



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 10: 7-10

Fall 2022

"The Door Of Life"

TRANSCRIPT

Thank you Seth; and thank you Steven for standing in for Warren. We've been blessed with a lot of young people here at Believers Chapel, and also young people who are eager to step up and minister and serve, (both male and female). And so we're very grateful to the LORD for that, and for you, Steven, for your good service here.

Well we're in John chapter 10 and we're continuing in our studies. We are going a little slower through this chapter; it's a great chapter and one that merits a lot of our attention. We're looking at verses seven through ten this morning, where Jesus is continuing His conversation that He's having. It's all connected to chapter 9, the healing of the blind man and the discussions that followed after that. So there are Pharisees among the crowd that Jesus is speaking to now, and we read in verse seven,

⁷ So Jesus said to them again, "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 hear them. ⁹ I am the door; if anyone enters through 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.

John 10: 7-10

I could have entitled this message, "The Good Life". I didn't; I didn't think of that until I was just thinking about the passage. —But that's certainly what our text is about. This is the truly good life that the Lord is speaking of in this passage. So, may He bless our time together in it.

(Message) As I was looking at our passage, I thought of those hedge mazes that have been so popular in the great gardens of Europe for centuries. They are labyrinths. You've seen them; they're often made of tall hedges that form a network of passages that interconnect and turn in confusing ways, so that it's very difficult to get to the center of the thing—and very easy to get lost trying. I thought of that because, 'That's religion'.

It was the religion of Israel in Jesus' day; a labyrinth of hundreds of laws and traditions that governed all the details of daily life—and yet didn't lead to life, but to death.

Then in John chapter 10, verse 9, Jesus said to the religious leaders, "I am the door."

What a contrast to everything the scribes and Pharisees taught. There's nothing complicated about a door, it allows a person to enter a space in one step. Jesus offers life in a simple step of faith. Not only that, but Christ offers the very best life through Himself. In verse 10 He explained why He came into this world: It was so that all who believe in Him "...may have life, and have it abundantly."

Jesus actually identified Himself as "the door" twice in four verses, obviously to emphasize it. It's how He began verse 7, "Truly, truly I say to you, I am the door of the sheep." This description that He gave of Himself is obviously taken from the parable that He has just told about the shepherd and the sheepfold. A sheepfold has only one door—one way for the sheep to go in and come out. He spoke of that in verse 1; and the Lord now applies it to Himself, which adds something new to the story.

In the parable, He represented Himself as the Shepherd who entered by the door; illustrating that He came to Israel lawfully in fulfillment of the promises of the Old Testament. He didn't climb over the wall like bandits do. He is the true shepherd of the sheep who comes through the door, rightly, rightfully, as Israel's promised Messiah.

But here, He adds a new meaning to the door when He identified Himself with it. "I am the door of the sheep", He says, meaning, 'The sheep must enter into blessing through Him alone.' So Jesus is both the Shepherd and the door. Two images, or ideas, that may be different, (very different from one another or so it would seem), though maybe not all that different.

Some Near Eastern shepherds slept in the doorway of the sheepfold, keeping robbers out and sheep in. In fact, G. Campbell Morgan in his commentary on the Gospel of John, recorded a story that was told to him by Sir George Adam Smith, which illustrates that very thing.

Mr. Smith was an Old Testament scholar, a Scottish scholar, who traveled throughout Palestine in the early part of the 20th century before it became the modern state of Israel. And he told of coming across a shepherd. They had a conversation and the shepherd showed him the sheepfold that he led his sheep to each night. It had four walls with an opening—but the opening didn't have a door.

When Smith asked how the sheep could be safe at night in a sheepfold without a door, the shepherd answered, "I am the door." And Smith pointed out that the shepherd wasn't a Christian, he wasn't speaking the language of the New Testament, he was speaking as an Arab shepherd. So when asked to explain, he said that the sheep were inside at night. And while they were there at night, he would lie down in the open space and in that way keep the sheep in and the wolves out.

Well, that practice may be what the Lord had in mind when He calls Himself 'the door.' But if so, the meaning is not only that He keeps the sheep safe, but that He is the only way for them to enter into blessing. They must come to it, come to the blessing through Him. The meaning is similar to what we'll read later in chapter 14, verse 6, where Jesus described Himself as "the way", and said that, "...no one comes to the

Father but through Me." Well, that's the meaning of the Lord's statement here—and it is the central fact of the Christian faith. Certainly one of the distinguishing truths of Christianity; that Christ is "the door." —It's not complicated.

Men naturally want to complicate things and add things to God's way of salvation; that's natural for man to do. He's not content to rest in the grace of God, he's got to add something to it. He's got to add his own way; he's got to add some activity that will gain something for himself in his own mind. And so men typically mix works with grace—which isn't grace at all. In fact, it negates grace altogether. Jesus corrected that: 'He is the only way of salvation'. That is His claim here as "the door."

But His claim is also a rebuke to those who opposed Him, "All who came before Me", He said, "are thieves and robbers..." (vs8a). Now He didn't mean by that, of course, that all of the great men of the Old Testament who came before Him, (Moses and the prophets), were thieves. He's referring to the leaders of His day. He was speaking to the men who were standing before Him in this discussion—and who had been in this conversation for some time. He's speaking of them and the whole religious establishment of His day: The scribes, the Pharisees, and the Sadducees; those who rejected Him for their labyrinth of laws.

It grieved Him, so that when He would look out over the crowds, (and you see this as He's ministering in Galilee and these great crowds come to Him), He felt compassion for them—because they were like sheep without a shepherd.

And those who opposed Him were the false shepherds, (which indicates that the minister, the preacher, the professor, the Sunday School teacher who denies Christ's deity and turns people away from Him, they, are false, too). They all fit this whole narrative, this whole description of the thief, the brigand, the one who comes over the wall. And they're with us today; you can hear their sermons.

I listen to them sometimes; they have much to say. And sometimes say it very well, eloquently—men who are great in rhetoric. But when they come to the end of it all, you think, 'There's nothing there. There's no nourishment. There's no grace that's

explained, no need that is set forth—and no solution.' Well that was the way it was in Jesus' day. They've got this labyrinth of laws that they advance.

But He says something very different, very different. And fortunately, it's not the thief and the bandit that determines the destiny of God's people; God the Father does. And the Lord gives that assurance here: 'Robbers came', He said, "...but the sheep did not hear them." (vs8b).

Those who are His sheep, who have been given to Him by the Father in eternity past, have spiritual discernment. They recognize the voice of the true shepherd and they respond to Him—and don't respond to the false shepherd, to his voice. Jesus said back in chapter 6, "All that the Father gives Me will come to Me." (vs37). So ultimately, His work cannot be frustrated. He cannot be robbed of His chosen people; they will not follow the false shepherds; they will come to Christ.

But, *they* must come; *they* must believe. And in verse 9 the Lord gave an open invitation for people to come to Him; all kinds of people. He repeats that He is "the door," and then adds, "...if anyone enters through Me, he will be saved...". In other words, 'Salvation is simple, it doesn't involve all kinds of spiritual effort.' Paul wrote in Romans chapter 10, that, 'We don't need to ascend to heaven to bring Christ down', or 'Go into the abyss to bring Him up', but simply, 'Believe the Gospel.' 'It's near to us', he said. (vs6-8).

"The door" gives simple entrance. A door gives easy access; you simply step through, step in. And what the believer steps into is forgiveness, eternal life, and reconciliation with God—Christ is the door to it all!

It's not a maze of passageways that twist and turn and that we must figure out. It's one step and we're inside. It's the step of faith. It's simple—and it's exclusive. There's one door, as in the sheepfold. One door. And yet, while it's exclusive, it's also inclusive. The Lord said, "If anyone enters through Me"...Not, 'If anyone is educated or cultured or religious, if anyone is good enough he may enter through me.' He said, "If anyone enters

through Me," —anyone! The Lord is no respecter of persons. The hope of salvation is for all kinds of people—all without distinction.

'Yes', you say, 'but I'm a sinner, I'm unworthy. You don't know my history; it's checkered; to put it simply, I'm a sinner.' Well, aren't we all? But that's where the good news of the Gospel lies: It's "if anyone" —good man, bad man. "If anyone enters through Me, he will be saved." All you must do is come, is enter, is believe in Christ, trust in Him.

But we must enter. We must believe, which is a personal act, a personal decision of faith; recognizing your need and recognizing the solution, recognize the Savior in the Person and the work of the Lord Jesus Christ, who is the God-man, who came for us.

And yet, back in John chapter 6, verse 44, Jesus said, "No one can come to Me unless the Father who sent Me draws him." How is that an open invitation to come? Aren't the two statements in contradiction?

No, not at all. John 6, verse 44, states the *cause*; John 10, verse 9 states the *effect*. No one ever found God. God found them and through the Spirit of God drew them to Christ. Faith is a gift. It is all of grace.

So, how can a person know the Father is drawing them? In only one way, and that is by being drawn—and in only one way; by *coming*, by *believing*. Those whom the Father has chosen He draws; and those He draws come. Faith is the proof of election.

Don't trouble yourself over it. It's really a great blessing if you reflect upon it, because, 'No one seeks after God, no, not one.' That's the Psalms and that's the Apostle Paul—the Old and the New Testament testify to that. 'No one seeks after God, no, not one. No one does good.' So if left to ourselves, we're hopeless.

But God doesn't leave us to ourselves. In eternity past, He made decisions that we would be His people—and it's a multitude of people, so it's not something to agonize over. Rather, 'Rejoice in it' and know that the sign of election is faith, it's coming to Him. What is clear is, 'You must believe'. —And believe in Christ alone, as the Lord and Savior

in order to be saved. And, as I said, it is exclusive— just as John 14, verse 6 is exclusive; there is only one 'door into life.'

Peter preached that in all his boldness in Acts chapter 4, verse 12, when he stood before the Sanhedrin, a hostile group. They'd arrested him and brought him and John into this assembly, along with the lame man who had been healed. And he then said to them, "There is salvation in no one else," —('It is not in your labyrinth of laws and rules and regulations.')

"There is salvation in no one else for there is no other name under heaven that has been given among men by which we must be saved." One way! And being saved is what Jesus spoke of here in verse 9.

Do you want to be saved? Do you want to be saved from the judgment to come? —And judgment is coming. God is patient. God is longsuffering. But the day of judgment is certain, and it is coming. Do you want to be saved from that? Do you want to be saved from an empty life, a life that's been morally compromised?

Well that happens in only way; and that is through Christ. That is through 'the door to life.' That's what everyone who believes, enters into: Life. New life. A new world; one of forgiveness and blessing.

Jesus spoke of the blessing when He said that those who are saved, "...will go in and out and find pasture." (9b). That describes our freedom. It describes the care that the Lord gives to us; we find pasture.

One of the great blessings of the Christian life is freedom. Because of Christ we are free from both the penalty of sin and the power of sin. Through the Holy Spirit we are able to obey and live wisely. And the Lord nourishes us like sheep that are taken out to pasture.

But going into the sheepfold and out to pasture is also a description of the protection and provision that Christ gives us as our true shepherd. We have security; like sheep who go into the fold for the night—and who are protected from the thieves and the wild animals. Christ protects us. We are absolutely secure in Him. Later in this

chapter, in verses 28 and 29, Jesus gives some of the greatest revelation on that fact, on the security of the believer: 'We are in His hand.' In fact, we're in His hand, and His hand is in the hand of the Father. So we have security, double security, as we'll see in the weeks to come. There's nothing more encouraging than that.

And we are promised provision, as I've mentioned: Sustenance, satisfaction; we will find pasture. We will be nourished in this new life, as we live by faith. And as we live by faith, God meets all of our needs, even beyond our expectation.

Paul gave the same assurance in Philippians chapter 4, verse 19, "And my God will supply all your needs according to His riches in glory in Christ Jesus." That's not a promise that all our *desires* will be met, and that all our desires and aspirations will be satisfied. It promises that all our *needs* will be met, as the Lord, (as in Psalm 23), guides us "in the paths of righteousness...", for our good and His glory, "...for His name's sake." (vs3). No one who enters through Christ into this new life will lack any good thing.

Now having said that, I don't mean to suggest that by 'not lacking any good thing' that we may have everything we want—as I just said we won't. But everything that comes into our life is for our good. That's Romans 8:28. Everything that comes into our life is designed by our God, and our Shepherd, to be for our good—even privation. If that's what we need, then that's what we'll get. And difficult times may come, but they're not without meaning and without purpose. So we will have everything we need, and that's what we should want.

We will not lack any good thing, as I said. And that's clear from verse 10, where the Lord develops that with a statement of purpose—He gives the reason for His coming.

And He does it by way of contrast: 'The thief comes only to steal and kill and destroy.' That's the result of the false teacher. That's the result of the minister who'll preach everything eloquently but leave out the need and the solution—leave out the grace and the Savior that we need to hear about. The thief comes only to steal, and kill,

and destroy, (that's, as I say, the false teacher, the false shepherd). By contrast, Christ says, "I came that they may have life, and have *it* abundantly." (vs10b).

And again, that indicates the one way of salvation, the one door into salvation; because if we could have life without Him there would have been no need for Him to come into this world in the first place—no need for Him to die, certainly. If we could obtain life by our own works and efforts, or ceremonies and sacrifices; if the religious maze of rules and regulations and ceremonies were the way to life, there would have been no need for the cross—and the cross would not have happened.

The very fact that He came and died is the evidence that it was necessary and that there is life by no one else but in Him—in Christ crucified. Now that's what Paul is teaching in Galatians chapter 2, verse 21: If the Law could save, there never would have been a cross. The fact that the cross happened is the evidence that we could be saved in no other way but through His work of atonement.

So, He came to give unattainable life. That is, unattainable to us in our own strength or merit, which alone is a blessing beyond comprehension, this new life—this eternal life. Through faith in Him, we have that eternal life—and we could stop right there and say, 'That's the reason He came', and it's sufficient reason.

But then He adds to that: That we not only have eternal life, but that His purpose is, 'That we have that eternal life *abundantly!*' That has the idea of 'exceeding the usual number', something that is beyond what is necessary—or, 'the unnecessary', as it were. So, His desire is for us, not only to have eternal life, spiritual life, but that we have it *exceedingly*—that we have it in the fullest degree.

And that life is experienced in a matter of degrees. It's like the brightness of the stars: You see that on a dark night. You look up and there are these stars throughout the heavens. And some are brighter than others, some twinkly rather faintly, others flicker more brightly. And then...the sun blazes and turns night to day. Well, it's the same with the Christian life. All believers have life, but some experience it more deeply, live it more

fully than others. So what does it mean to have this abundance of life, this 'abundant life' that Christ came to give us? Not just life, but abundant life.

What it doesn't mean is long life. Godly men and women, great men and women, have died young. Steven did; his life was lived in a glorious blaze. M'Cheyne did; he died at the age of 29. But his life, his brief life, was a great blessing to Scotland.

Abundant life is not a carefree life; or life without hardship and disappointments. Paul had many of those. He was rejected. He was imprisoned. He was beaten. He was shipwrecked. He suffered sickness—and so on. The life of an apostle was a hard life, which in a materialistic age, is the very opposite of what one would think is an abundant life.

So what is it? Well, it's everything that the Scripture encourages and promises: It is a sound mind and a stable life. Christians are often impressionable and enticed when they are weak, when they're uninstructed. That leads easily to be lead astray by false shepherds, "blown about by every wind of doctrine", (which Paul warns against in Ephesians 4, verse 14). There's no excuse for that. We have the life of God in abundance that guards us against that by supplying us with wisdom and insight. That's the abundant life. So it's a knowledgeable life.

The greatest scientists and philosophers don't have that. Their minds are big, but their minds are bound by time and space, by the material; so that they will never, (by their own seeking in their own parameters), know the answers to the ultimate questions.

But Christians have the answers because we know God and we have His revelation. And because we do, we know how the universe came into existence and how to live in it. That's a rich life.

And so too, it is a fruitful life. It is one that Paul called in Galatians chapter 5, verse 22, living by the fruit of the Spirit. That's what this life produces through the Spirit of God. We have the fruit of the Spirit. Various virtues: Nine virtues he lists; love and joy and peace and patience and...on.

And God changes our character. The Spirit of God transforms us. We're born again; and in that new life we begin to flourish and produce fruit, virtue. Stephen is described in Acts chapter 6, in verse 3 as being, "full of the Spirit and of wisdom." God, the Holy Spirit, produces wisdom within us. That's the abundant life—which is a life devoted to serving the LORD. That, in itself, is a blessing, to be able to serve Him and minister.

But also, it's a life that has great reward: It's a life of order; it's a life of conviction; it's a life of courage and purpose. The greatest purpose in all of life is what we have in this life that's been given to us: a life of blessings, and, as one is obedient and lives by walking by the Spirit, a life that stores up for one, eternal treasures in heaven. Nothing that we do goes without blessing from God. He blesses everything we do in obedience to Him. Nothing is wasted. It all is a glorious investment for all eternity.

The abundant life is what Jesus offered the rich young ruler, who came to Him asking, "what good thing" he needed to do "to obtain eternal life." (Matt 19:16). He said, he 'kept all the commandments. What else do I need to do? What one thing am I lacking?' When Jesus said, "Go *and* sell your possessions and give to *the* poor, and you will have treasures in heaven, and come, follow Me.", (vs21), he couldn't do it. And he left, grieving, because Matthew said he "owned much"—he had great wealth, and couldn't give up his wealth.

He couldn't give up his possessions—because those possessions possessed him. Which showed that he hadn't kept the commandments, (and that's really what the Lord was demonstrating to him). He'd made an idol of his wealth. He'd violated the first two commandments of the Ten Commandments. That had become his hope. He was resting in that; in materialism.

Well that's where people look for the fullness of life and the things, or the experiences, of this world and this life. But 'things' and 'experiences' will always disappoint—and ultimately let us down.

Life in this world, apart from Christ, is very much like that maze, or labyrinth, that I mentioned earlier. The object of a maze is to get to the center of it—but often the center is just an empty space. So if a person is able to maneuver all the twists and turns and the dead ends, and finally arrive at the center of it, what he or she finds is nothing—just a vacant spot. And so it is with the world and life.

I read an article about Chuck Yeager: a test pilot—a dangerous job; but a guy who had the 'Right Stuff'. In 1947 he flew the rocket propelled Bell XS-1 over the Mojave desert at 700 miles per hour. He broke the sound barrier: The first man in history to do it, creating the first sonic boom.

In his 1985 memoir he wrote about that amazing moment of crossing the threshold of sound for the first time; "And that was it.", he wrote. After all the anticipation to achieve this moment, it really was a letdown. Wow, breaking the sound barrier for the first time, a letdown?! —But that's life. It, really, rarely lives up to people's expectations, hopes, and dreams.

So what do they do? Keep searching for some new experience or some new treasure; something that will satisfy, adventure, achievement, honor, pleasure? Solomon did that as a young king. He wrote of it in Ecclesiastes 2, of his experiments in pleasure and learning—and ends the chapter, "This, too, is vanity and striving after wind." And nothing has changed.

But that's not all there is in life with its highs and lows, and disappointments. There is a life that is fulfilling. That's what Jesus promised here in John chapter 10, verse 10. Really, it is knowing God. —That's the source of these blessings. God almighty is our heavenly Father; and the more we know about Him, the more we know about the Trinity, the more we know God, the better we will live and the more of the abundant life we will experience. And Christ is the door to that relationship.

There is another door that the Lord spoke of. In Revelation chapter 3, verse 20, He speaks of that door where He addressed the church of Laodicea, 'the worldly church' of the seven churches. He said, "Behold, I stand at the door and knock; if anyone hears

My voice and opens the door, I will come in to him and will dine with him, and he with Me."

Now that's not an evangelism verse. This is an invitation to fellowship. This is an invitation to His people. He's speaking to those who profess faith; those who have believed in Him. It's about sheep having a personal relationship with the shepherd; about the saints with the Savior. That is the good life. That is the abundant life, the life of fellowship with Jesus Christ in an ever developing relationship with Him. He wants us to know Him and His glory and His love.

Paul had that as his goal in life. He wrote that in Philippians chapter 3, verse 10. [Sometimes men will sign a Bible for people. I notice Dr. Johnson did that once, and I happened to find this Bible back in the library; it is someone's Bible and they had Dr. Johnson sign it. And he put, "Philippians 3:10". —That's many people's 'Life Verse', as they say.] And there Paul said, "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

That was Paul's great ambition in life. (Not to spread the Gospel everywhere, though that was certainly a great ambition, what he was commissioned to do.) But for himself, his great ambition in life was that he may know Him. It's what Jesus said is "eternal life." John 17, verse 3, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom you have sent."

Well, the Laodiceans had drifted from Him and into worldliness and materialism. They had shrunken spiritually—and they didn't even know it. That's the problem with materialism: We get drawn into it and we become satisfied with that—and begin to have that as our quest and our goal. —And the relationship with the Lord becomes something secondary to us.

So they had drifted. But the Lord cared about this assembly, this church, and wanted them to have fellowship with Him—and He wanted to have fellowship with them. Only in that way, through our relationship with Jesus Christ, is there growth in the promise of an ever increasing life of abundance.

It's not just life that He's offering us and that He gives to us, but life that is to grow; and our experiences of it are to expand. Charles Spurgeon made the observation that the powers of an adult are in a child. They lie dormant in the child; but with time, and exercise, they develop. —And an increasingly vigorous, mature life results from that.

Well that's the abundant life. It's not just life, spiritual life, the life a Christian has— but it is developing life, it is increasing life; and increasing in strength and joy— In courage! In boldness!

Think again of Peter before the Sanhedrin in Acts chapter 4, boldly giving the Gospel. It was only weeks earlier that he was cowering around the fireside in the high priest courtyard before a slave girl, denying Christ with curses. Now he's courageous.

That's the abundant life. It is a life increasing in knowledge, wisdom, joy, and love—love of others, care for others, and most importantly, love for the Lord—a life that is lived for His glory. If we have that kind of life, if we have a life in which we love the Lord, and we are increasing in our knowledge and love of Him, we'll love other people and we'll do the things we should do.

If a husband pursues that as his goal, (to know the Lord), as he knows the Lord and loves the Lord, he'll love his wife more and his children more. And so it goes—that's key to our life of growth: knowing the Lord and loving Him.

But the foundation of all of this is forgiveness. We have forgiveness of sin and reconciliation with God, the believer does, the one who enters through the door. Our guilt has been removed. Our legal fault is gone. Also, the regret and the shame of it is put away. That's justification. We're clean before God.

Again, that's only possible, though, by entering through the door, by faith in Christ as God's Son and our Savior, by trusting in Him as the One who died in our place and paid for all of our sins—all of them.

Those who do enter into new life, (which is a forgiven life, a life that is free, a life that is relieved of the crushing burden of guilt and shame and remorse of a life's failures), that is release, and rest, and peace. And that life is ours in abundance.

You will never find it in the maze of materialism or religion. So if that's what you are in, (it doesn't look to me like any of you are in it), but if you are in that, it is a deception and it is a danger. —It is deadly.

You may know the Greek legend of the labyrinth. The king of Crete built one— built it on his island. And a monster lived deep inside the labyrinth; The Minotaur. And when people would enter it, they would get lost and he devoured them. —Devoured by the Minotaur.

Well that again is religion: a religion of works or life lived by the world's philosophies. Rules and regulations of religion are just the life of the philosopher, the life that we follow in the zeitgeist of our age. It's deadly. Souls get lost in it and die— eternally.

Life is in Christ alone. So flee to Him, if you haven't done that. Enter through Him into the sheepfold where there is full forgiveness and life everlasting—and life in abundance. Really, "The Good Life". May God help you to do that.

LORD, that will be a great day when we see Your Son face to face. We will be with Him in paradise. And what makes it paradise is our Lord God, the Triune God. We will be with You; What a blessing!

It's hard for us to fully comprehend that. We're weak, and our minds still need improvement, and that's what You're giving us with sanctification. We struggle with sin, and so, we have a hard time seeing these things clearly. We see it by faith, but by faith we know that the future is certain and glorious, and the day will come when we will be in Your presence and then we will know things as we've never known them before. That's all because of Your grace, and because of the sacrifice of Your Son giving us new life in Him: forgiveness and acceptance before You. We thank You for that.

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Thank You for Your Son's work on the cross for us, and for sending Him, and it's in His name we pray.

And 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.

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