



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

John 10: 16-21

Fall 2022

"Other Sheep"

TRANSCRIPT

Thank you Seth. We have a great message from the Book of John this morning. And it's very good to be back into that great book and this great passage of John chapter 10. And this passage that should refresh our soul this morning is John chapter 10, verses 16 through 21, so please follow along with me as I read it.

First, you'll remember in chapter 9 Jesus healed the blind man; and at the end of that passage the blind man understands who healed him, understands who He is, and believes in Him. But a discussion has ensued from that point and it continues into chapter 10, in which the Lord is speaking to these Jewish men—and there's a division among them as to who Christ is. Well, the discussion is continuing in verse 16 and Jesus says,

¹⁶ I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd. ¹⁷ For this reason the Father loves Me, because I lay down My life so that I may take it again. ¹⁸ No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

¹⁹ A division occurred again among the Jews because of these words. ²⁰ Many of them were saying, “He has a demon and is insane. Why do you listen to Him?” ²¹ Others

were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

John 10: 16-21

May the LORD bless our study of His Word, and open our eyes to what John has recorded and Jesus has said, and build us up in the faith. Let's ask the LORD for His blessing.

LORD, we do that, we ask Your blessing upon us. It is a great privilege of prayer to seek Your blessing upon us and those around us; and so we do that, LORD. We ask You to bless because only You can do that. And I think that's very apparent from what we will study this morning; that in and of ourselves, we have no ability. We have the faculties of the mind and the will with us still, but we haven't the ability, in and of ourselves, to come to an understanding of the truth. And we see that in the last words that we read, with the confusion that existed among men who listened to the Son of God speaking truth—and yet they were confused in their understanding.

Well, if men can't understand the words of the Son of God, then we need help; and, of course, we get that by Your grace. And we have a passage that's all about your sovereign grace, and I pray that You would open our eyes, just as You did that man in John chapter 9, the blind man from birth, and that You'd give us spiritual sight and build us up in the faith—and strengthen us, encourage us with the great truths that Jesus proclaimed here in John chapter 10.

LORD, it's a great privilege to be able to have the possession of Your Word to read and reflect upon it. It changes us; it certainly does. It sanctifies us. It's Your great instrument of sanctification as the Spirit of God applies it to us. And so we pray for that application, and pray that You would give us a time of great "refreshment", as the Proverb puts it, (3:8), and build us up in the faith.

We pray for those that are struggling physically with illness or chronic problems, or with grief. We pray You'd bless them. We pray that You'd bring something good,

spiritually, out of our time together now, LORD. We look to You to bless us. We thank you for this glorious time together, and commit it to you, in Christ's name. Amen.

(Message) On the morning of May 4th, 1873, missionary David Livingston was found by his African friends, dead, on his knees. He had died in prayer. They buried his heart in Africa and they carried his body to the coast. He was shipped to England and buried in Westminster Abbey. Inscribed on his tomb is John chapter 10, verse 16, "I have other sheep which are not of this fold. I must bring them also."

That inscription inspired Peter Cameron Scott to return to Africa. He founded the Africa Inland Mission to carry on the work that Livingston devoted his life to. That verse, and its passage in John 10, is a missionary text for home missions as well as foreign missions. It is an incentive to evangelism—which might be surprising to some because this passage is about election.

But the reality is, divine election, unconditional election is not an obstacle to the Gospel. It is an encouragement to that great ministry. In fact, it's what makes evangelism possible.

Jesus has been talking about 'sheep' and 'shepherds' and 'sheepfolds' all through chapter 10. He began by telling a parable about a shepherd who comes to a fold, and he calls out his sheep. The 'shepherd' is the Lord and the 'fold' is Judaism. He doesn't call out all of the sheep; He calls out only those who are His sheep. He calls them by name, and they follow Him because know Him.

It illustrates what the Lord was doing throughout His ministry. He called the blind man in chapter 9, whom He healed, to Himself. Earlier He called the disciples to Himself. And He called others; He called them out of Judaism to follow Him.

But now we read in verse 16 of "other sheep" and 'other folds'. "I have other sheep," He said, "which are not of this fold: I must bring them also..." The "other sheep" are Gentiles. They never belonged to the fold of Judaism, so they could not have been

accommodated within that fold. They are the ones who are described later in chapter 11 as, "the children of God who are scattered abroad", (vs52), —scattered across the world and down through every generation of time. They are found in the fold of paganism, in the fold of intellectualism, in the fold of science, in business, in politics—people in all walks of life, in all different institutions, in every nation and ethnic group and class.

Everywhere in the world, Christ has His sheep, His people—those who have been 'given to Him by the Father', according to chapter 6 in verse 37, and for whom He came 'to lay down His life as the good shepherd.' He has said that twice in the previous verses, (in verses 11 and verse 15), and he says it again in verse 17. It is the reason He came into the world: To die for His sheep, who are His elect.

Now they're not explicitly identified in that way: The word *elect*, or the word *chosen* is not used here, but it is certainly the meaning of the Lord's words. Notice exactly what the Lord said, and what He did not say. He didn't say, 'I shall have other sheep', or, 'I hope to have other sheep.' No, He said, "I have other sheep." They were already His. Even though He had not yet gathered them, even though they were in a different fold, (still in darkness, scattered abroad, in Samaria, in Asia, in Africa, in Europe and beyond), nevertheless, they belonged to Him because the Father had given them to Him in eternity past. "I have other sheep," He said.

It's a statement like one that was made to the apostle Paul, recorded in Acts chapter 18. Paul was in Corinth and he had met a great deal of resistance there with opposition in the synagogue, in the city and men, who were all opposing the Gospel. Paul was evidently somewhat discouraged, because one night the Lord appeared to him in a vision, and said, "Do not be afraid *any longer*, but go on speaking and do not be silent; for I am with you, and no man will attack you in order to harm you, for I have many people in this city." (vs9&10).

His people were already there. They didn't know they were His people, may not have known who Christ was. Some were Jews in the synagogue; some were pagans worshiping in the temple of Apollo—but they belonged to Christ. And Paul would be the

Lord's agent to call them out of darkness into the light. That was a great comfort to the apostle Paul—and it should be to all of us. He was saying to Paul, 'Paul, there's resistance, but don't worry. I have people in this city; I have multitudes in this city. Go get them; it's all been prepared.'

Election troubles people; but it shouldn't. They think it's unfair and that it's an obstacle to evangelism—that it seems to make a mockery of evangelism. 'Why evangelize if Christ already has sheep, already has His chosen ones?' Well, we can answer that question with another question: 'Why evangelize if it were otherwise—if there were no elect ones, why give the Gospel?' Election is, in fact, the reason that we do give the Gospel.

Consider Romans chapter 3, verse 11 and verse 12, "There is none who understands, there is none who seeks for God...none who does good, there is not even one." Now that's from Psalm 14. That's David. That's the saint of the Old Testament. And Paul is quoting that in Romans chapter 3, a saint of the New Testament. This is the doctrine of 'The Inability of Man' in both the Old and the New Testament. That's the testimony of all of Scripture.

Now, if God has not already chosen some, will anyone seek for Him? Will any do good and believe the message of salvation in Christ? No. Paul says that "none", 'absolutely none seek Him or choose Him'. "None", that is, apart from divine grace.

But grace makes the difference. Election insures that some will come—and all that will come are His chosen ones. And they're not a few. I say "some", but not "some" in the sense of a little amount...a great many will come.

That's the way it's described for us in other passages in the Word of God. We're told that to Abraham it was told, and the other patriarchs were told, that the number of those who would be their "seed", (would be their descendants), would be "as like the sand of the seashore", and "as the stars of the heaven", and "as the dust of the earth." Have you ever tried to count the dust of the earth? It's innumerable. —And that's the elect that God has chosen; an immense number of people. And they are Christ's

“sheep”. God the Father gave them to His Son, who redeemed them, bought them with His own precious blood. And so, in spite of the opposition, Paul could go on speaking, giving the Gospel, because the sheep are there and will hear the Lord's voice—and will come. Election doesn't hinder evangelism.

What happened in 1849 when people heard there was gold in the hills of California? The California gold rush, and put an emphasis on that word *rush*. They rushed for the gold because it was there. It was in those hills. —And election is incentive to preach. It was incentive to the apostle Paul; the souls are there, ‘Go get them!’

As for being “unfair”, well, the opposite is true. ‘We've all sinned. We've all fallen short of the glory of God.’ That's Romans chapter 3, verse 23. We are all guilty by nature. The only thing God owes us is judgment; no one deserves salvation.

But God has had mercy on mankind and He has chosen to save ‘some’; He's chosen to save ‘many’; He's chosen to save ‘a vast multitude’. And that's reflected in the Lord's statement here, "I have other sheep...and I must bring them also." (v16).

Put an emphasis on that word *must*. “I must”. It is necessary that He bring them; that means He will. He cannot fail to do what He *must* do. You and I can fail, but the Son of God can't.

And He must bring those for whom He came. He then states how He will do it: He says, "They will hear My voice." (vs16b). How will they hear His voice? Through the giving of the Gospel; they “will hear” it. They will appreciate it; they will respond to it. Now that, in itself, is miraculous—that, in itself, is supernatural. There is no other way to explain it because as Paul says, it tells us “...the word of the *cross* is foolishness to those who are perishing.” (1Cor 1:18). They hear it, they think it's foolish; naturally. And yet, in verses 27 and 28, the Lord said, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them.”

And multitudes have done that—and will continue to do that. Not because of our persuasiveness, because we have persuasive words or we have effective methods, but because of Christ's persuasive and effective voice. He calls people through the giving of

the Gospel. And by the influence of the Holy Spirit, (who is in that message, who is in His Word), they hear and they believe.

But He does it through the simple message of the Gospel: by God's grace which is received through faith and faith alone. That is His means of bringing people to salvation. And we can expect that they will come. We can expect success in the giving of the Gospel because Christ said, "I must bring them." —And He will in His time and in His way.

People may resist it; and we may become discouraged. Maybe it's a family member and we get discouraged because they're not responding. Well Paul didn't respond when he was 'Saul of Tarsus', and Stephen gave his brilliant speech before the Jews in the synagogue. Stephen was quite powerful in the things that he said such that none of them could thwart him in the debates and discussions they had. So what was the result of this brilliant man's speech?—They stoned him! (And they had laid their garments at the feet of Saul of Tarsus, this young rabbi—and he wasn't convicted either.)

Now I don't doubt that seeds were sown in the heart of Paul at that time; but it wasn't until later, when Jesus directly spoke to him, that he came. Christ brought him, at the right time, in His way. And we can have that confidence as well with those we speak to.

And I think that's incentive, (should be incentive), to give the Gospel and be active in serving the Lord; to be active in missions, whether it's the mission field in a foreign land, or the mission field in our own backyard.

It was incentive for David Livingston. A lot has been written about him, and not all of it has been flattering. For all of his efforts, he had reportedly only one convert—who soon lapsed, making it zero.

But God doesn't promise us converts. Some plant spiritual seed—and others water that seed. But as Paul told the Corinthians, in 1 Corinthians 3 in verse 6, "God causes the growth." He's sovereign. He produces the results—not we. We're to be faithful; Livingston was. It was said, probably no missionary in Africa had ever preached

to so many Africans. David Livingston never gave up on Africa, never became disillusioned with the Lord. And his last act on earth was to pray—and no doubt, pray for the salvation of Africa.

Why? Why didn't he give up and go back to Scotland? Because he knew God has 'other sheep' and they were there on that vast continent. Election is incentive to labor faithfully, to labor patiently. And his service inspired others to carry on the ministry. The seed that was sown was watered by others. And through it all, God gave the growth. Now the church in Africa is stronger than the church in Europe.

It's the Lord's work. He leads His sheep out of all kinds of sheepfolds into a new flock. "They will become one flock", the Lord said, Jews and Gentiles together. (vs16b). That's the church universal: The church is a body of believers made up of all kinds of people, Jews and Gentiles, rich and poor. In the church, divisions are ended, hostilities are healed, enemies become friends.

We read through the Bible, specifically in the New Testament, and we see this great division among mankind. It's because it's between Israel and the nations. Jews hated Gentiles; they considered them unclean—and they were; they considered them pariahs—like wild dogs. They wouldn't enter their homes; they wouldn't share a meal with them.

And Gentiles despised Jews. They considered them odd; they considered them anti-social, and unsophisticated. The ancient world was filled with antisemitism.

And yet, in Christ, through the Gospel, the two have become unified. They've become one flock in one church. That's the grace of God. It's the same grace and the same blood that's the healing of the nations.

At the time the Lord spoke, His audience likely didn't understand Him. They couldn't imagine that God had sheep in Greece, or in Rome, or among the barbarians in Britain. —But they should have; they should have known that. In Genesis chapter 12, verse 3, the initial promise given to Abraham that God told him; 'In him', (that is 'in

Abraham'), "all the families of the earth will be blessed." That's the initial great promise that the people of Israel had: In Abraham, and through his descendants, "all the nations of the earth will be blessed."

In Isaiah chapter 49, in verse 6 the prophecy is given that, 'The Messiah will be a light to the nations. And His salvation will reach to the ends of the earth.' God's plan of salvation has always been world-wide in its scope. Israel had largely failed to understand that, and could only think of 'other sheep' as other Jews scattered abroad.

But the Lord's plan is far greater, far more glorious than that. It unifies disparate groups into one and they have common communion together as spiritual equals in this one great flock. And they have a common destiny upon the earth: The kingdom to come.

They have a common mission: The great division that occurred at the tower of Babel when God divided the earth by languages—the division that was seen even earlier when Cain killed his brother Abel, that division, is joined, is reconciled in the church.

And the world should see that, for it is the fulfillment of Christ's plan and work. When we don't show that, when there are divisions in the church, (and there often are), well then, the witness of the Gospel is hindered. The grace of God is not seen as it ought to be seen. When that happens, I think, (and I don't want to be absolute and general in that, in saying this, because I think sometimes divisions are necessary. They happen when two groups, or two people, that have a different view of things that are incompatible, there must be a separation.), these divisions are a failure due to the failure to draw close to the One who binds us together, which is the Lord Jesus Christ. He is the one shepherd of the flock. That's how He describes Himself next, "...they will become one flock *with* one shepherd." (vs16b). He's the source of our unity; and apart from Him there is no real unity. Later, in chapter 15, He calls Himself "the vine." And 'we are the branches in Him.' (vs5). We draw our life from Him. We are united to one another through Him—through our connection to Him.

Here, we are 'His flock' and we have our unity around Him as our shepherd. Our unity in Him is based on our common confession that Jesus is the Christ, that He is the

eternal Son of God. It is in the belief in His deity, (as the second person of the Trinity), as well as in His humanity. Both are equally important, and necessary.

[Now those who deny one or the other; those who deny that He is the eternal Son of God, that simply see Him as 'a man' and 'a great teacher', they are not sheep and He is not their shepherd. They are not branches in the vine. There is no unity with them.]

The true shepherd, the good shepherd, is God's eternal Son. He knows us; we know Him. And as our shepherd, He guides us to blessing and protects us from danger. And danger may be suggested in all that Jesus is describing here; 'the flock' is not 'a fold.' What the Lord is describing here is not 'sheep gathered within the four walls of a sheepfold,' but 'a great flock that is out in the open pasture', where they are vulnerable to danger; to wild beasts.

But we are secure, because our Savior is with us there to protect us. Security is not in 'the four walls' of the Mosaic Law. Often that's where people seek protection, within the Law; or within rules and taboos that we add to the Word of God. We don't need to add anything to Scripture and what Scripture teaches. It is sufficient in itself—and it reveals that our safety is in the person and power of Christ, our good shepherd.

And we experience that according to our proximity to Him. In other words, as we grow close to Him, we grow close to one another. We gain His mind, and we gain His character—His is part of sanctification. As we know Him and fellowship with Him, we become more and more like Him. We become more selfless, the church is safer, and the church is more unified. Marriages are more complete. If there is difficulty in marriage, one must ask himself, 'Have I grown apart from the Lord?' We need to grow close to Him. It brings us together. Our future is certain and glorious, and our present is secure and productive, all because of Christ and what He has done for us—and is presently doing for us. And we need to grow close to Him as our shepherd.

But it's what He has done for us that is emphasized in this passage. He is "the good shepherd"—and His goodness is revealed in His sacrifice for the sheep. Twice He has said that 'He lays down His life for them.' in verses 11 and 15.

And now, in verse 17, He again repeats this theme of sacrifice by saying, "I lay down My life." He would do it willingly, which set Him apart from all shepherds. Good ones would lay their lives on the line for their sheep, but they would never willingly, purposely, die for the sheep. They tried to avoid that. If they died for their sheep, well, the sheep would be lost. But Christ did that. He purposely laid down His life for the sheep.

And we considered that in the last lesson we had in the Gospel of John. His death was the way in which He would bring His sheep to Himself. And we studied how it is an *effective* purchase—not simply something provided, but *effective*. —It actually removed the penalty of sin that was against us because He bore it in our place.

It was there at the cross that He actually saved His people. And the atonement that He made is applied by the Spirit of God to the people of God down through the ages, in God's time in His way. And so it's called a purchase. That's often how the death of Christ is referred to, 'He purchased us.' 'He bought us.', and did so at the cost of His life, at the cost of His own blood.

And so we've studied that, and that's been made a point, and needs to be a point that's emphasized. We want to understand the cross, we must understand it as an effective purchase. And He has spoken of it in that way.

But now we learn something more. His death was suffered with a view toward regaining His life. It was suffered with an understanding, and with a view toward the resurrection. "I lay down my life..." He said, "...so that I may take it again." (vs17).

And that is unusual—that is actually unique. No ordinary shepherd could do that. Now he could lay down his life; he could voluntarily put himself in harms way and die.

A shepherd could do that—that's unusual, but he could do it. Yet he would never recover from it.

But the Lord did: He laid down His life to take it again. He died in order that He might rise again and give eternal life to His sheep—and give them glorified life in the resurrection to come.

But He could not have done that had He not given His life—had He not laid it down for the sheep and done that in obedience to His Father's will. And the Father loved Him for it, "For this reason the Father loves Me, because I lay down My life that I may take it again." (vs17).

Now that didn't mean that the Father's love for His Son was a conditional love—that He would only love Him if He agreed to do what He has commissioned Him to do. If He withheld that, He would not love Him. It's not the idea that's presented here.

No, the Father loved the Son from all eternity because He is the Son who was always in agreement with the Father's plan of salvation; and suffered death in order to rise Himself, and then raise up His sheep in the last day. And raise them to glory.

So the death of Christ as our good shepherd was voluntary and purposeful. It was not a mistake. It was not an accident of history. He was no martyr; He was the Savior. As He said in verse 18, "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father." (vs18).

Christ was in complete command of His life from beginning to end. That was demonstrated all through His life and ministry. Men tried to lay their hands on Him—but they couldn't, His hour had not yet come. Later, when the arresting soldiers came for Him in the Garden of Gethsemane, they fell to the ground, when Christ simply said the words, "I am *He*." He could have easily walked over them and left the garden, unharmed. Or, as He told Peter, He could have asked His Father, and He would send to Him "twelve legions of angels" to rescue Him. (Mat 26:53).

He didn't do that. He didn't, deliberately. He gave Himself into the hands of the enemy in order to carry out the Father's will, to die for all the Father had chosen and given to His Son to redeem. That's the love of God. That's the love of the Father for us, it's the love of the Son for the Father, and the love of the Son for us.

Normally, when people die their spirit goes out, and their head falls. But on the cross we read that the Lord first bowed His head, and then dismissed His spirit. He commanded His life to go out of Him,—no one took His life from Him. The Lord was in control to the last moment. He rules over death itself: Ruled over His death and rules over your death.

And that should be something that gives us comfort as we consider life and all the vicissitudes of life, the difficulties of life, and the challenges of life—from the greatest challenge, (which is the grave, which is death), to the least. He has authority over death. And He has authority over everything; every difficulty and every danger that we face. That's encouraging.

And that power is governed by His love for His sheep. He exercises His power in regard to us out of His love and according to His love for us—and He proved that by His death. How can we know that He loves us? By the cross. He laid down His life for the sheep. And that, someone said, "Is the anchor of our confidence when storms assail the vessel of the church."

Even in those difficult times, even in those challenging times, we know that He loved us—and He loves us. Since He loved us enough to die for us, what will He not do for us now, now that we're His children?

Now that's Paul's question in Romans 8, verse 32, where he asked, "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?" If God has done the greatest for us, He'll certainly do the less for us. If He's given us the best, what won't He give us? He'll bestow every blessing upon us that we need, especially now that we're His children, His friends, His people.

What won't He do for us? Well, there's nothing that He will not do for us that is for our good. God's love is active. God's love is effective. He accomplishes His good purpose for His people. At the cross, He saved His people spread abroad over the face of the globe.

But He not only died for us, He also was raised for us. He is alive and glorified—and He is seated at the Father's right hand in great power, as our king and priest. There He lives, He ever “lives to make intercession” for us, (as the author of Hebrews wrote, 7:25), to give help to us in time of need; to deliver us from temptation and ‘to save us forever to the uttermost.’ (ibid.).

His love never fails and He will accomplish His purpose for us—which puts the destiny of the sheep beyond all hazard. When things look bleak, realize they are not. We can't see the end, but we can know the One who is in control of the end, and rest in Him. We have a living Savior who is in control of all things. In fact, in the first three verses of the Book of Hebrews, He's described as, ‘bearing all things along, bearing the ages along, bringing history to its glorious conclusion.’ He's in control.

That's good news. That's the best news. The Lord spoke of salvation and hope. We have a good shepherd who laid down His life for us. Great words, but difficult words for some who were standing there, hearing the Lord speak and say these things. And here we see clearly why divine election, unconditional election is necessary.

When John wrote, “A division occurred again among the Jews because of these words” (vs19), people took sides. “Many of them” said of Jesus, “He has a demon” and He's out of His mind. “He's insane. Why do you listen to Him” (vs20). Well, Paul was called ‘mad’.

In Acts chapter 26 he's delivering his account of his conversion to King Agrippa. There's a great host of people there in Caesarea: Paul is in chains and he comes into this august company of important people, King Agrippa and Festus, the governor. And he begins to give his testimony how he was brought to a saving knowledge of Christ. Finally

Festus interrupts him and calls him 'mad.' 'You went mad, Paul. Your great learning has disturbed your mind.'

It's not unusual for the world to call someone who speaks of the sovereign grace of God mad/insane. Well, this is the way the natural man responds to God's glorious revelation, great works of grace, and supernatural works of mercy. They are impossible for them to accept and believe. It's foolish to them. It's madness to them.

Others in this group were not so quick to dismiss the Lord as demonic. "These are not the sayings of one demon-possessed." they said. (vs21). But even that fell a bit short of an endorsement of Christ. Look, He gave sight to a man born blind, and people still could not believe in Him, in spite of that great miracle that had taken place, (which shows how necessary it is for the Lord to do the miracle of giving spiritual sight to people, otherwise they will not believe.)

The natural man, left to himself, with his own unaided faculties of intellect and perception and will, is so incapable of understanding spiritual truth and responding properly to it, can't. So incapable that, (as we have an example here), he can't distinguish between the Words of God and the words of the devil. That's how confused the natural mind is. He hears promises of hope, hears promises of forgiveness of sin, and the gift of eternal life, the most hopeful promises that can be given...and he rejects it all as insanity.

Now that is absolutely hopeless. That's a condition that is absolutely hopeless. And men cannot change their condition any more than a leopard can change his spots. We need grace. We need sovereign grace.

That's why God intervened and chose some elected men and women from the fallen mass of humanity to understand—elected them to believe in Christ and be saved. And not a few. Again, not a few, but a multitude; read Revelation chapter 7, in verse 9 and you have this picture in heaven of the multitudes that have come out of the nations. Multitudes; saved by the blood of Christ.

Well if that includes you, if you're a believer in Jesus Christ, if you have new life, if you have eternal life, don't be disturbed by the doctrine of election. Understand it; be grateful. It's grace. It's undeserved favor.

If you've not believed; if, in fact, these things that I've said, (or that the Lord has said here), seem foolish to you, then that's proof you are lost. Realize that. Realize your lost condition and believe in Christ who is the Son of God and the Savior of the world.

"But," you say, "I may not be one of the elect." Well, you don't know that. The only way to know is to believe. That's the great evidence of election and grace. The elect believe; they believe in the Lord Jesus Christ. And when you do, you will discover that you were one of those "other sheep" Jesus spoke of. He had you on His mind ages ago when He laid down His life to save His sheep. May God help you to turn to Him and come to Him.

May God help all of us to rest in His great love for us, His sovereign grace, and trust Him—and live boldly for Him.

Let's pray.

Father, we do give You the praise for our salvation. It's certainly not because of anything within us. I think the Scriptures make it very plain, 'We were slaves to sin, and willingly slaves to sin.' But You intervened by Your grace and chose an innumerable multitude to be Your people. You sent Your Son to redeem them, to save them. And Father, we have salvation through Him.

Salvation is of the LORD, and so we do give You the praise. All the praise goes to our Triune God. We thank You for Your grace. And now, it's true as we sang, 'Our lives are not our own', we belong to You. And may we live lives of obedient service to You and gratitude for all that You've done for us.

- 17 -

"Other Sheep" by Dan Duncan
Copyright © 2022 Believers Chapel, Dallas, Texas. All Rights Reserved

Now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name, Amen

(End of Audio)