



BELIEVERS CHAPEL

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

The Sermons of S. Lewis Johnson

John 10:17-18

“The Father's Love for the Redeeming God-Man”

TRANSCRIPT

[Message] For the Scripture reading we're turning to John chapter 10 again, and the message this morning is going to be John chapter 10 verse 17 and verse 18, but I'd like to read from verse 11 through verse 21 for our Scripture reading. In verse 11 the Lord Jesus in giving his marvelous little discourse on the good shepherd and the sheep says,

“I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, and I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?”

May the Lord bless this reading of his inspired word.

[prayer removed from audio]

[Message] The subject for this morning is somewhat different from that listed in the bulletin, “The Father's Love for the Redeeming God-Man.” I've taken the liberty of changing the subject since we announced the titles to the church secretary. She was here at 8:30. I didn't mention it then, but I mention it now. It is “The Father's Love for the Redeeming God-Man” but it is the same Scripture passage. The beautiful series of parables regarding the good shepherd and his ministry to the sheep draws to a close with the texts that we read this morning in our Scripture reading. They are important for the teaching of the New Testament regarding the atonement. You notice for example, in verse 11 the Lord Jesus says, “I am the good shepherd. The good shepherd giveth his life for the sheep.” And then in verse 15 he says, “As the Father knoweth me and I know the Father, and I lay down my life for the sheep.” And then in verse 17, “Therefore doth my Father love me because I lay down my life that I might take it again.” And then in verse 18 for the fourth time, the Lord Jesus says, “No man taketh it from me, but I lay it down of myself.”

When we think about the word atonement we are inclined to think of the things that the Lord Jesus has accomplished on his death on the cross. Atonement suggests that. The very word atonement is a combination of the little English word “at” plus an old middle English word, “onement” which means something like union. And so atonement has to do with that which brings people together in union, and in theologian atonement expresses the things that Jesus Christ has done in his death. It's not really a New Testament word. It's primarily an Old Testament word so far as the use in Scripture is concerned. But theologians have broadened it since to speak of all of the things that the Lord Jesus has done in his saving work. So the Doctrine of the Atonement has to do with what Christ has done to bring sinners and a holy God into union. Atonement, it's the

Father’s provision and the Son’s accomplishment of that which brings us into right relationship with God.

Now we pointed out in one of the previous messages that when the Lord says, “I lay down my life for the sheep,” that he expresses some important words concerning atonement. For example, it’s clear that the atoning work of Christ is voluntary and self-moved. The Lord Jesus was not forced or compelled to give out his life. He says, “The good shepherd giveth his life for the sheep.” It is voluntary. He also says that it is vicarious or substitutionary. “He gives his life for the sheep.” And he says finally that it is a satisfaction. It is propitiatory. It is his life that he gives. That was required. A holy God demands that sin be punished. The Lord Jesus has given his life, the infinitely valuable life in order that that atonement might be accomplished, that the holiness and justice of God might be satisfied, the law honored and vindicated, and sinners saved by death of the Son.

Now of course when we think about the atonement and think about the substitutionary work of the Lord Jesus it’s clear that that work is a particular work. In fact every text in the Bible that says Jesus died as a substitute teaches the particular intent of the atonement of the Lord Jesus. It teaches that he did pay the penalty for certain individuals, and that penalty was totally paid for and being totally paid for heaven can bring no further charge against those for whom Christ died. So every text in the Bible that teaches substitution is a text that teaches the particularity of the atoning intent of the Lord Jesus.

Sometimes people come and say, “Where in the Bible does it teach that Jesus Christ died for the sheep?” Well, of course there are texts of Scripture that state that, but every text in the Bible that says he died instead of individuals dying teaches the particularity of the atonement of Christ. His atonement is directed toward a particular group of people, the sheep of God, and the people of God.

Now furthermore he says here he died for his sheep. Now just for a moment, we know the Bible says that Christ came loving the world. We know that in the Epistle to the Hebrews it says that he tasted death for everyone. But here it says he died for the sheep. There are many plausible reasons which may be assigned why on the supposition of a definite atonement directed toward a

certain group of people, that universal terms should be used. For example, the redemption of the Lord Jesus is suited for everyone. There is no one who is not a suitable object of the atoning work of the Lord Jesus.

Furthermore the blood that was shed is sufficient for the sins of all in value. Everyone who pleads the atonement of Christ will find that atonement sufficient. It is sufficient for the sins of the world. Furthermore it is offered to all. Everyone is invited to partake of the atoning work of the Lord Jesus. We read also that the elect are chosen out of every family, tribe and nation under heaven. And so it is universal in that respect. We know too from history that from successive generations as the human race has progressed through the centuries saving work of God has taken place. And we know also that ultimately the whole earth shall experience the benefits of the Lord Jesus Christ and it’s fair to say that the world will be saved ultimately through the saving work of the Lord Jesus Christ. So it’s reasonable that here and there through Scripture we should have these universal expressions to express those facts.

But now on the assumption that the Bible should teach that he died with the intent of saving everyone, expressions like, “The shepherd died for the sheep,” or “The shepherd died for the church,” or “The shepherd died for me” can hardly be explained. In other words, if we assume the definite atonement of Christ, we understand why universal terms might be expressed here and there to express those ideas I’ve just mentioned. But if it’s true that he died for everybody why should he ever say he died for the sheep or he died for the church? Of course he died for the sheep. He died for everybody. Of course he died for the church. He died for everybody. Of course he died for me. He died for everybody. So there is no point in using limited expressions if he died for all, but there is a point in using universal expressions if he died for a certain group in order to express certain benefits of Christ that are universal. So when we put all this together it’s easy to see why the Lord Jesus said, “I’m the good shepherd. I give my life for the sheep.” Benefits pertain to the world. The invitation is given to all. It’s sufficient to cover the sins of the world in value, but his work is directed toward his sheep. How wonderful to be one of the sheep. How wonderful to be one of the sheep.

How easy it is to become one of the sheep. Believe in the Lord Jesus Christ and Thou shalt be saved. And of course if we don't want to become one of the sheep, then we have no complaint against the particularity of the intent of the saving work of Christ.

Now I think that it's plain just from this that if the Lord Jesus has laid down his life for the sheep, all is well. The dying and living shepherd is the safety and glory of the flock, and don't you notice here how the Lord Jesus rejoices in his work. He's not ashamed of the fact that he dies for the sheep. Lost sheep are the object of his work. It's almost, since he repeats it four times, he “lays down his life,” it's almost, as Mr. Spurgeon says, “That he rolls this under his tongue as if it were a sweet morsel.” “I lay down my life for the sheep.” “I lay down my life.” “I lay down my life.” He's not ashamed of the fact that he dies for those sheep.

This passage also stresses of course the mutual relationship in knowledge that exists between the Son, the Father and the sheep. Verse 14 and verse 15, we spoke on this a couple of weeks ago, he knows us as the Father knows him. “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me.” He knows us as the Father knows him. Why the Father knows him perfectly of course. He knows us perfectly. He knows our number. He knows our fears. He knows our frights. He knows our needs. He knows our perplexities. He knows our troubles. He knows our tragedies. He knows us as the Father knows him. But further he says, “As the Father knoweth me and I know the Father and I lay down my life for the sheep.” So, he says that he knows his sheep and he is known of his, “As the Father knows him and as he knows the Father.” So he knows us as the Father knows him and he says that we know him as he knows the Father.

Well now of course he knows the Father in the infinite sense. So surely he's not talking about something that is quantitative. He's talking about a qualitative kind of knowledge, the same kind of knowledge that the Son has of the Father, the knowledge of delight, the knowledge of sympathy, the knowledge of trust as the God-man, so we have as well. He knows us as the Father knows him and we know him as he knows the Father. We sheep, we know our shepherd. We know

his voice. We know that he is our only hope. We know that in the experiences of life we may turn only to him and expect the divine Triune God to undertake for us.

Now he spoke about the oneness of the flock. “Other sheep I have which are not of this fold. Them also I must bring.” And we spoke about how he was engaged not only in bringing Jews to himself, but also Gentiles. What a magnificent work, he gives himself to the sheep. He knows us as the Father knows him and we know him as he knows the Father. And he is determined to save all of his people. “Other sheep he has which are not yet in the flock but he will also bring them to himself. “Square the circle,” Mr. Spurgeon said, “Before you can set forth Christ in the language of mortal men. He is inconceivably above our conceptions and unutterably beyond our utterances.” We can say all of these magnificent things about him and we could add, “Now we have just begun to speak about the glories and the excellencies and the perfection of our great shepherd.

Well now the Lord Jesus in this last part of this allegory of the shepherd and the sheep moves to a discussion of the eternal love of the Father for him. That’s what he says in verse 17, “Therefore doth my Father love me,” the Father’s love. You know it might be natural for someone at this point to say, “He’s kept saying over and over again, ‘He lays down his life. Four times he’s said, ‘I lay down my life.’ Perhaps he laid down his life because he was impotent. Maybe he had to die. Maybe he was caught in the force of circumstances and they overcame him and he was unable to extricate himself. Perhaps he had to die. He’s the impotent shepherd, as well as the good shepherd.”

Well, this particular passage makes it plain that that’s not the reason that the Lord Jesus has been dying. “Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me. I lay it down of myself. I have power to lay it down. I have power to take it again.” So he is not the impotent shepherd. He’s not the shepherd who had to die because he couldn’t help it. But he had to die simply because it was the Father’s will, and he will do his Father’s will.

Now he’s been ringing the changes of his death, and he speaks now of some of the consequences and one of them is securing the Father’s love. Now someone might say if he’s thinking theologically, do you mean the Lord Jesus secured the Father’s love by what he did on the cross? Yes. Well why didn't the Father love him just for what he is and not what he does? Why the answer is simple. What he does is an evidence of what he is, and when he says, “Therefore doth my Father love me because I lay down my life for the sheep,” he’s expressing just as plainly as he possibly can that characteristic of the Son is this undying devotion to the will of the Father. So what he does is in perfect submission and that shows us what he is. He is the obedient servant of God.

Now it would be nice if we had time enough to turn to Philippians chapter 2 verse 5 through verse 11 to speak of the obedience of the Son of God, the one who was in the form of God, didn't count it a thing to be grasped after, to be equal things with God, but emptied himself, made himself of no reputation, took upon him the form of a servant, came in the likeness of men, humbled himself, became obedient unto death even the death of the cross, such a death as the death of the cross, a criminal’s death, and then Paul says, “Wherefore God also hath highly exalted him.” He loves him because of what he has done, and he’s given him a name that is above every name that at the name of Jesus every knee should bow, of things in heaven of things in the earth, and even things under the earth, and that every tongue should confess that Jesus Christ is Lord, Yahweh to the glory of God the Father. In that wonderful song of the servant in Isaiah chapter 53 and verse 12 that same sentiment is expressed and Paul probably relied upon it in constructing his letter to the Philippians.

Let’s expand on the reason the Father expresses his love for him, or the reason the Son refers to the Father’s love here. What is it about the Son of God that provoked the Father’s love? Well, first of all I think we can say it was the delight of Jesus Christ in the Father’s plan. That’s evident when we think of the things that Scriptures say about him. In the Old Testament in the 40th Psalm, David speaking in a typical way speaks of the Suffering Servant of Jehovah and he uses words like these, “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is

written of me, I delight to do thy will, O my God.” That could never be said about one man perfectly except the Lord Jesus Christ. And so the delight of Jesus Christ in the Father’s will is one of the reasons why Jesus says, “Therefore doth my Father love me because I lay down my life that I might take it again.” The highest pleasure to be amenable to taking manhood into eternal union to assume guilt, to pay it fully, was in the heart of the Lord Jesus Christ, and so he assumed human nature. He lived among us. He assumed our guilt in that work of the cross. He paid it to the full because he was the obedient servant.

Take a look at Jesus’ life from the beginning to the end it is characterized by the will of God is the important thing, even when he was just a little child and he was in the city of Jerusalem, and his parents left and missed him, and came back to find him. They found him in the temple, found him discussing the things of the word of God and when they came to him he said to them, “Didn't you know that I must be about my Father’s business,” or perhaps that expression should be rendered that I must be in my Father’s house. In other words, from the beginning there was that devotion to the perfect will of God, and it was a perfect devotion. Until finally on the cross he cries out, “It is finished.” So from the beginning throughout the whole thirty plus years, the thing that moved him was obedience to the will of the Father. No wonder we read, “Therefore doeth my Father love me.” That expresses what was in the heart of the Son of God.

I think we can also turn it around and illustrate the singleness of his mind in his work. All along the way some of the great statements of the word of God are related to this. I love those statements that are made in the gospels concerning the Lord Jesus in the last days of his ministry on the earth when he was making his way up to Jerusalem in order to suffer and die. He has made his announcement, and we read in Luke chapter 9 and verse 51, “And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.”

Sangster in one of his great sermons on this text says that the title to the sermon that he’s going to give on it is “His destination is on his face.” But perhaps the most significant of all of the

statements is the statement made in Mark chapter 10 and verse 32. Here in describing those last days, Mark writes in verse 32 of chapter 10,

“And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.”

Now just picture that little crowd of people, three groups in them, the Lord, the apostles, and others. And now they are making their way up towards Jerusalem because Jerusalem of course is high, high ground, and as the crowd moves toward Jerusalem and the Lord Jesus has been announcing that he is going to Jerusalem. He’s going to suffer and die at the hands of the chief priests and scribes and Pharisees, but he’s also going to rise again from the dead, his steps lengthen and he moves out in front of them. That’s what Mark says. “And they were in the way going up to Jerusalem; and Jesus went before them,” and then this amazing statement, “And they were amazed; and as they followed, they were afraid.” Well what is there about our Lord’s steps that cause amazement. And what is there about the Lord’s steps lengthening out in front of them that makes them afraid?

Well there was something about the scene that was almost numinous, supernatural, and they felt it. They felt this tremendous conviction in the heart of Jesus Christ. He is going as the Suffering Servant of Jehovah to accomplish that which he has intended to accomplish—that which he has intended to accomplish from ages past. This is the critical, historical moment, and so anxious is he to accomplish his task that his steps lengthen as he makes his way up the hill and he moves out in front of them and they’re amazed. They don’t understand. There’s something peculiar about that

look on his face. They are amazed, and they are afraid. His face was as if he were on his way to Jerusalem. He was as Bengel, the old German commentator said, “Dwelling in his passion.”

Now we must not forget that the Lord Jesus hated death. He was a perfect man. He loved life, but he loved one thing more and that was the will of God. And so this beautiful picture of the hero Christ, his head high, his eyes steady, firm devoted to the accomplishment of the will of God. No wonder he says, “Therefore doth my Father love me.” And of course the perfection of his obedience is implied in this. It was voluntary. He was a victim by intent. He was a redeemer by his own personal resolve.

He was not like an individual, let’s say an engineer, who seeing a vast machine that is not working properly decides that he will go into the machine and correct it and getting in the machine, he himself is caught by the machine and is destroyed by the machine itself that he was seeking to correct. He’s not like an individual standing on the shore of a lake and seeing someone going under for two times dives in to save them, but is himself lost in the process.

He is one who is a victim by his own intent. And he is our redeemer by his own personal resolve. And the Father loves him because of the manifestation of the divine love to the sheep in this obedience of the shepherd. In the 13th chapter of this same gospel that we’re studying, John will write, “Having loved his own, he loved them to the end.” That no doubt pleased the Father. It was no new thing of course for the Lord Jesus to love the sheep. But nevertheless the historical expression of it was a great moment. He saw us in the glass of his foreknowledge, it has been said, and he loved us according to the predestination of his will. But here it is in history and he is carrying out all that he and the Father and the Spirit had determined in ages past. In resurrection death is defeated by his own death.

So, the Father’s love, no wonder the Father loved the Son. No wonder the Father rejoices in sheep who are obedient to the shepherd. But John goes on to say, after he has said, giving the words of our Lord, “Therefore doth my Father love me.” The Lord goes on to say, “Because I lay down my life that I might take it again. No man taketh it from me. I lay it down of myself. I have power

to lay it down. I have power to take it again. Well you can see in this passage evidently that the Lord Jesus is the complex God-man. He is a man. He is dead in his grave, and yet his is risen as the one who is the only mediator between God and man.

In the very next chapter the Lord Jesus will stand by the grave of Lazarus, and as a man he will weep with perfect sympathy. But as the divine Son, he will say, “Lazarus, come forth.” United in him are the two natures in the one person. God-man, both aspects of his character are so needed. Any martyr can say, “I lay down my life.” But only the Son of God, the God-man can say, “I have power to lay it down. I have power to take it again. Both of these aspects of his character are needed. When the leper came to the Lord Jesus he said to him, “If Thou wilt, Thou canst heal me.” He did not doubt his power, but he doubted his willingness. Have you ever seen a leper? They’re not pleasant sights. The Lord Jesus doesn't have to touch the leper in order to heal him. He could say, “I will be Thou clean.” But the Scriptures say he reached out his hand and he touched him in order to impress upon us that back of his mighty will, there is also a mighty concern for the individuals. As we sing, “He saw me ruined in the fall, yet loved me not withstanding all.” He touched him. The resurrection is the intended end of his death, and there in his death the curse is exalted and by his resurrection and by his resurrection he has become by office the great shepherd of the sheep.

And finally, would you take a good look at that last sentence of verse 18, “This commandment have I received of my Father.” Everything arises out of the direction of the Father. Now when he says, “This commandment have I received of my Father,” I think that lying back of that is the agreement that existed in ages past amidst the persons of the Trinity with reference to the work that the Trinity would accomplish in history. Covenant theologians like to speak of the eternal covenant of redemption. There is no specific statement like that in the Bible in the Old Testament or the New Testament. But nevertheless it is an expression that is designed to represent the fact that the Father has a particular task that he performs. The Son has a particular task that he performs. The Spirit has a particular task that he performs and that the determination to perform these things

was made in the ages past. There is an expression the everlasting covenant in Hebrews chapter 13, but it probably refers to the new covenant.

Now we do read in the New Testament about the promise of life as a reference to something that existed in the past. The Apostle Paul speaks about the purpose of the ages referring to things that were intended to be done from ages past. Dr. Chafer used to like to speak about the fact that while the term the eternal covenant of redemption is not found in Scripture, it’s one of those things that must necessarily be true from the things that are said. And so from the nature of the Trinity and the nature of the determination, the nature of the purpose of the ages, and from the nature of statements like this, “This commandment have I received of my Father,” it’s likely that there is such a thing as an eternal covenant of redemption. It’s the promise of life. Included in it is the statement made in Ephesians 1:4 that we have been chosen in him before the foundation of the world. And that that is part of the purpose of the ages. And you can in your own mind go back to ages past when in the councils of heaven before there ever was any angelic being or any creation at all, and the Father and the Son and the Spirit determined each to carry out their particular work, the Father determining to elect a people and give them to the Son, the Son determining to die for those people that the Father had given to him and the Spirit determining to apply the work of redemption to the sheep that were given by the Father to the Son and for whom the Son died. And in history this has been carried out.

So the Father works toward the accomplishment of the election of a people and the gift of them to the Son, and in history the Lord Jesus comes in perfect conformity with the Father’s will and offers his life an atoning sacrifice for this people, and the Holy Spirit applies the benefits to the individual bringing them to faith in the Lord Jesus, guaranteed by what he did on the cross, secured by that fact, so that the whole Trinity works in perfect concert to the accomplishment of the will of God. The Lord Jesus said, “To lay down my life I have come. I have power to lay it down. I have power to take it again. I’ve received this commandment from my Father.”

The Arminian covenant cannot stand because the stipulations ultimately depend upon man, and anything that depends ultimately on man and man’s response out of his will is doomed to failure. But that which is dependent upon the sovereign working of a sovereign divine Triune God is sure to come to pass. And so the sheep are sure to come. And the purposes of our great God are sure to be accomplished. “This commandment have I received from my Father.”

Well let me conclude. The shepherd found the sheep in peril, and he has, in atonement, given them eternal hope through his sacrificial satisfaction. We glory in that. We’re not ashamed of that fact. We glory in it. The shepherd glories in it too. He says, “I lay down my life for the sheep.” “I lay down my life.” “I lay down my life.” “I lay down my life.” He’s not ashamed to sing this pastoral song with its four fold refrain. “Great shepherd,” we might say to him, “Do you mean to say that you have died for such as these sheep? What, for these lost sheep, died for sheep? Died for sheep, divine shepherd? Don't you have other things to do than to die for lost sheep? Don't you have an interest? Don't you have other loves? Don't you have any other more significant purposes than to give yourself a sacrifice for these poor, miserable, wandering sheep?” “No,” the shepherd replies, “I’m the good shepherd. I giveth my life for the sheep. I lay down my life for the sheep. I lay down my life for the sheep. I lay down my life for the sheep. No one takes it from me. I lay it down of myself. I have power to lay it down and power to take it again. And I have received this commandment from my Father, and I am interested in the Father’s will above all else.”

Well whatever men may say about particular redemption Christ is not ashamed of it, and I’m not ashamed of it. I’m not ashamed to proclaim that Jesus Christ came to accomplish the Father’s will and to secure the salvation of the sheep. There are benefits that flow to the whole of the world, but he died to save his sheep.

Now I don't know whether you are one of the sheep or not. We cannot know. Those things are ultimately in the determination of the Father. The sheep give certain evidence that they are sheep. They follow their shepherd. They hear his voice. They listen to him. They love him. When he speaks, they follow him. That’s the evidence that they belong to the shepherd. If you’re

one of the sheep of the Lord Jesus Christ you’ve heard his voice, and you follow him. You love your shepherd’s voice. When he speaks you respond. Oh, you’re not perfectly responsive yet, but you respond. The things of our Lord Jesus Christ are ultimate with you. When he speaks you hear his voice, and you respond. That’s characteristic of the true sheep. “They hear my voice. I give unto them eternal life. They follow me.” No one could have a greater shepherd. No sheep could have a greater shepherd than the Lord Jesus. Nothing could be more wonderful than to be related to him.

Is he your shepherd? Are you one of the sheep? Maybe you’re one of those sheep still wandering. For Peter said, “We were as sheep going astray, but we have returned unto the shepherd and bishop of our soul.” Maybe you’re one of the sheep who has not yet come. We invite you to come. The shepherd has laid down his life for the sheep, to redeem you. You will come if you’re one of his sheep. You will come. Fight, run away, wander, but you will come if you’re one of his sheep.

Now, if you’re thinking, “Well, I’m not sure that I’m one of his sheep,” of course not, we cannot ultimately know until we hear his voice and come. We invite you to come. If you want to settle the question, come to the shepherd right now, and say within your heart, “Lord, I thank that Thou hast, as the good shepherd, given your life for sheep. I’m certainly lost sheep. I come. I come to my shepherd. I accept the gift of eternal life.” But if you don’t like this doctrine, you say, “I don’t want to come.” Well then of course you get exactly what you want, so you have not complaints at all. The sheep love their shepherd. Come to Christ. Believe in him. Find eternal life.

[Prayer] Father, we are so grateful to Thee for these magnificent words that the Lord Jesus Christ spoke. We are not surprised when we read that there was a division as a result of the things that were spoken by the Son of God. We are such wicked sheep before we come to Christ. We are so rebellious, so unresponsive. O Father if there are some in this audience, who have by the Holy Spirit been brought under conviction, bring them to Christ. Gather all of the sheep into the fold so

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that there may be one flock, one shepherd. We pray particularly, Lord, for any in this audience who may not yet be among the sheep. Bring them to Christ...

[RECORDING ENDS ABRUPTLY]