

# The Door

*I Am*

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**Bible Text:** John 10:1-10  
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We invite you to take your Bible, let's turn to the New Testament Gospel of John. The New Testament Gospel of John 10. I'll be reading verses 1 through the end of verse 10. Pick up at verse 1 on the words of Jesus,

1 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. 2 But he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." 6 This figure of speech Jesus used with them, but they did not understand what he was saying to them. 7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."

This is God's word.

Let's pray.

*Our Father, we notice in these words of Jesus that he speaks of voices, voices of strangers that ultimately can lead to destruction, to serious spiritual harm; then there's the voice, the voice of the Shepherd. So Lord, as we unpack these words today, these wonderful words of life, help us to hear the voice and obey the voice of our Good Shepherd and to prepare us for this week ahead for there will be many voices that will appeal to us but may we listen to only one voice. We pray this in his name. Amen.*

I feel certain that many of you will know this story of the old farmer, the old farmer who took his wife and son to the big city and while the wife went off to shop, the old farmer

and his son decided to look around a bit and explore the sights. The old farmer and his son came upon a wall where there were these two steel doors that suddenly opened up and they watched as an elderly woman walked through the doors and then suddenly the doors closed. The old farmer and his son watched. Above the door there were some numbers and they saw the numbers begin to rise and then they watched as the numbers came back down. Suddenly the two steel doors opened up wide and out stepped a beautiful young lady. The old farmer stared in absolute disbelief, then he turned to his son and said, "Quick son, go and get your mother!"

We are in a series of messages on the "I am" statements of Jesus and today Jesus said, "I am the door." I am the door. And you know, if you're reading through the Gospel of John, I hope you are, maybe you've arrived at chapter 10 already. I don't know. I don't know how fast you read. I don't know how you're pacing yourself. But I hope you are. And if you get to chapter 10, you're going to find that there are two "I am" statements of Jesus in chapter 10. One of them that we're going to look at today, "I am the door," next Sunday we'll be looking at, "I am the good shepherd," and what we notice right away, we should notice, is that Jesus is utilizing the imagery of a shepherd and his sheep, okay? In fact, recognizing this imagery is vital for us to understand what Jesus is saying.

I want you to think about this for a moment because, you know, how we really need to zone in and listen because Jesus is speaking these words originally to an audience of the first century who was well aware of shepherding and shepherds and sheep. Still, in verse 6, they didn't understand what he was saying. They just didn't get it. Now, think about it, we live in the 21<sup>st</sup> century, far away from this imagery of shepherd and sheep, and so we are potentially in danger of even moreso not understanding this wonderful statement that Jesus is saying in "I am the door." So we really really need to kind of not only pay attention but, you know, kind of think about why is God using this imagery? Why is God using this imagery? And I think it tells us something wonderful about our Lord.

First, in the Jewish mind, in the first century Jewish mind, a shepherd was a leader. The idea of a person being a leader like a political leader or a spiritual leader, either one, they were considered to be a shepherd of the people. In the Old Testament, Israel was referred to as the flock of the Lord. That imagery was used, you see. And also in the Old Testament, the imagery of God as the shepherd of his people was used. So you understand in biblical times in the Old Testament, in the New Testament times, this imagery was held forth of the shepherd being likened unto God and his people being likened unto his sheep or his flock.

Now, before we look at the statement, "I am the door," we need to think about the background in which Jesus spoke these words. Why did he say, "I am the door"? What compelled him to use this illustration? What compelled him to use this imagery? Well, we start with verse 1. Look at it with me, verse 1, "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber." Now unfortunately, some think Jesus is referring here to heaven; that somehow the sheepfold is likened unto heaven and, you know, some people try to climb in over the wall to get into heaven but you've got to go through the door, and some people have

mistakenly thought that this refers to heaven and that is not at all what Jesus is referring to. Not at all. So you need to get that out of your mind, and I say get it out of you mind because when I first became a Christian, began reading through the Bible, I remember coming across this verse thinking that very thing.

That is not what Jesus is talking about. In fact, the sheepfold of verse 1 becomes clear to us over in verse 16. We didn't read that far but look at verse 16. Jesus said, "And I have other sheep that are not of this fold." Now in those words, we learn two things: 1, the sheepfold is actually the nation of Israel. The sheepfold is the nation of Israel, the Jews, okay? But the sheep that are not of this fold, this fold being the Jews, the sheep that are not of this fold, he's referring to the Gentiles. He's saying, "There is this flock. There is this fold, but I have other sheep. I have other sheep that I'm going to go after and I'm going to call after, I'm going to bring to myself." And so understand that verse 1 is not talking about getting to heaven, okay? It's just using that imagery of the Jews and the Gentiles.

So the point Jesus is making here and I want you to hear this very clearly to understand it, the point Jesus is making is that when he came to the nation of Israel, when he came to them, when he was born among them, he came among them, he lived among them, he ministered among them, when he came to the nation of Israel, he as opposed to others came in the appointed way. He came the right way. He didn't come over the wall, okay? He didn't climb in as a thief and a robber as others were. He came by the door. What he means is this: he came in the appointed way. He came as the true shepherd sent and called by God. There were other religious leaders in Jesus' times and Jesus described them, there were thieves and robbers trying to come in some other way and they end up corrupting and destroying and hurting the sheep, but Jesus said, "I am the true shepherd. I am the one who came, I come the right way. I come the appointed way. I come as the true shepherd, called and sent by God."

That's the first thing Jesus is stressing here in the first early verses, but then it's also helpful to remember something. Now, how many of you remember that chapter divisions in the Bible, like you read chapter 9 of the Gospel of John and then you go to chapter 10, how many of you realize that even though there is a chapter division, it doesn't mean that the subject has changed, alright? In other words, what we find in chapter 9 and chapter 10, we find that the flow is still going. What happened in chapter 9? Remember with me? In chapter 9, Jesus healed a blind man, remember? And remember we said that right before he healed the blind man, he said, "I'm the light of the world," you see. And so he demonstrated, he healed the blind man to demonstrate that only he was able to heal not only physical blindness but spiritual blindness. Now remember what happened to the blind man after he was healed. Well, he had a conversation with Jesus but right before that conversation do you remember what happened to him? He was cast out of the synagogue. They threw him out. They threw him out.

Now to be cast out means to be excommunicated. Excommunication was not only he just wasn't going to be able to participate in the religious activities, it also meant that he would not be able to be involved in any kind of Jewish business or social life in general.

Notice he was cut off so this was a big deal. The blind man in chapter 9 has been cast out, he's been cut off. Now listen: it's right on the heels of this that Jesus says, "I am the door." Right on the heels of this blind man being cast out by the religious leaders, thrown out of the synagogue, Jesus in chapter 10 begins to say, "I am the door."

Well, what does it mean that Jesus is the door? Well, again in verse 6, they didn't understand right away. Jesus began to use this imagery and these illustrations and so in verse 7, he follows up his illustration with application. Look at verse 7, "So Jesus again said to them, 'Truly, truly, I say to you, I am the door of the sheep.'" Now, I want you to think with me, okay? I just want you to kind of, you just kind of think, okay? Just kind of project for a moment. In the latter months of the year before the winter rains in Israel, the Middle Eastern shepherd would have to lead his flock further and further away from the village in which he lived in order for them to reach uneaten grass. Think about it. Think about a radius, you know, you live in this little small village and your sheep are grazing and they've eaten all this grass and so now you've got to take them out further, and then you've got to take them out further, and you've got to take them out further, and finally you get far away from the house, you're far away from the village, you're out in the wilderness now.

Far from home, the shepherd would find or build an enclosure for his sheep. I want you to see a picture. There are a lot of these over in Israel. You'll see this picture of the kind of somewhat of the enclosure that the shepherd would build for the sheep. It's a stone enclosure, circular. On the ridge around the top, he would place sharp jagged rocks or briars, things to prevent, almost like a prison to keep people from climbing in to steal the sheep, you see. That meant that the only vulnerable spot in this enclosure was what? The door, right? So it's in this context that the shepherd himself becomes the door.

This picture will help a lot. This next picture, hopefully you can see it well enough. There are the sheep in the enclosure, the small enclosure. What do you see there in the door? The shepherd is seated, okay? And that's how it worked, you see, and that's the thought that Jesus had going on. "I am the door. I'm the door. I am the door."

You see, back in verse 1, it's describing a village sheepfold, okay? In a village sheepfold, you lived in a home, a little small home, and outside your home would be a little pen, a little shelter for your sheep, and there would be a gatekeeper and there would be a literal door. And so the shepherd would come and say, "I'm here for the sheep to take them out to pasture," and the gatekeeper would open the gate, open the door, you see. But in verse 7, Jesus is talking about shepherding over night out in the dangerous open country where the sheep were extremely vulnerable and it's in that context he says, "I am the door."

Now, let's take just briefly, quickly: what does Jesus mean here? What can we derive from this? And the first thing I want you to think about is this: the door is a symbol of division. The door is a symbol of division. Think about it. A door creates division, right? With a door, you're either closed in or you are what? Closed out. Think about it this way: God called Noah, Noah built an ark, "And bring the animals in and bring your family in." So Noah obeyed the call of God. He obeyed the call and he did what God said, they get

inside, what happened next? The Bible says, "And the Lord shut him in." In other words, the door is closed. God closed the door. You were either in or you were what? You were out.

In Matthew 25, there is talk of a wedding feast. Jesus talked about the wedding feast and the people were called to come and meet the bridegroom. "The bridegroom is coming! Come and greet the bridegroom!" And we're told in that story, in that parable, that while the five foolish virgins went out to buy oil, the bridegroom came, the marriage feast began, and Jesus said, "And the door was closed."

You see, the door is a symbol of division of division. You are either in or you are out. That's not politically correct, I know, but according to Jesus, you're either in Christ or you're not in Christ. In fact, you're going to be hard-pressed to find the word "Christian" used a lot in the New Testament. We're hearing it a lot in politics right now, this person is a Christian, this person is not a Christian and all that kind of business, but here's what you won't hear, here's what you won't hear, you won't hear the biblical terminology that should be used: in Christ. In Christ. You see, that is the predominant way that Christians are described in the New Testament. You are either in Christ or you're not.

So Jesus as the door, is a symbol of division. Think about it. Look at verse 3 with me, "To him the gatekeeper opens." To him, who? The good shepherd. The shepherd of the sheep. Jesus is referring to himself there. But then, "The sheep hear his voice, and he calls his own sheep by name and leads them out." Notice he calls his sheep. You see, it's important to remember that Jesus has just just spoken in chapter 9 to the blind beggar who has been cast out and so he comes to the blind beggar after he heals him, he comes to him and he calls him out of his Christ-less religion of Judaism. You see, that man has been steeped in Judaism and Christ calls him out of his Christ-less religion to come to himself, to come and follow him, and that is what Jesus has been doing and continues to do to this day.

Look in verse 9, "I am the door. If anyone enters by me." You see, the call is still going out today, calling people out of Christ-less religions, calling them out of their self-salvation philosophies, calling them out of their moral reform programs to come and follow him. Come through him, not through your good works, not through religion, not through your moral performance. Come through Jesus and Jesus was calling then and, thank God, he is still calling today.

But sometimes we're afraid to answer, aren't we? Sometimes we're afraid to answer. In chapter 9, you remember the blind man had some parents and they were plumb afraid. The religious leaders come to them and say, "I want you to tell us about your boy. You know, he was blind and now he says he sees. What's going on here?" And it says they didn't want to get involved. They were afraid. Do you know why? They were afraid that they would get cast out of the synagogue too.

There is something important there. You might be here this morning and you might be thinking, "You know, I've been coming to this church, I've been hearing about Jesus and

I've been hearing even this morning I'm either in Christ or I'm out of Christ," and you keep hearing and there's something that's compelling you to believe this, to come and to trust this Gospel message, but then on the other hand you might be thinking, "I'm kind of afraid. I'm kind of afraid of what that's going to be like. I mean, what am I going to have to give up? What am I going to have quit doing?" And all that kind of stuff. Here's what I want to say to you: if that's you, anticipate that you will not even be able to anticipate the magnitude of the changes when they begin to come to you. What I mean by that is this: when you come to Jesus, when you align yourself with Jesus, it's kind of like walking through those elevator doors and, you know, the old man walks in and the new walks out, you see. Do you see? And the changes are going to come, you're going to be so thankful, they're going to be so far beyond your imagination, you can't even begin to comprehend them right now. It's going to be so different. It's going to be so different than trying to work your way into God's favor. Once you come face-to-face with the grace of God in the Lord Jesus, it will set you free, man. You'll have an entirely different way of looking at life.

So Jesus as the door is a symbol of division. I must say it again: you are either in Christ or you're not. And Christ is still calling. He's still calling people out of their moral philosophies, out of their trying to work their way into God's grace, and Jesus is calling us to come and follow him.

So the door is a symbol of division but, secondly, the door is a symbol of compassion. I'll tell you what, reading these verses and just letting them kind of just wash over you will give you such insight into the wonder and the beauty of Jesus. I mean it. You see, think about it: the religious leaders in chapter 9 showed no compassion to the blind beggar. None whatsoever. I mean, he didn't line up and so they just cast him out. "You're out. You're gone." But I want you to notice Jesus came along and brought him in. What a wonderful Savior. It's no surprise in Matthew 9, here's what was said about Jesus, "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd."

I've been reading lately a lot about the issue of gender dysphoria. The young people, children, who are confused, their dissatisfaction. They're in a female, they were born female and they feel like they adapt more to male. Some of you are a little familiar with this a little bit but it is amazing how that for the most part the church has been very very harsh and very rough with those who struggle with this, and I just wonder sometimes how Jesus looks at them. I wonder because when he saw the crowds, he had compassion for them.

You see, the fact that Jesus is the door provides us insight into how Jesus feels about his flock, about his church. I want you to think about this: how often do you think about how Jesus feels about you? If you'll just think about what he's saying here, it tells us a lot about how he feels about you? How he feels about his flock, his church. You see, in the evening when the shepherd had led his flock back into the fold, in other words, during the day he would take them out to graze and then in the evening, they would come back to the enclosure and the shepherd would stand at the entrance and he would give them a

cool drink of water. Then he would inspect each animal as it passed under the shepherd's crook. You see, he would stand there and each animal would come by and if it had any cuts or bruises, he would anoint its head with oil. Then if any of the sheep were limping, he would search for the cause. And if one of the sheep were missing, he would search, he would go after it. In other words, the shepherd wasn't just concerned about the general flock, he was concerned about each individual sheep. That means he's concerned about you. He's concerned about me. He loves Calvary Christian Center but he cares about each individual person in this flock.

Psalm 103, we read this, "As a father shows compassion to his children, so the LORD shows compassion to those who fear him. For he knows our frame; he remembers that we are dust." Oh, what a wonderful Savior. What a wonderful shepherd, that he knows us like this. He doesn't stand at the door, he doesn't stand at the entrance ready to clobber us in the head. He stands with a drink of water. He stands with refreshment, anointing, to help us, to heal us, to make us whole.

But how does he do this? Now, I'm not going to propose to you that I know every way. The Lord has multiple ways of extending and bringing compassion to his people. But I do know of one way and I'm going to call one way to your attention this morning. It's a way that all of us in this congregation can be involved and it's found in 2 Corinthians 1. Look carefully with what's being said here. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction," look at the next words, "so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God."

Now, you are smart people and I think you can figure this out yourself. Paul is saying, "Look, we've received this amazing, immense, abundant, compassionate comfort from God and we've received it, God has designed it in such a way to come to us so that we who have received it will be able to extend it to others." Right? You see that, don't you? In other words, one of the ways that the shepherd's compassion comes to his flock is by the recipients of the compassion and comfort seeking ways to extend it to others in the flock.

I'm real happy, I'm real happy that this year the women's ministry has begun a brand new committee. It's called the Compassion Committee and it's designed, the initiative that it has is to bring special focus to the needy, the weary, the struggling sheep in our flock. You know, sometimes there are those who are down for a while, they are down for weeks, months, and not able to come and fellowship with the body and so we have certain people now who are reaching out to people who are struggling. And I just want to say this: this is something that we all can be involved in. It's not just for a special committee. I thank God for them but it's not just for one set of people, it's for all of us. If you've been comforted, if I've been comforted, then the call is that we extend that comfort and God enables us to extend that comfort to others in the flock and by doing that, by doing that the compassionate care trickles down from the Good Shepherd all the way down to each one of the members of the flock.

Well, so what we've seen is the door is a symbol of division, it's a symbol of compassion, but one other final thing and I'll leave you with this: the door is a symbol of protection. In verse 8, Jesus brings up the alarming phrase of, "All who came before me are thieves and robbers." Now you'd think, now look at that line closely, you'd think it would say this: "all who came before me were," but it says, "all who came before me are." Now what is he saying? He is talking about the religious leaders of his day. He's talking about chapter 9. He's talking about the religious leaders in the synagogue who have thrown the blind man out and that kind of spirit, that kind of attitude. You see, what we need to see is this: there are dangers in the church. There are dangers for the church. There are dangers for the flock of God.

Let me just call your attention to one passage of Scripture in Acts 20. Paul uses this amazing imagery to get his point across. He's getting ready to leave the church at Ephesus. He's concerned about them and he says this, "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers," he's speaking to the elders. He's speaking to the spiritual leaders of that church, "to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock." Man, what imagery that is. He's not talking about literal wolves, he's talking about people. He's talking about people that are going to come in and bring ruination to the flock. He's telling the spiritual leaders, "Watch out. Be careful." Why? Because there is danger, there are dangers for the church. There are dangers for God's sheep.

And let me say this, okay? This might be you, I don't know, but some seem content to live an unprotected vulnerable life. There are some. There are some, I'm afraid, in the church that are content to live their life in such a way, in such an unprotected, vulnerable way. For example, you might be here and you heard a few months back, there are break-ins in your neighborhood. "Oh man, we've got to get a home security system." So you get the home security. Why? Because you want to take care of your home, right? Then you're hearing about all of these cyber attacks and so you think, "Man, we've got to get LifeLock. We've got to get this stuff. We've got to take care. We've got to hunker down. We've got to take care." Why? Because you want to take care of your accounts. You've got to protect them. Or you might be thinking real wisely about getting life insurance, you know? Why? To protect your family in the event of your untimely death. Or you might be here and you're into exercise and you're exercising, you're going after it and you're adjusting your diet to, what? To protect your body.

Listen, all those things are good. I have nothing to say bad against these things. But we do all those things and leave the door of our heart wide open. Oh yeah, oh man, we'll go after all kinds of stuff and we'll pour energy and time and effort and money and everything in it, yet at the same time leave the door of our heart, the most vulnerable area of our life, we'll leave our heart wide open and we become subject to the voices. Oh, you can't miss this. You can't miss this. Jesus said, "Well, you know, my sheep hear my voice," and there are other voices though, right? Those other voices might be like, you know, you've been warned, we've been warned over don't click on the link in the unsolicited email. Why? You click on that and here comes the virus.

You see, that's what happens. That's kind of the way the devil does it, you know? He sends us the email unsolicited and says, "Hey, here you go. Here you go." And we click on it and in comes the virus and what, in effect, in comes the virus and it just ties up our hands. It's like us sitting in our house, the robbers have broken in and we're all tied up and they're just making their way around the house. The enemy of our soul is just walking around our soul going, "Hm, hm, I think I'll steal their joy now. I think, what's this? Their conscience? I think I'll steal that. I think I'll steal their energy and their health. I think I'll steal now their self-respect." Do you understand?

Do you understand? That's the kind of vulnerability that many people leave themselves in, but I want you to see here that Jesus, the door, provides protection. Jesus, the door, provides protection. Look at verses 9 and 10, "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly." Do you see that phrase, "go in and out"? That literally means, it's speaking of the freedom of a son going in and out of the father's house knowing that he belongs. He's safe in and he's safe out. Why? Because he has built his life, his identity, her identity, is founded and rooted in Jesus Christ. They have come through Christ. They know Christ. They love Christ. They've obeyed Christ. They belong to Christ and their identity is rooted in Christ and they go in and they go out. There is safety in and there is safety out.

You see, there are some here today, I want to say this as a warning, there are some here today that are listening to the voices and you have been trying to build your identity and your approval on other people. Now this is so common. This is so common. It's real powerful for middle schoolers, high schoolers, college age, but us who are grown up, we're still subject to it. I want you to listen to me now. Listen, listen, because I'll guarantee you, there are people sitting here right now, you are so desperate, you are so desperate for that person's approval, you're so desperate for their blessing you'll do just about anything. You'll violate your conscience. You'll do whatever it takes just to please that person, to have their approval, have their blessing. Many people live every day of the week, they live their lives that way. Their whole identity is based upon that. There are some here that way.

There might be others of us, "Hey, Van, you're talking to the wrong person. That's not me. I don't care. I don't care what anybody thinks. All that matters is what I think about myself." Now, you see, that's what the secular society will tell us. The secular world will say, "Don't worry about what other people think, all that matters is what you think." That's not going to help you either. That's not going to help you either. Let's say that you're a songwriter and you've written this bunch of songs and 4,000 people have read your songs, they've listened to your songs, and all 4,000 of them think they stink but you say, "I don't care what they think. All that matters is what I think." You're just delusional, man. They probably stink. They probably really do. You see, it doesn't help any for just you to say, "Well, it doesn't matter what they think. All that matters is what I think."

Listen, you can't build your identity upon what they think or upon what you think. The only way you can have a confident identity is to listen to what Jesus says to you, says about you, and then understand what he has done for you. Do you hear me? The only way that you're going to have security in your soul, peace in your soul, have identity rooted in Christ, is to know and hear what he has said to you, what he has said about you, and understand what he has done for you because what we're going to find in this chapter as we move on next week is this: Jesus is going to say, "I lay down my life for the sheep." What that means is, "I'm going to take your place. I'm going to die in your place. I'm going to place myself between you and the danger that's all around you. I'm going to place myself solidly and securely between you and all the worst things that could ever happen to you."

You see, the thieves and the robbers, they're going to come and they're going to crucify him. They're going to come and crucify him because he's put himself in between us and them. And they're going to come and they're going to crucify him and he's going to lay his life down, but then he is also going to raise it up. And on the third day, he would be raised from the dead and he is alive forevermore as the Good Shepherd forever, leading his church into pasture, providing for his church, guiding his church, loving his church, pursuing us every day with goodness and mercy, and leading us to the Father's house. Oh yeah, that's where we're headed. That's the imagery. That's the beautiful imagery. The Shepherd is leading, are you following? Will you come and go with the Good Shepherd? Will you do that?

There are two things and then we'll go. If you're here today and you're a Christian, let me ask you: do you know how you need to face this next week? You need to face this next week hearing his voice. Hearing his voice. Do you know what it means to hear his voice? It means to obey his voice. That's what it means. It's not just hearing. "Oh, that's nice that Jesus said that." No, it's saying, "What did you say? What do you want me to do?" And how do you do that? Pick this up and read it. Pick up the Gospel of John and start reading. Start looking into the life of Jesus. Let him speak to you. Let the Shepherd speak. Hear that voice above all the other voices.

Finally, if you're here this morning and you're not in Christ, that means you're out of Christ, and the wonderful hope that I have is found in verse 42 and we didn't read it but I just want you to look at it, "And many believed in him there." It's amazing how many times we read that in the New Testament. Jesus is talking, he's speaking, and we look at it and we think, "Oh, that's kind of nice," and then we get down there and say, "Ah, many believed in him. Wow." Many believed what he had to say. They believed in him. Is that you today? Oh, that that would be you today. Oh, that that would be you. You've heard what Jesus had to say of, "I am the door," what he provides for his sheep, how he loves his sheep, what he has done for his sheep. He lay down his life for the sheep. Oh, that you would believe. Oh, that you would come to Jesus. Oh, that you would say, "What's most important in my life is being rooted in my identity, my life, my being is to be rooted in Christ." It's the most important thing for you and for me forever.

Let's bow our heads.