

I AM the Door

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[0:00] Amen. We've had a great time of worship and now let's worship around the preaching of God's word.

And if you would take your Bibles this morning and open to our focal text, we'll get to the larger text by and by. But John chapter 10 verse 9 is the verse that I want to begin with.

John chapter 10 verse 9. Jesus said, I am the door.

If anyone enters by me, he will be saved. And we'll go in and out and find pasture.

Let me read that again. Listen, Jesus said, I am the door, the door. If anyone enters by me, he will be saved and we'll go in and out and find pasture.

[1:26] Now, over the past 20 plus centuries, that's a long time. A near endless number of words have been both spoken and written about Jesus of Nazareth.

In fact, I would say that it staggers imagination to begin to consider just how many books, just books. Are in print today.

And how many books are appearing on the bookshelves nearly every day. Written about this man. About Jesus.

Books written about his origin. Books written about his birth. Books written about his life.

About his ministry. About his miracles. About his teaching. About his preaching. And on and on.

About his death, of course. About his example.

[2:35] His moral example. In fact, a number of books have been written on that subject. And with that in mind, few would argue against the fact that this man, Jesus of Nazareth, has radically affected human history.

Hasn't he? More than any other man. Who's ever lived. In fact, we could say that Jesus of Nazareth has over the years of history today.

Has shaped entire civilizations. Certainly ours. Without any doubt. And so in reality, only a few.

I think a few would deny the positive influence. Jesus. That Jesus has had. As a moral example.

Upon civilized humanity.

Few would argue that point. And yet, I would be quick to add that there is great debate. There is enormous disagreement.

[3:37] Even hostile argument over just who Jesus really was. And is. I mean, many would argue that point.

And I think it's rather interesting when you think about it. That so many people would embrace the moral example. The value of his example. That many would embrace that.

And yet vehemently deny his unique person. That is, his deity. Many would deny that.

And would especially deny. His sovereign right to rule and reign in one's life. And yet would embrace wholeheartedly. His example.

That he's had a real moral example. Upon the human race. It is, I would suggest to you.

[4:38] One of the main dividing points. Between true biblical Christianity. And the many false religions and cults. Existing today in our world. The dividing point would be.

The person of Christ. His person. In fact. Let me just give you a rule of thumb. For how you might identify a cult today.

And really it's a matter of arithmetic. That is. Addition, subtraction, multiplication and division. Just remember that way. Cults. False religions. Always add to the word of God.

Subtract from the person of Christ. Multiply ways to heaven. And divide families. That's a pretty good rule of thumb. For cults. And so.

If the person of Christ. Is so. So vitally. Important. And it is. Then who really. Is he? Would it be important for us to discover that?

[5:38] And I guess I'm speaking to the choir. I think most here are convinced about the person of Christ. But that is important. Isn't it?

To discover who he really was. And I would say is. And to answer that question. Perhaps one should consider. The many. Many. Many.

Many declarations of the person of Christ. That we would find on the pages of Scripture. All throughout the Bible. You have the person of Christ.

Described and defined and declared. By ordinary men. Who through the inspiration of the Holy Spirit. Wrote certain things about Jesus Christ.

And also we can discover his true identity. Through the lives of certain men. Who appear on the pages of Scripture. But certain men who served as types of Christ.

[6:36] Such as Adam for example. Or Joseph. Or Boaz. Or David certainly.

Served as a type of Christ. We could include the name Jonah there too. Served as a type of Christ. And many others that we might mention this morning.

And that approach to identifying the person of Christ. Would be a worthy one. Very productive. But perhaps one should begin with Jesus himself.

And what he claimed for himself. That would be a good beginning place. Wouldn't it? Did Jesus tell us anything about himself? Yeah. Yeah. He did. Quite a number of things.

Quite a number of significant things. And yet I would admit to you. That much of what Jesus said concerning himself. Was a bit vague. Really.

[7:37] When you analyze the pages of the gospel accounts. What Jesus said about himself. And declared about himself. Was certainly subtle.

Much of the time. And it was often times shrouded in the mystery of a parable. Or allegories. Or short stories.

Or short references to some particular visual thing. That just happened to be there when he was preaching. He was just very, very mysterious sometimes.

Sometimes he would declare certain things about himself. Through some vague statements. Concerning himself. Like for example.

His great I am statement. Which is what we've been looking at. For a couple of Sundays now. And I would suggest to you. That these statements appear.

[8:33] Somewhat cryptic. When you first look at them. And yet. When you look deeper. Into these great I am statements. Of the Lord Jesus Christ. Then you will discover.

That they are rich. With substance. And not really vague at all. And they speak volumes. About the true identity.

Of the Lord Jesus Christ. They speak first of all. As I have suggested. They speak about his royal person. His deity. When Jesus spoke to the Pharisees.

In John chapter 8. And he said to them. Before Abraham was. I am. They knew exactly what he meant by that. Their reaction. Their immediate reaction.

Tips us off to that. Jesus was claiming nothing less. Than deity for himself. That he was. Is indeed. God. A point that was not missed.

[9:28] By those present. In fact. We know that. Because they picked up stones. And were ready to stone him to death. They got it. Maybe we should get it.

Jesus claimed. Nothing short of deity. He is God. But now Jesus made some other. I am statements. The ones we're. Looking at now. And these statements.

Tell us. Not only about. His royal person. But they also. Inform us. About the work of Jesus. His works. And not just his royal person.

But also then his. Redeeming purpose. His redeeming purpose. As our redeemer. As our savior. And we've already. Considered two of these statements.

I am the bread of life. In John chapter 6. I am the light of the world. In John chapter 8. And this morning. I am the door. I am the door.

[10:22] Of the sheep. John chapter 10. Now. It's always important. To establish something. About the context. When you look at any.

Particular passage of scripture. And certainly. You know that by now. We need to look. Further than just. The focal passage. And kind of establish. Something about the context. And that's something. That I've tried to do. With each of these. And will do. With each of these. I am statements. Because Jesus didn't just. Pull these statements. Out of thin air. He chose the timing. When he made these

declarations.

And he. He. Also drew upon. The setting. And other things. That were happening. Around him. When he made these declarations. And the gospel writers.

In this case. The apostle John. Was inspired by the Holy Spirit. To include the vital information. That goes around the statements. And so it's good to. To look at the context.

[11:18] That's going to help us understand. A little bit better. The I am statements. Of Jesus. And so what is the context here? Well. To get at that. We really need to go back.

One chapter. I've had you turn to chapter 10. You need to look back. At chapter 9. And there. We have Jesus. Healing a blind man.

Alright. Now I'm not going to read. The entire passage. You're probably familiar. With the story. But let me just give you. Maybe a rundown. Of some of the basic facts. Of the story. The man.

Was a Jew. This blind man. He was a Jew. And his parents were Jews. They're mentioned in the. In the account as well. And this man.

As I said. Was blind. And he had been blind. From birth. Been blind all of his life. And so he meets Jesus. And Jesus. Miraculously.

[12:15] Heals the man. Of his blindness. And when the Pharisees. Got wind of it. They first called. The man's parents. To tell us. What has happened here. And they said. Well. You know.

Our son is old enough. To speak for himself. Go ask him. So they bring. The son. There. This formerly blind man. Now man who can see. And they bring. This man before them. And they ultimately.

Say to him. In verse 24. Of chapter 9. Give God the glory. For your healing. That is. They verified. That the man was healed. That's what they wanted. To do anyway. That's why they called.

The parents. Find out if the man. Indeed had been blind. And yeah. Been blind since his birth. And so. There was a bonafide miracle. That took place here. So they verified that. But then they said to him.

Give God the glory. For your healing. Not. Jesus. Don't give him the glory. For it. Because he is a sinner. That's what they said. Verse 24. That's what they told this guy.

[13:10] Give God the glory. Yeah. You've been healed. We recognize the healing. Wonderful. Give God glory. But not Jesus. Not this Jesus. Because he's a sinner. And then this man responded.

Of course. In. A very wonderful way. A famous way. Famous passage. Verse 25. He said to them. Whether he is a sinner.

There or not. I do not know. One thing I know. Don't you love this? One thing I know. Though I was blind.

Now I see. Tremendous testimony. And then. This. Common Jew. This common man.

Proceeded to teach these Pharisees. A thing or two. Two. And in their self-righteous. Indignation. And pride. They said to this man.

[14:07] In verse 34. They said. You. You're just completely born in sin. As if they weren't. And they said to him. And you are teaching us.

And then. The Bible says. They cast. Him. Out. Now pay attention. To that. It's all going to tie in. With this great statement. That Jesus says. A little bit later. In John chapter 10. They. Cast. Him. Out. What does that mean? Well.

Literally. It means that they. Barred him. From. Worship in the temple. That's what they did. This was severe. In fact. This would be a. An extreme punishment.

For a Jew. To be cast out of the temple. That would be tantamount. To being excommunicated. From the church. You can understand.

[15:04] That concept. Expelled from the church. That would be the same thing. That's exactly what they did. And now. This. Outcast.

This man. Who was blind. But he now sees. And he's been. Cast out. From worshiping. In the temple. He has another meeting. With Jesus. And the reason is.

Because Jesus. Sought him out. And so he meets. With Jesus. And when he does. Here's the point. Jesus.

Becomes the door. For this man. You see the connection. Jesus becomes the door. The door out of something.

Into something. The door. In this man's case. The door. Out of. Legalistic Judaism. And into. Life in Christ.

[16:05] Eternal life. Jesus. Becomes the door. And we. See that in verse 35. Of John. Chapter 9.

Look at it. It's right here. Very plain. Jesus heard that they. Had cast him out. And when he had found him. He said to him. Do you believe.

In the son of God. That is you. Do you believe. In the Messiah. And he answered. And he said. Who is he. Lord. That I may believe. In him. And Jesus said to him. You have both seen him.

And it is he. Who is talking with you. Then he said. Lord. I believe. And he worshiped him. Jesus. To become the door. Out of Judaism.

Into. Life in Christ. Life in Christ. The marvelous picture. But now. That provides us.

[17:02] With an important. Important context. Because. Jesus. Jesus. I believe. Playing off of that incident. In. John chapter.

Nine. That healing. That miracle. He then. In. John chapter. Ten. Teaches. Us. Something. About himself.

Something. Very vital. About salvation. And so. Let's add to our consideration. John chapter. Ten. Starting with verse. One. Let's read the larger text.

All right. Follow along in your Bibles. As I read. Chapter one. Ten. Verse one. Most assuredly. I say to you. He who does not enter the sheepfold by the door.

But climbs up some other way. The same is a thief and a robber. But he who enters by the door. Is the shepherd of the sheep. To him.

[17:58] The doorkeeper opens. And the sheep hear his voice. And he calls his own sheep by name. And leads them out. When he brings out his own sheep.

He goes before them. And the sheep follow him. For they know his voice. Yet. They will by no means follow a stranger. But will flee from him. For they do not know the voice of a stranger.

Of strangers. Jesus used this illustration. Literally this parable. But they did not understand the things which he spoke to them. Then Jesus said to them again. More plainly.

Now he's going to make the application. Most assuredly. I say to you. I am the door of the sheep. For all. Or all who ever came before me.

Are thieves and robbers. But the sheep did not hear them. I am the door. If anyone enters by me. He will be saved. And will go out. In and out. And find pasture.

[18:53] The thief does not come. Except to steal. And to kill. And to destroy. I have come. That they may have life. And that they may have it more abundantly. I am the good shepherd.

The good shepherd. The shepherd gives his life for the sheep. But the hireling. He who is not the shepherd. One who does not own the sheep. Sees the wolf coming. And leaves the sheep. And flees.

And the wolf catches the sheep. And scatters them. The hireling flees. Because he is a hireling. And does not care about the sheep. I am the good shepherd. And I know my sheep.

And am known by my own. As the father knows me. Even so I know the father. And I lay down my life for the sheep. And other sheep I have. Which are not of this fold.

Them also I must bring. And they will hear my voice. And there will be one flock. And one shepherd. I have read. A lot further.

[19:48] Than we are going to go this morning. But this is Jesus interpreting the parable. Here. In verses 1 through 16. Now don't forget.

About the blind man. I want to keep bringing the blind man in. To play here. Because the blind man. In verse 9. Who is now healed. Is the living illustration. Of Jesus teaching in John chapter 10. Make sure you keep that connection.

At the forefront of your mind. Because this blind man. Represents many of us here today. Who were once blind. But now see.

He represents us. He represents all born again believers. And so the truths taught by Jesus. In the chapter. Chapter 10. Describe the glorious thing.

[20:46] That happened to this blind man. Indeed. Indeed. What happens to all. Who will believe. In Jesus. Now. Let me say also at this point.

Because I've read all the way through. To chapter. Or verse 16. That John chapter 10. Contains. Two I am statements. Doesn't it? In close proximity.

In fact. I would. Tell you. That they are inseparable. They go together. Even though we're going to focus on one. This morning. The other one is. I am the good shepherd.

That's a great I am statement. Now. I'm going to put both of these together. Ultimately. Next Sunday. All right. So you're going to have to come back next Sunday. I'm sorry for some of you folks.

Who are from out of town. But. You can access it on the web. All right. And so. Next week. We'll put the two together. Because they go together. And give one.

[21 : 42] Complete outline. This morning. One door. That's the main point. Of the message this morning. One door. As we consider that statement.

I am the door of the sheep. And then next Sunday. As we consider the statement. I am the good shepherd. Then we're going to consider one shepherd. One door. One shepherd.

And then finally. Next Sunday. One flock. There's your outline. For the next two sentences.

Counting today. One door. One shepherd.

One flock. All right. So. Then. Life in Jesus Christ. Is represented by. One door. One door. And we see that in verse nine.

He is the door. There is one door. That leads to eternal life. One and only one. Door that leads to eternal life. And that one door.

[22 : 38] Is Jesus Christ himself. That's. That's the truth. Proclaimed here. Throughout scripture. But right here. This is what he's getting at. One door. And yet.

Actually. There are three doors. Mentioned in the text. Jesus. But don't worry about that. Because all three doors. Are the same door. All three doors.

Refer to Jesus. And so let's just consider these. Three references to the door. First of all. Number one.

The door. Into the sheep fold. That's the first door. Mentioned here. The door. Into the sheep fold. I would. Call your attention to verse one. Once again.

Most assured. I say to you. He who does not enter the sheep fold. By the door. But climbs up. Some other way. The same as a thief. And a robber. So there's a reference. To the door. Door to what?

[23 : 35] Sheep fold. Sheep. And what exactly is a sheep fold? Probably some of you have heard. But you know. In the Middle East. Shepherding has changed very little.

Over the years. They still do this today. Still have sheep folds today. Just like they did in Jesus day. And a sheep fold. Was simply a round. Walled.

Usually round. Not always round. But a oval. Or round. Walled. Enclosure. Sheep fold. Generally made out of rock. Usually the wall would be six to eight feet high.

High enough so that the sheep couldn't get out. And others couldn't get in. Wolves. And other.

Other things. So that was a sheep fold. And the sheep fold. This walled enclosure.

Had one entrance. Just one. One way in. One way out. And at night. Of course. After the sheep. Had grazed in the pasture. Then the shepherd.

[24 : 32] Would lead his flock. Into the sheep fold. For the night. And after all the sheep. Were safely into the sheep fold. And bedded down. For the night. Sometimes. A guard.

Or doorkeeper. Would be hired. To climb up over the wall or some other way.

And verse 2 it says here, but he who enters by the door is the shepherd. So the door is for the shepherd to enter in. To call his sheep out.

Only the shepherd was allowed into the doorway, into the sheep fold. To him, he says here in verse 2, the doorkeeper opens.

Alright? Very simple. Listen, somewhat interesting, but what's the point? We want to get to the point. Well, understand something here. At this point in the passage in Jesus' parable.

[26 : 00] At this point, Jesus is not talking about the church. So don't make the mistake that this is a reference. The sheep fold is a reference to the church. It's not. Now he's going to get to the church a little bit later.

In fact, next Sunday we'll consider that. But at this point, when he's talking about the door to the sheep fold, he's not talking about the church. The sheep fold is not the church. Neither is he talking at this point about salvation, per se.

Not talking about the church. Not talking about eternal life as some have supposed. The sheep fold is simply the nation Israel. That's the sheep fold.

Now, follow me here. It's important. The nation Israel had had a long history of false messiahs. False shepherds. And Jesus is calling them thieves. In fact, he does so three times. Verse 1. [27:02] He calls them a thief and a robber. One who enters some other way other than the door. In verse 8. All who ever came before me are thieves and robbers.

And again in verse 10. The thief does not come except to steal and to kill and to destroy. And so, these false messiahs, false Christs, false shepherds, are thieves and robbers. That's how Jesus identifies. But now, the legitimate messiah is not going to come up by way of the wall.

Climbing over the wall or some other way. He's the one who enters by way of the door. That's how you identify the true shepherd.

And in this case, the true messiah. The true shepherd. The legitimate messiah. Who has now, in the person of Jesus.

[28:03] Who has now entered in by the door of the sheepfold. The messiah has come. And it's Christ. It's Jesus. And he's come by way of the door.

And he is the only one the doorkeeper has allowed in. Right? Thus identifying him as the true shepherd. The true messiah.

Who's the doorkeeper? Do you know? John the Baptist. The doorkeeper.

He announced the messiah's arrival. He announced the shepherd's arrival. And so then Jesus. This is what he's.

This is the point he's making here at the beginning of the parable. Jesus is the legitimate messiah. He is the legitimate shepherd of God's sheep Israel.

[29:04] And that's what we learn from the sheepfold. He's the door of the sheepfold. Second. There's a second door mentioned here. A reference to the door.

And this is progressive. We're moving from the nation Israel to something else here. Number two. Not only the door into the sheepfold.

But now second. The door of the sheep. The door of the sheep. And as I mentioned a while ago. Verse 7. Is where Jesus begins to interpret and apply the parable.

Look at verse 7 again. Then Jesus said to them. Most assuredly I say to you. I am the door of the sheep. I say very clearly. Very plainly. Here's the parable.

And now I'm telling you very clearly. I am the door of the sheep. So he's going to start. Start. Interpreting. The parable. Now. Usually.

[30:02] The sheepfold. Would accommodate three or four flocks of sheep. Need to add that detail here. Because it's important. So we can understand the image here.

Sheepfold was not necessarily. A place where just one flock. Resided for the night. But maybe three or four. And so.

Each flock would belong to a specific shepherd. And when the doorkeeper. Would open the door for the shepherd. That shepherd. Would call. His sheep out of the fold.

And only his sheep. His flock. Would respond. To that call. And follow him out. Those who have observed shepherding.

In the Middle East. Tell us that. This still goes on today. In fact. They say that it's quite interesting. That. It's not uncommon. To see shepherds. With their flocks.

[31:01] There on the streets. Sometimes even in the city. Things. Not uncommon. To hear the shepherd singing. Kind of like David. Would be singing.

And there was a purpose for his singing. Because his flock. Would recognize his voice. And his flock. Would follow him. And so when the shepherd. Would come to the sheep fold.

In the morning. In order to lead them out. And take them out. To find pasture. He would call to them. He would sing to them. And they would recognize. His voice. And his sheep.

Would follow him. They would come out of the fold. And follow him. Because they recognized. The voice of the sheep. Now there were other sheep. In the fold. Usually. And they would not recognize. That voice. And so they would not follow him. And sheep. Will only follow. Their shepherd. Now that's just a lesson.

[31:59] In. In trouble with this thing. Just a lesson. Of shepherding. The way. The way it worked. Now. What's the point here?

Well I want you to look at verse 3 again. To him. That is to the shepherd. The doorkeeper opens.

And the sheep. What do they do? They hear his voice. And he calls. His own sheep. By name. And leads them out.

Beautiful picture. Isn't it? Now there's a spiritual. Lesson here. Certainly. Spiritual application. This is just the way. Shepherding work. And sheep would follow.

The shepherd's book. Now. Let's go back. To the blind man. Okay. This blind man. Who. Who. Who now sees.

[32 : 58] Because Jesus healed him. He was a Jew. Right. He was a Jew. And so. He was in the sheep fold.

The nation Israel. Right. Yes. But. The. Sheep fold. Had rejected.

The true Messiah. Jesus. And the sheep fold. Represented by the Pharisees. Here in John chapter 9. The sheep fold.

Cast. This man out. Because Jesus had healed him. And he gave Jesus. The glory for it. And so they.

Cast him out of the fold. Or. So they thought. Because in reality. Jesus. The shepherd. Had called. This man out.

[33 : 55] He called him out. He heard his voice. And he followed Jesus. And Jesus. Let him out.

Do you see the connection. Here. Today. Jesus. The true shepherd. Is.

Leading. His sheep. Out of many different kinds. Of sheep folds. Not just the. Nation Israel. Or Judaism. He's calling out.

His sheep. From the sheep fold. Of paganism. And atheism. And idolatry. He's calling them out. Or the sheep fold.

Of Christless religion. There's. A lot of that. In the world today. He's calling them out. The sheep fold. Of unbelief. And lostness.

[34 : 55] Hopelessness. And sin. Calling them out. By means of the gospel. Of Jesus Christ. He is calling. His sheep.

and one by one they hear his voice and they follow him and he leads them out. He is the door of the sheep.

But to where does the shepherd lead them? Well, as we kind of progressively see this unfolding in Jesus' teaching, that takes us to the third reference to the door.

We might call it the door of salvation. In fact, let's just call it that, okay? The door of salvation.

Look at verse 9 again. I know we keep reading some of the same passages, but we need to get this. Jesus said, I am the door. I am the door.

[36 : 02] What kind of door is he talking about here? If anyone enters by me, he will be saved and will go in and out and find pasture. The thief does not come except to steal and to kill and to destroy.

I've come that they may have life and that they may have it more abundantly. I am the door. The door.

I say the door of salvation. Now, possibly there's some confusion here in your minds. Probably not. But let's just say maybe there is.

I mean, this is the parable that Jesus is telling. And in parables, different aspects of the parable usually identify different people and different things.

And so in the parable, is Jesus the shepherd? Or is Jesus the door? And the answer is yes.

[37 : 09] Because he's both. And again, using the imagery, the visual of the shepherd and his flock, how does this work?

Well, remember I said the sheepfold had only one entrance. Just one way in, one way out. And the shepherd would, at nighttime, lead his sheep into the fold for the night.

And he would count them one by one, make sure they were all there. And he would call them by name. Jesus tells us about that. And shepherds did do that. Called them by name.

And after they were in the fold, safely in the fold, all there, counted for. Then, sometimes, the shepherd would not hire a porter or doorkeeper.

But the shepherd would stay with the sheep. And the shepherd would lie down for the night in the entryway to the sheepfold. The shepherd would become the door.

[38 : 13] See? The door to the sheep. And no one got in and no one got out except by the shepherd.

Without going by way of the shepherd. He is the door. And that's why I say that Jesus is the door of salvation.

The door of eternal life. He said, I am the door. That's what Jesus said. I'm the door. If anyone enters by me. By me.

He will be what? Saved. Saved. Jesus is the one and only door to eternal life.

And now, again, remember this blind man here in John chapter 10. Or 9, rather. Verse 35. Jesus asked him, do you believe in the Son of God?

[39 : 10] The Messiah. And he answered, who is he? Lord, that I might believe in him. And Jesus said, the one talking to you. I'm him. And this man said, Lord, I believe.

I believe. And he worshipped him. You see, here's the point. And it's a simple point. To enter the door of salvation. To enter the door of eternal life in Christ.

One must believe in Christ. There's no other way. Must believe in Jesus. He is the door. The only way.

Simple, isn't it? And so maybe I should ask you. Are you one of the shepherd's flock?

If so, through which door did you enter? There appear to be many ways into the flock.

[40 : 24] But there's only one. Through which door did you enter? Let me just ask yourself. Which door?

Did you enter through the door of good works? Many, many, many are trying to enter that way.

And it seems to be the way. It looks just like the way. Good works. But it is not the way.

It seems to lead to salvation. But it doesn't. So which door did you enter? The door of good works?

Or maybe the door of good character?

Just being a good person? And God's going to understand that. He's going to look at my life. And He's going to say. You know, you're a pretty good person.

[41 : 33] You tried to do the right thing. You don't lie. And cheat. And steal. And you're a good neighbor. And give your shirt off your back. For somebody in need.

Of exemplary character. Is that the door you entered? Many have. And many think that is the way that leads to eternal life.

That's kind of the American way, by the way. Just good Christian living. How about sincerity?

The door of sincerity. Or maybe the door of law keeping. I've got the Ten Commandments down.

I'm not breaking any of those. Kind of like that rich young ruler. Jesus had encountered. Jesus stripped that away real quick. How about the door of law keeping?

[42 : 42] How about the door of reformation? At some point in your life. Things were just not really very good in your life. And you were not living the way you should live. Not in some good moral way.

And so you reformed. Maybe had some kind of quote religious experience. And maybe something happened in your life.

And you quote God got your attention. And so you just started to clean up some things in your life.

And so I had a bit of a conversion in a sense.

A reformation. A reformation. From kind of a sinful type of direction. To something that's leading more toward a wholesome good and moral direction. There are countless thousands.

Maybe millions. Who are trusting in that. Maybe it's through church membership.

[43 : 51] The door of church membership. Maybe it's baptism. The ordinance of baptism.

Baptized as a child. Baptized as a child. Or maybe as a teenager. And so when someone asks you. Are you a Christian? Yes I was baptized. Down there. At the Baptist church.

By brother so and so. Well good. That's not the door to salvation.

Maybe some other door. Some emotional experience. Some emotional experience. Attended some come to Jesus meeting. Got emotionally charged.

And went walking down that aisle. And filled out the paperwork. And. Not necessarily.

Representative of a genuine experience of salvation.

[44 : 56] Because there's only one. One way. One door. And it's Jesus. And I can say to you. This morning.

To any of you. All of you. That Jesus. Is calling. I say he's calling. Today.

The question is not. Whether Jesus is calling. The question is. Do you hear his voice? Do you hear his voice?

He's calling. The shepherd is calling. He's calling. Calling his sheep. Do you hear his voice? Do you hear it?

Do you know your shepherd's voice? Have you followed him? This. Sermon this morning. Is. The shepherd calling his sheep.

[46:01] Do you hear his voice? Do you? Then there's just one thing to do. Follow him.

Follow him. Follow him. Out of the. Fold of lostness. Into the.

Flock. Of the redeemed.

Thank you.