warfare in the Spirit, for there are renewed wishes. Now the expression "the Door of the sheep" brings to a believer a picture of a living Door, and the "barriers" all round made up of the sheep themselves, because they do not want to go away, - not fenced in, for THEY are the fences, if I might so express it; and THAT is the new arrangement. There is not merely a "Thou shalt not". We are not under law, but under grace. We are in a LAW to Christ. The law is written on the heart. The aspect is different, that we may obey not in oldness of letter but in newness of spirit.

"All that ever came before Me are thieves and robbers, but the sheep did not hear them". The true sheep were prepared for Christ. I am glad of this expression "The sheep did not hear them", because the sheep did listen to them a little, but they did not fixedly HEAR THEM. Grace delivered and delivers. That helps to clear up any difficulty some feel as to verse 5, because if there was the thought that any who awhile listened to a stranger could not possibly be sheep, we should doubt if there were any sheep at all. But, thanks be unto God, it is not the MARK of His sheep to listen to strangers, and if you find those who are always listening to strangers, who keep on listening to strangers, and going away from the Lord, you must doubt if they are His. O, beloved friends, do not put yourself

in a position to be doubted. Follow ~~the~~ Lord outside AGAINST everything that is not His will. Follow Him, and let Him be the Attraction, and not the stranger. "I am the Door", He adds. "By Me if any man enter in". Here is quite a different aspect from the first parable which began with the sheep INSIDE to be led out. This begins with the sheep to be led in. Here is the other half of the passage in John 9 "Dost thou believe INTO the Son of God?" THAT portrays the sphere of the present dispensation, not a sheepfold, but a position in the Son of God. This is the record that God has given to us eternal life, and this life is in His Son. He that hath the Son hath life, and He that hath not the Son of God hath not life. God is faithful, through Whom ye were called into the having in common with His Son. That is the position - believing into the Son of God. And so, beloved friends, we have a wondrous view of grace and living union. "By Me if any man enter in, he shall be saved". Here is a very precious thought. The word "saved" seems specially emphasized in the present dispensation. "And shall come in and come out". Our English version says, "If any man enter in, he shall be saved, and shall go in and out"; but the word "enter" and the word "go in" are the same word, as nearly as the Greek can put them. Here then we have two "goings in". If any man ^{have} ~~shall~~ come in he shall come in. Does this simply assert the absolute security - "If any man shall have come in he shall have come in", that is to say, the true coming? I do not think this is the whole thought, albeit precious. Personally I prefer to see the twofold view of Matthew 11, "Come unto Me, all ye that labour and are heavy

laden, and I will give you REST. ~~Take~~ My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall FIND REST unto your souls". With reference to coming to the Lord at first, rest is given; then we find rest after in love's service. 1 Pet. 2 says "To Whom keeping on coming" - a continuance, and that is the thought here. "He shall come in and come out" deals with the SERVICE-LIFE in fellowship with the Lord Jesus. As to salvation, "He shall have come in fixedly, and shall go no more out". As to the service-life, there is being with Him, and then going forth, as Mark 3. 14 illustrates. "He shall come in and come out and find pasture". "My meat is to do the will of Him That sent Me" partly includes this helpful thought (Cf. John 17.18). Pasture is found in pleasing the Lord. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life" - this is the coming in: "And that they might have something more" - this includes the keeping on coming in and coming out. An overflowing life, not only that they might come in and be saved, but that they might have that which overflows in blessing to others, as Joseph's branch going over the wall. The Lord has come with that object. Then He explains that He is the Good Shepherd, and CONTRASTS Himself with wolf and hireling, even as already with sheep, robber, and stranger. HOW MANY contrasts with our Lord are found in this passage. Now mark verse 16, it does not come in till we have had a stress on the death of the Lord Jesus. Thus was it with Jonah, in Divine overruling. After a type RESURRECTION, he witnessed in Nineveh of the Gentiles. The

message to the GENTILES comes in connection with the resurrection of the Lord Jesus. "Other sheep I have which are not of (literally, not out of) this fold; them also I MUST bring". Thanks be unto God for the "MUST bring". "All that the Father giveth Me SHALL come to Me". "Them also I MUST bring". We remember how in John 4 He MUST go through Samaria. It was essential that the Samaritan woman, so ⁱⁿ uninviting and unattractive, should be saved by sovereign grace. Them also I MUST bring. Beloved friends, if we are brought to the Lord Jesus Christ it is because of a Divine MUST. There is no room for boasting. There is no room for self-exaltation. We did not drag ourselves there, nor did we drag others there. It is a Divine MUST. The Son quickeneth whom He will. It is not of man's willing, nor running, but of GOD That showeth mercy. "Them also I MUST bring, and they shall hear My voice". The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." They are not out from this fold. What fold? Judaism. "Them also I must bring". They are SHEEP. "And there shall be one fold"? - not at all. That is the English version which is not correct. The word is QUITE distinct from the word "fold", at the end of the verse. These are not said to come out of any fold. They are Gentiles. They are not brought to any fold. There shall be one FLOCK. The word in the Greek contains exactly the same letters as the word "shepherd". One letter is put in different order, but exactly the same letters. They shall become the flock that belongs to the Shepherd. They shall become members of the Shepherd. is a further hint of living communion with our beloved Lord.

There shall be one flock and one Shepherd. One flock, not a fold. One flock. I knew a dear man who used ~~used~~ to delight in this translation, this CORRECT translation, but, oh, beloved friends, what do you think was the added inference he drew? - that the Lord's people were not found together in one denomination, that they were all in different folds, but that there was one flock. Now I rejoice, by grace, and you rejoice, by grace, that the Lord has His people in varied surroundings, but this passage does not argue for them to stay apart. It calls for them to illustrate the oneness of the flock; and we should go to the footsteps of the flock, (to take language from the Song of Solomon). We should be a united people, and come out from all that grieves the Lord, and be of one mind in the Lord. If there SHALL be one flock in that day, there SHOULD be one flock in this day, and the Lord Jesus prayed with regard to such unity, which SHALL yet be to His praise. "One flock and One Shepherd" - those brought out from Judaism's fold, those brought from sinners of the Gentiles, united in one company, embodied together, as Eph. 3. 6 tells us.

We cannot now stay long over the latter part of the chapter, but it is all full of teaching; and the Shepherd is before us once more with respect to the sheep, from verse 26 to 29. "Ye believe not" says the Lord to others, "because ye are not of My sheep, as I said unto you". Wondrous is the thought that if we believe it is because we are of His sheep first, - not by human wisdom, not that our believing makes us sheep; but we believe because we are His sheep. Grace brings us to Christ. "I have much people in this city" said God as to Corinth before

they were drawn to Himself. The Lord KNEW them that are His, and He draws with loving-kindness. "And I give them eternal life". This is an expected result of such infinite grace. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand". This reminds us of Psalm 95, "The sheep of His HAND". "My Father, Which gave them Me, is Greater than all, and no one is able to pluck them out of My Father's hand". THAT is the position. Beloved friends, where are you and I found this evening? Are we sheep? Do we believe and hear His voice? Are we willing to give up following strangers, and to simply follow Him at all costs? Then where are we found manifestly? In some fold? Who has told us to be in a fold? Our Lord has not commanded this. Where is the position for His people? No one is able to pluck them out of My hand. That is the place, and it is better than a fold, with a wondrous inference as to Christian fellowship. His hand is safer than Judaism's fold. A thief cannot deal with That Hand. He may come to the fold and climb over some other way. He cannot come to that Hand. No one shall pluck them out of My hand. Here is the position to which grace has brought God's dear people, that they should illustrate it with a confidence in their living Lord, and be separate from things that grieve Him. Led OUT, and cast forth, if they go too slowly; that, having been consciously brought into a living relationship with a living Lord, they may live in the power of the Holy Spirit as separated ones, drawn from all the systems and societies and arrangements of men to-day. Break the chains that hold you, in His power, and follow the Lord now, that you may enjoy the prospect of following the

Lamb whithersoever He goeth in That Day. The heavenly calling
now gives a glorious prophecy of the heavenly heights THEN!
Trust a faithful Lord for grace to obey !
