

# On the Trail of His Sheep

By Henry Mahan

**Bible Text:** John 10:16

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Now I would like for you to turn to the 10<sup>th</sup> chapter of John and just lay your Bibles there in your lap and ask God the Holy Spirit to give us a message tonight.

I realize that what I am going to preach tonight and what I preached this morning is in direct conflict on a collision course with 90% of today's religion. And that is not an enviable position to be in. What I am preaching tonight is opposed to all that the natural man and that the religious person believes. It contradicts what the average person believes about God. It contradicts what the average person believes about man. It contradicts what the average person believes about salvation. It will absolutely destroy what we call modern soul winning. But I personally in my heart am fully persuaded beyond a shadow of a doubt that what I am going to preach to you tonight is in keeping with the character of God as it is revealed in the Scripture, that it is keeping with the character of our Lord as he revealed himself on this earth and in the Scriptures. And what I am going to reach tonight is in keeping with what the Bible teaches about redemption, regeneration, salvation, the atonement, that it is God's Word.

I believe that I can sincerely, honestly say to the people who make up my audience and congregation that while I delight in your fellowship and in your friendship—I love you. I think I have convinced many of you of that. If I haven't I would like to be able to. But I do not conduct my ministry to keep your friendship. And if I have to preach what I do not believe, if I have to proclaim from this pulpit what God has not shown me to keep your friendship, I say it affectionately, I don't want your friendship. That is the way I feel about it.

In the pulpit I am God's servant and I feel that so strongly that when I am here preaching as much as I love my wife she is not my wife when I am in this pulpit and my sons, my daughter, my son-in-law, my grandchildren, my friends. We preach as those who must give an account. And if the elders of this church do not like my preaching it matters little to me, honestly, very little. If the deacons of this church do not like what I preach I could care less, honestly. If they dislike me that bothers me. But what I preach, honestly...and if you are visiting here tonight and you don't like the message from this Word, I love you. I would like to see you come to know Christ, but not at the expense of the gospel. And that is how emphatic I am about it. I am not trying to build anything. And I think any preacher that any man who stands in the pulpit who has as his object, as his goal, anything...anything in this world. I care not if it be fellowship, friendship, money, position,

recognition, fame, the glad hand. I don't care what it is, the approval of his family, he has got any thing in his mind in telling the people what God said he would be better off doing something else. Now that is so. We don't want to be hard. We want to be tender. And we want to love people as Christ loved them. But you don't love a man by lying to him, compromising the gospel. That's not love. That's deception.

So here it goes. If it is offensive, so be it. If it is contrary to what you believe, so be it. But it is God's Word.

Our Lord Jesus has an elect people whom he calls his sheep. Now that is so. That is taught throughout this Bible. He has an elect people. And don't be troubled about words especially when they are in the Scripture. He has an elect people called his sheep.

He says here...look at verse 14. "I am the good shepherd. I know my sheep. I know my sheep." He said in verse 16, "Other sheep I have which are not of this fold. Them I must bring. I have them. They are mine." Our Lord has some sheep. He is not looking for a people. That is what he said. He is not looking for a people. He is not out here beating the bushes with evangelistic meetings and revival meetings and protracted meetings and missionaries beating the bushes hunting the people. He has got a people.

Our Lord is not out calling for a people. He is calling out a people. They are his. They belong to him. Our Lord is not looking for volunteers for the kingdom. No, sir. Our Lord is not trying to persuade sheep to join his fold. He is finding his lost sheep. Now that is so.

Where did he get these sheep? Well, he tells us here in this 10<sup>th</sup> chapter of John verse 29. "My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand." The Father gave him these sheep. They are his. He got them from the Father. The Father gave them to him.

If you will turn to John 17 with me and look at verse two. Now here is the prayer of our Lord for his people. Here is what we call the Lord's Prayer. Here is the holy ground of Scripture. Here is the Savior, the Redeemer praying for his people and six times in this one prayer he refers to them as those whom thou hast given me.

In verse two he said, "As thou hast given him," talking about himself, "power over all flesh that he should give eternal life to as many as thou hast given him."

He says in verse six, "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were. Thou gavest them me."

Verse nine. "I pray for them. I pray not for the world, but for them which thou hast given me."

Verse 11. “And now I am no more in the world, but these are in the world. I come to thee holy Father. Keep through thine own name those whom thou hast given me that they may be one as we are.”

Verse 12. “While I was with them in the world I kept them in thy name. Those that thou gavest me I have kept and none of them is lost but the son of perdition that the Scripture might be fulfilled.” That’s Judas.

Verse 24. “Father, I will that they also whom thou hast given me be with me where I am that they may behold my glory.”

Where did he get them? The Father gave them to him. In John six if you will turn back there with me just a moment, looking at verse 39, verse 37 in John six. He said, “All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out. I came down from heaven not to do my own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day.”

Now your momma don’t believe that and your daddy don’t believe that and your brother don’t believe that and your sister don’t believe that and you preacher friend don’t believe that and the folks you work with don’t believe that and very few people do believe that, but that’s God’s Word whether they believe it or not.

As I said I realize that 90% of today’s religion is opposed to what I am teaching, but it is so. It is what God said. Are we going to go by his Word or are we going to follow tradition blindly, madly, just believe what has been handed down?

It is in keeping with the character of God who is sovereign. He has a people. Our God does everything according to purpose, according to plan. And salvation is his greatest work.

Shall our Lord follow a definite plan through creation and a definite plan through providence and then turn the reigns of salvation over to anybody? Jesus knew from the beginning who would believe and who would not. Whom he foreknew he predestinated. Whom he predestinated he called. Whom he called he justified. Whom he justified he glorified. What shall we say to these things?

Well, there’s a whole lot of folks got a whole lot to say about it. They gnash their teeth. They grit their teeth. They spit, they sputter, they spew. They hate it. And these folks here hated it, too, for he said in verse 30, “I and my Father are one.” And they took up stones to stone him.

And in Luke chapter four when he went down to Nazareth there was that religious crowd gathered before him and he told them how that there were many lepers in Israel in the days of Elijah but God healed none of them but a Gentile, an Assyrian by the name of Naaman. In the days of Elijah in Israel were many widows, but God fed none of them,

but a Gentile. And they rose up in anger and took him to the brow of the hill and would have cast him off. Why? He said salvation was of the Lord. That is what he was teaching.

So I know that. Our Lord has a people. He has an elect people somewhere all over this world in every tribe, kindred, nation and tongue, people under heaven. He has got a people, his sheep. The Father gave them to him. I don't know who they are, but I know he has got them.

The second thing I know is this. Our Lord redeemed those sheep. In John 10 verse 11 look at verse 11. "I am the good shepherd. The good shepherd giveth his life for the sheep."

Look at verse 15. "As the Father knoweth me, even so I know the Father and I lay down my life for the sheep." Our Lord's death just like his life and just like his mediatorial work is not an offer. It is an atonement.

Our Lord's death, our Lord's obedience, our Lord's righteousness, our Lord's representation, our Lord's intercession, our Lord's sacrifice was not an effort. It was an atonement. It was a redemption which he accomplished, which he fulfilled, which he effectually worked out. By his stripes we are healed. That is what Scripture says. The blood of Jesus Christ God's Son cleanseth us, cleanseth us from all sin.

And I will be perfectly frank with you. If I didn't even believe in the doctrine of election, if I didn't even believe in the doctrine of what we call invincible grace, if I did not believe in the doctrine of effectual calling, if I did not believe in those doctrines, I would still have to rest in, believe and preach what we call particular redemption.

Our Lord did not die for people who are in hell. You can't in any shape, form or fashion or way convince me that his blood was shed in vain. You cannot in any way, shape, form or fashion convince me that almighty justice, almighty God's justice is satisfied in the death of his Son and he turns around and sends a man to hell for whom Christ died. I don't believe that.

The Word of God teaches me that the blood of God cleanseth, cleanseth ultimately, effectually, totally, completely cleanseth. Nothing can be taken from it. Nothing needs to be added to it. It is an effectual work. By his stripes we are healed. He was wounded for my transgression and therefore I won't be wounded. He was bruised for my iniquity. Therefore I won't be bruised. The chastisement of our peace, my peace was laid upon him and therefore it will not be laid upon me. And that is the only reason why it won't it is because he bore it all. I don't believe he bore all of it, some of it, a little of it. He paid the full price. In payment God's justice cannot twice demand first at my bleeding surety's hand and then again at mine. Even man's justice won't let a man pay twice for the same crime. And I know God's justice is more holy than man's justice.

Turn to John 13. Let me show you Christ said the same thing in John chapter 13 when he was washing the disciples' feet. He said in verse 10, Jesus said to him, "He that is washed needeth not save to wash his feet, but he is clean every whit. And you are clean. You are clean, but not all of you."

Now, hold. Don't look at the next verse. Do you know what he means by that? You are clean, but not all of you. Well, read the next verse and see. "He knew who would betray him therefore he said, 'You are not all clean. Judas is not clean.'"

This washing of the disciples' feet...we are such children. We are such babies. We get a hold of things and we play with them. We make it a church ordinance and we sit around and wash each other's feet. We lose the whole significance. Of course, it is to show humility, but Christ is showing them a whole lot more than that.

"The things I do now," he said, "You don't understand, but you will someday."

Well, they understood humility. They could see that he was the master.

Peter said, "You, the master, wash my feet? No."

They saw that. But he was talking about something else. When he died on that cross we were cleansed. We were redeemed. Our sins were washed and put away. We need daily his intercession because walking through this world we get our feet dirty. A man can go in and take a bath, a shower. He is totally clean. But if he wore sandals and walked out on a dusty road what is he going to have to do? He leaves home. He is going down to your house. He is going right over to see you. And he washes, takes a shower. And he comes over to your house. What's the first thing when you open the door? You wash his feet because he got them dirty coming over there. But he doesn't need to take another shower. He is clean. His feet need to be washed. And that is what Christ is saying with the disciples here.

"You walk through this world you need daily mediatorial work, a daily intercession. You need Christ daily to atone for you. You need daily confession and daily forgiveness, but you don't need but one sacrifice. You don't need but one Calvary shower."

And he said, "All of you are clean. Not all of you. One of you is not."

Look at verse 17. He said, "If you know these things happy are you," John 13:17, "if you do them. I speak not of you all. I know who I have chosen. But that the Scripture might be fulfilled he that eateth bread hath lifted up his heel against me."

Our Lord redeemed his people. He redeemed them.

The third thing: Our Lord will bring those sheep to himself. He said in verse 16 of John 10, look at our text again. He said, "The Father gave me some sheep. I know them. I lay down my life for them."

Look at verse 16. “And other sheep I have which are not of this fold. Them also I must, I must bring. They shall,” look at it, “they shall hear my voice and they shall be one fold.”

What is he saying? Out yonder in this world in every nation, tribe under heaven our Lord has a people. I like to think that he has got a people here in Ashland, tri state area, they were given him by the Father. The gospel is preached in the fire of the Holy Spirit and these sheep are going to hear it. You are going to hear it. They are going to hear it and Christ said they are going to believe it. And he said, “They are going to bow to me as their shepherd and their Lord and they are going to follow me. Those sheep are going to hear my voice whether it is preached on the television or whether it is preached on the radio or whether it is preached by listening to a tape.”

I had a man write to me from up in West Virginia. He said, “Every Sunday morning I sat at home and I listen to a certain preacher.” He said, “One Sunday morning at 11 o'clock I got ready to listen to my preacher and lo and behold you came on.” He said, “I had it on the wrong channel.”

And do you think he had it on the wrong channel by accident? It was an accident to him, but it wasn't an accident in glory. And he said, “You started preaching. I want up there to change the channel, you know, to get my favorite preacher.” He said, “And I started to change the channel and you said something and I backed off.” He said, “I backed off and I sat down.” He said, “I started listening and I heard the gospel. I heard the gospel for the first time.”

Do you think that is an accident? I don't. I think that's one of God's sheep, one of God's sheep, one of God's sheep. Out yonder, out there he has got a people and he said, “My sheep will here my voice.”

They shall...look back here. He said, “They will not,” verse five. “And a stranger they will not follow. Believe me, they know...they know not the voice of a stranger. They know my voice and they are going to hear.”

Our Lord said in Matthew 16 to the disciples, “Whom do you say that I am? Who am I?”

And Peter said, “Thou art the Christ.” We know who you are. You are the anointed. You are the Christ. You are the Messiah. You are the Son of God.”

He said, “Peter, flesh and blood didn't reveal that to you, but my Father which is in heaven. Blessed are your eyes, they see and your ears that hear. Oh, blessed are your eyes.”

And Paul said over here in 1 Thessalonians chapter one. This is one of my favorite passages of Scripture. I guess I quote it or read it more often than any other. But Paul is talking about this congregation to whom he was preaching. He said, “Brethren, I know brethren beloved, your election of God. I know you are one of God's sheep because,” he said,

“our gospel didn’t come to you in word only, but it came to you in power. It came to you in the Holy Ghost. I came to you in assurance.”

Out yonder is Zacchaeus. Our Lord said of him, “He also is a son of Abraham.” And Zacchaeus is going to meet the Savior.

Christ said to you...he said, “I have got a sheep. My Father gave them to me. I laid down my life for them. I am going to bring them. They shall hear my voice.”

Out yonder is a Saul of Tarsus, deep in religion. Zacchaeus, he wasn’t in religion. He was in politics, the tax collector. He was one of our Lord’s sheep and our Lord found him.

Out yonder is Saul of Tarsus. He is the big wig in the church. He was religious. He was bound by all the customs and traditions of his forefathers. He was a student of the Scripture, but he didn’t know Christ, but Christ knew him. And one day our Lord found him.

Out there is a jailer. Out there is a Lydia, a seller of purple. Out yonder is an Ethiopian eunuch. Out yonder is an Onesimus running from his master, running to his master is where he was going, running into the arms of Christ.

“They shall hear my voice. They shall follow me. They shall be one fold. They shall never perish.”

Let me illustrate this. Let’s turn to John four. In John chapter four this is a beautiful picture. I want to show you four things and I will let you go. When our Lord Jesus Christ left Judea, verse three John four, and departed again into Galilee, he must needs go through Samaria.

Now watch this. Let me tell you the story. We won’t read it all. When he came to Jacob’s well his disciples were with him. He sat down on the well in the middle of the day, noon. He said, “You go into town and get something to eat.” And they left him sitting there alone.

After a while a woman came walking up, a woman of Samaria. Women didn’t draw water at noon. They drew water in the early morning or late evening. Too hot to draw water at noon. This woman was embarrassed to come at noon because she was a notorious sinful woman. Everybody knew it. She didn’t want to face the other women. They liked to yap about here, you know, so she just came by herself. Nobody was there but the master.

And she came and he said, “Give me a drink.”

And she said, “You are a Jew and I am a Samaritan. Jews don’t have any thing to do with Samaritans.”

But he said, “If you knew the gift of God and who it is that is talking to you, you would ask me and I would give you living water and you would never thirst again.”

She said, "Are you greater than our father Jacob who gave us this well? You don't have anything to draw with." He said, "The water that I shall give you is living water."

She said, "Give me that water."

He said, "Go call your husband."

Well she said, "I don't have a husband."

He said, "You have well said you don't have a husband. You have had five and the man you are living with now is not your husband. In that you spoke the truth."

She said, "I perceive you are a prophet." She said, "Our fathers worshipped in this mountain. You Jews say that Jerusalem is the best place to worship."

Our Lord said, "The day is coming." He said, "You worship, but you are ignorant. You don't know who you worship. The day is coming when you shall neither in this mountain nor in Jerusalem worship God. God is a Spirit and they that worship him worship him in Spirit and in truth."

But she said, "I tell you. One of these days the Messiah is coming. And when he comes he is going to tell us all we need to know."

And our Lord looked at her and he said, "I am he. I am he."

And there are four things that I see in this story. She is one of his sheep. She is one of his sheep. And the first thing that has to happen. Our Lord said, "I have got a sheep. My Father gave them to me. And I came down here to lay down my life for my sheep. And they will hear my voice and they will follow me and they will be one fold and I will bring them and they shall never perish and no man can pluck them out of my hand. My Father who gave them me is greater than all and no man is going to pluck them out of his hand either."

All right he first thing, if she is one of his sheep, the first thing: he crossed her path, he crossed her path. In verse four it says he must needs go through Samaria. He must. He must. Why must he? Because he has got to encounter one of his sheep. In order for his sheep to hear his voice he has got to speak. In order for his sheep to believe on him he has got to reveal himself. In order for his sheep to follow him he has got to make known himself. Paul said, "Whosoever shall call upon the name of the Lord shall be saved, but how are they are going to call on him in whom they have not believed? And how are they going to believe in him of whom they have not heard? And how are they going to hear unless God speaks to them by a preacher?" Do you see what I am saying?

Oh, you can get the fools of this world who say, "Well, if you believe in election you believe a man is going to be saved whether he ever hears the gospel or not."



There is one thing a dishonest man will always do when he wants to argue. He will build a straw man and beat the daylights out of him. He will lie on his opponent. He will make him say what he is not saying. An honest man will let him say what he is saying.

I am saying that no man can call on Christ if he hasn't believed on him. No man can believe on Christ if he hasn't heard of him. No man can hear Christ until he speaks. Do you see what I am saying?

Christ said, "My sheep hear my voice."

His voice has got to be heard. Paul is one of his sheep, isn't he? Christ met him on the road to Damascus and spoke to him.

He said, "Who are you?"

"I am Jesus of Nazareth."

"Lord, what would you have me do?"

The master met the sheep and the sheep heard his voice.

Bartimaeus met him on the road to Jericho. Lydia met him down by the river. The jailor met him in prison. And I am saying this to you. If you are one of his sheep, if your momma or daddy is one of his sheep, if your brother is one his sheep, if your neighbor is one of his sheep, somewhere, sometime he is going to cross your path. He must, he must in truth in the gospel.

Turn to Acts 18 verse 10. It has to be. That woman, that sinful woman is sheep and sin doesn't bar you from Christ, self righteousness does. He died for sinners. He is the friend of sinners. He came to seek and to save sinners, the lost.

Acts 18, Paul, boy he is having a time. They were searching the house. He is trying to kill him and the Lord in Acts chapter 18, verse 19 verse nine, Acts 18:9, "Then spake the Lord to Paul in the night by a vision and said, 'Paul, don't be afraid. Speak. Hold not your peace. I am with you. And no man shall set on you to hurt you. I have got much people in this city. I have got some people. Paul, you have got to speak. You have got to speak. Speak. Preach.'"

We are ambassadors for Christ. As God did by us, as God did beseech you by us... Do you see what I am saying? The sheep will hear him speak through his messenger, through his ministry.

Turn to 2 Timothy two verse 10, 2 Timothy 2:10. And that is the church at Corinth. Paul stayed down there another year and a half. Boy, it looked like he wasn't going to make it through that first week. They were trying to kill him.

And God said, “You just stay there. I have got some people in this city. And you are going to have to preach to them. They are going to have to encounter Christ, encounter the gospel, encounter the message.”

In order for them to believe it they have got to hear it. In order for them to follow it they have got to hear it.

2 Timothy two verse 10. Listen to this. In verse nine he said, “I suffer trouble as an evil doer even under bonds. He can put me in jail, but the Word of God is not in jail. Therefore I endure all things for the elect’s sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. I have got to preach,” he said. “But that is the only way they are going to hear it.”

We preach the gospel for a threefold purpose. Number one, for the glory of God. Whether the Lord is pleased to call out anybody where we preach, we preach for his glory. Because really we are the savor of life unto life and death unto death.

Secondly, we preach the gospel that the redeemed might be edified and strengthened. There is nothing they love more than to hear the gospel. And then, thirdly, we preach the gospel that the Holy Spirit might call out our Lord’s sheep.

All right now John four. Let’s go back there briefly again. He crossed her path. This is one of her sheep. And he has got to speak to her. He has got to cross her path. He did.

Secondly, he created an interest. He talked to her in verse 10 about two things. He said, “If you knew the gift of God you would ask of m and I would give you living water.” The gift of God and living water.

Now preachers today are trying to interest people in one of two things, either getting out of hell or getting into heaven. And our Lord didn’t...he met his sheep, he crossed her path. And he didn’t talk to her about religion. She had religion. She had religion. Why she told him, said, “Why, you are a Jew and I am a Samaritan. Our Father Jacob built this well. We worship here. You worship there.”

He didn’t talk to her about religion. She had that. What did he talk to her about? Life, eternal life. That is the gift of God. The gift of God is what? Eternal life. The wages of sin is death, but the gift of God is eternal life. This is the record God hath given us, eternal life. Christ has brought this one back to life. He wasn’t talking to her about tradition. She had that. She said, “Our father Jacob built this well. We go way back to Jacob, Israel.”

He didn’t talk to her about form. She had that. She said, “We worship on this mountain. We worship this day. You worship that day. We worship this place. You worship that place. We worship this time. You worship that time. We worship kneeling. You worship standing.” She had all that.

But he talked to her about life, about living water, living water. He talked to her about the presence of God.

Our Lord stood one day and said, “If any man thirst let him come to me and out of his belly shall flow rivers of living water,” God dwelling in here, God living in here, the presence of the living God within the heart.

You know, turn to Jeremiah two. Let me show you a Scripture here. In Jeremiah two here is our problem. He said in Jeremiah two verse 13, “My people have committed two evils. Number one, they have forsaken me the fountain of living water.” He is our peace. He is our joy. He is our life. He is the source of all good. “And they hewed out cisterns, broken cisterns that can hold no water.”

Religious people today have form, orthodoxy, ceremonialism, legalism, ritualism, all kind of isms. Our Lord is talking to this, this sheep of his about two things: life and living water. The life of God, the divine life of God and that living water that comes in here when Christ comes, that joy and peace that comes with Christ. He is our joy. He is our peace. It is not just our names on a church role. It is not just adopting a doctrine in fundamentalism or orthodoxy. It is not just going to the right church and practicing the right ordinances, it is not just believing the right doctrines, it is walking with a living Lord.

The joy of Christ, the life of Christ, the peace of Christ, the knowledge of Christ, the presence of Christ, that’s living water.

Well John four, she said, “I’ll take some of that. I’ll sure be much obliged if you will give me that.”

That led to the third thing. And this happens with every one of his sheep, every one of them. I don’t care where he finds them. You might find them in religion, politics, business, sports, wherever he finds them. He has got to cross their paths with the true gospel, with Christ. Christ, they have got to encounter Christ. And Christ is the gospel, right?

And then, secondly, he creates an interest. They hear something they have never heard before. It ceases to be a heaven hell proposition. It ceases to be a do and don’t proposition. It ceases to be legalism and ritualism and dead orthodoxy and ceremonialism. And there is an interest created in here. I want to know more than just doctrine. I want to know him whom to know is life eternal. I want Christ to live in my heart. I want more than just going down to the church on Sunday and walking right, living right, talking right, looking right. I want Christ in here, his love and his joy and his peace, that living water. All right? He posed a problem. Number three, this problem always comes up. And that is the problem of sin.

He said, “Go call your husband.”

Uh-oh. Uh-oh. All of her sin, when he said that all of her sins—past, present and future, her sinful nature, her sinful thoughts, her sinful attitude, her sinful motives—all of them

came up right here in front of her. There was that living water. Man, I'd sure like to have that.

We want eternal life, don't we? We want the life of God in our hearts. We want God to accept us and love us and walk with us. Boom. Sin. What I am, what I have done. What I have said. What I know I will do. Boom. Sin.

God cannot receive us in our sins. Who shall stand in his presence? He that hath clean hands and a pure heart. God must deal with sin. God must punish sin. God is just. And that brings us the question. Well, Lord how can I be...being what I am, have that gift? How can I? And this is going to happen...and this is the thing about every true sheep of Christ. You are not going to pacify him by saying just walk the aisle. You are not going to reach his heart by saying just shake my hand. You are not going to read him a few verses of Scripture you memorized in a soul winning course and say to you, "Now, do you believe that? Do you believe that? Do you believe that?"

"Yes."

"Well, you're saved."

"I don't know about that. Boy, you don't see in here."

"Yeah, but look it here."

"Yeah, but look it here."

If you don't see that record. I do. You don't see that past. I do. What am I going to do about that?

Well, that don't matter about this.

Yes, it does matter about this. Yes, it does. You are not going to satisfy one of God's sheep that way. He like Job is going to be sitting around saying, "Well, how can God be just and justify folks like me." That's what he wants to answer that. He is going to be saying, "Well, the sun, the moon, the stars are not clean in his sight. How can I be clean? How can God walk with me?"

I'm not talking about signing an insurance agreement. I am not talking about signing a security form. I am talking about God living in me. How can that be, being what I am?

Is there any way that he can be just and justify me? Is there any way that I can have this living water being who I am and what I am? Is there anyone who can bring me to God?

All right then next, our Lord presented a remedy. Finally the woman said, "Well, I know this. I know this. I know I am a sinner. You are right. You are a prophet. You told me all that I have ever done. Now you are right and I know I am hopeless and helpless. I know I

am out in the cold. I know my sins have separated me from God. But when the Messiah comes, oh that will be the day. God is going to send the Messiah. God is going to send the Christ. God is going to send a ransom. God is going to send the Redeemer. God is going to send one who will reconcile us to him. God is going to send one to take my place and bear my guilt and bear my shame and God is going to send one to give me a righteousness that I need. God is going to send one...”

He looked at her and said, “I am he. I am he. I that speak to thee am he.”

There is your remedy. “I am Jehovah. Savior, Savior God.”

This name Jehovah is always used in relation to his redemptive work. And this is what makes the gospel good news? You see, when God lets one of the sheep hear me preach or one of his own servants preach. I am not talking about these little silly, sentimental, emotional religious sermons: Do good and God will bless you. Give your tithe and God will prosper you.

God will bargain with God almighty. I go forth and one of his sheep will cross his path. But [?] talking about God in the life and God in the heart and living water and walking with the king and perseverance and security and the sheep fold and the pleasures, the joys and the grace.

And he said, “Boy, I would like to have that, but I am such a wretch. I am such a miserable, vile creature. In the flesh I can’t please God. When I would do good evil is present with me. Oh wretched man that I am, I know all that. But praise God his servant can [?] and tell him the good news. And it is not push down the aisle and shake the preacher’s hand and do this and do that. It’s Christ has come. Christ has come.”

Now there’s seven...I want you to jot these Scriptures down. I don’t have time to turn to all of them and read all of them. But there’s seven compound names of Jehovah God in the Old Testament. The first one is Jehovah-Jireh, Genesis 22:13-14. You look it up later. Jehovah-Jireh, Jehovah. He said over there, “I am Jehovah. That is my name.”

Moses said, “Whom shall I say has sent me?”

“Tell them I am, I am Jehovah. I am what I have always been. I am now what I have always been. I will always be what I have always been. I am.”

Not I was or I shall be. I am Jehovah.

And he said...he said to Abraham in Genesis 22:13-14, “The Lord will provide himself a sacrifice.” And he called that place Jehovah Jireh. The Lord will provide. And Christ is that provision.

He said in John 10, “I lay down my life for the sheep, in the stead of the sheep.”

In Exodus 15:26 the name of Jehovah is Jehovah Rapha, Exodus 15:26. They stopped there at the rivers of Marah, the bitter water. And God let Moses put that limb in there and it turned sweet and he said, "I am Jehovah Rapha. I am the Lord that healeth thee."

Christ is our healer. By his stripes we are what? Healed. He bore our sins and our sorrows, our sicknesses and our diseases and we are healed. I am healed.

The third compound name of Jehovah is found in Exodus 17:8-15, Jehovah Nissi. Israel was fighting. The Midianites was it? And old Moses...God said, "Hold your hands up Moses." And when he hold up his hands the armies would be victorious. When his arms got tired he dropped them, you know. And the other team started winning. And he is raising his hands up and finally two fellows, one sitting on side and one on the other held his hands up and Israel was victorious. And they called that place Jehovah Nissi, the Lord is our victory, the Lord is our banner.

Thanks be unto God who always causes us to what? Triumph in Christ. He is my victory.

All right the fourth one is Judges 6:24. Jehovah Shalom. Judges 6:24, Jehovah Shalom—S-H-A-L-O-M—the Lord our peace. He is our peace. Therefore being justified by God we have what? Peace through our Lord Jesus Christ. It is over. The war is over between the sheep and God. Christ made peace.

Psalm 23. The Lord is my what? Shepherd. Jehovah Raah, the Lord is my shepherd. And Christ said that over and over again in our text. "I am the good shepherd." I am the shepherd of the sheep." Anybody else is a stranger, a hireling. But I am the shepherd. They are mine.

And then in Jeremiah 23:6, Jeremiah 23:6 the Lord is our what? Jehovah Tsidkenu—T-S-I-D-K-E-N-U—Jehovah Tsidkenu, the Lord our righteousness. How can God do business with me? Because I am righteous, that's how. And not in myself, but in Christ.

When God the Father looks upon me, he looks upon me in his Son who is our righteousness that I may be found in him not having mine own righteousness, but his.

And then the last one over here in Ezekiel 48 it says, "The Lord is present." Ezekiel 48:35, the Lord is present. That is Jehovah Shammah—S-H-A-M-M-A-H. You will find it in the marginal reference in your Bible. The Lord is present.

And our Lord Jesus Christ said to them, "Go into all the world and preach the gospel to every creature and lo I am with you always, always, always, even to the end of the earth."

Every one of his sheep, he is going to cross their path. There is going to be an encounter. To the sheep it may be accidental. He may go there. One man I told you about old...that missionary Williams, John Williams. George Whitefield was preaching one night and Williams came in to see what time it was. They didn't have many clocks in that community back in 1700 and he came in to see what time it was? And he was looking at the

clock and George Whitefield is preaching. And he turned around and started listening to Whitfield and God smote him, brought him to the Savior and made him one of the greatest missionaries that ever preached.

One man came to hear Whitefield one time with his pockets full of rocks. He was going to rock the old man. They hated Whitefield. He had his pockets full of rocks. And he came sneaking through the crowd to get a little closer so he could throw a rock at Whitefield and he heard the gospel and got saved.

God is going to find his sheep and he is going to create an interest. And you are not going to create an interest by preaching what I had to listen to on television and other places. That wouldn't interest a puppy dog as far as I am concerned. But you go talk about life and living water and a saving relationship with God and justification and that is going to interest the sheep. And then they are going to realize a problem. They are going to realize a fall in Adam and they are going to realize a fallen nature. They are going to grieve over their sins and mourn over their sins and like David said, "My sin is ever before me." And they are going to say, "Somebody has got to do for me what I can't do for myself." And that is when the Lord Jesus is going to save like he said to that woman.

She said, "Well, I am nothing. But when the Messiah comes..."

He said, "I am he."

The preacher is not he. The church is not he. Even the law is not he. Even the Bible is not he. "I am he. I am he."

And that's when you become a witness. That is when that woman skeedaddled down town and said, "You fellows come out here. I want you to hear a man that told me everything I ever did. Is not this the Messiah?"

She...that's a witness. You'll come hear him. You'll come hear him.

*Our Father, we thank thee for thy Word. We feel that thou hast taught us a little bit about thy Word. But how hungry we are to know more, but most of all to know more of him, to be taken out of ourselves, self confidence, self reliance, self dependence and to look to Christ. Show us what we are. Never let us forget what we are, what we are by nature and by choice and by practice. But, oh Lord, for every look at ourselves give us 10 looks at Christ. Show us who he is. What a joy. What a comfort to find our refuge in him, our hope in him.*

*Find your sheep. Let us be the instrument of your grace to find your sheep for your glory and praise in Christ's name. Amen.*