

My Unconverted Friend

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Date: 23 September 2018

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[0 : 00] Well, if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read, the Gospel according to John, in chapter 15.

John 15, and if we read again at verse 13. John 15 and verse 13, where Jesus says, This greater love has no one than this, that someone lays down his life for his friends.

You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing. But I have called you friends, for all that I have heard from my Father I have made known to you.

You are my friends if you do what I command you. My unconverted friend, sitting here today, I would like to speak to you this morning about your soul and your need of Jesus.

As you know, this isn't something new, because I have spoken to you many times before about your soul and your need of Jesus. But over the past while, I have been reminded that I frequently use this phrase, my unconverted friend.

[1 : 35] And I use it to address you as someone who is not yet a Christian. And I'm glad this has been highlighted to me, that I frequently refer to you as my unconverted friend.

Because I want to explain to you today the reason why you are my unconverted friend. And I don't call you that to be hurtful, or to criticize you, or even to offend you.

I simply want to remind you of where you are at in your relationship with Jesus Christ. Because as someone who is unconverted, you're not a Christian.

You're not saved. You are without Jesus Christ as your saviour. You're lost. You're still in your sin. You are on the broad road.

And you are heading towards a lost eternity in hell. That's where you are at today. And as you know by now, I don't want you to be in that condition.

[2 : 33] I don't want to address you as my unconverted friend. I want to call you my Christian friend. And even though I want to speak to you today as my unconverted friend, I would like to speak to my Christian friend this evening.

As many of you know, the 19th century preacher and author, J.C. Ryle, he's one of my favourite commentators. And I love his books. I love his writings. Because he's so readable. And even for a 19th century preacher, he's still so relevant for the 21st century.

But as a preacher, J.C. Ryle knew how hard it was to address everyone in his congregation.

Because there were those who were new to the faith and they needed to grow. There were those who had been following the Lord for a long time and they needed to be challenged.

There were those in his congregation who were seeking the Lord and they needed direction. There were others who had no interest in Christianity. And they were just in church out of a sense of duty or guilt or even to please someone else.

And so when J.C. Ryle began his ministry, he told his congregation that he would preach to them as if they were all Christians during the morning service. And then he would preach to them as if they were all unconverted during the evening service.

[3 : 53] And that way, Ryle believed that on the Lord's Day, he could address everyone in his congregation. Whether they were new or an experienced Christian. Whether they were seeking the Lord or whether they had no interest in the gospel at all.

Ryle wanted to address everyone. And you know, J.C. Ryle, he was very wise in his approach because he knew that he could only say so much in one sermon. But in two sermons, over one day, he could address everyone who's sitting under the sound of the gospel.

And that's what I'd like us to try and do today. But whereas Ryle preached to the Christian in the morning and the unconverted at night. Our demographic, you could say, is slightly different.

Because my unconverted friend, you only seem to come to church during the morning service. Very few of you turn up for the evening service. Which is why this morning service is for you as my unconverted friend.

And this evening service will be for you, my Christian friend. But you know, the amazing thing is that when you're addressed by these terms, my Christian friend or my unconverted friend.

[5 : 08] When you're addressed by these terms, you know who you are. You know which side of the camp you're in. You know what side of the fence you're on.

You know where you stand in relation to Jesus. Because you're either my unconverted friend. Or you're my Christian friend. But as I've said, I don't want to be addressing you as my unconverted friend.

I'd love to call you my Christian friend. But something has to happen before that will take place. You need to be converted. You need to repent of your sin. You need to believe that the blood of Jesus Christ cleanses you from all sin.

You need to openly confess Jesus Christ as your Lord and Saviour. Before I can address you. Or anyone address you. As my Christian friend. And you know, what we see from this passage is that Jesus also wants to refer to you as his Christian friend.

That's what he's talking about here in John 15. But he says that in order to address you as his Christian friend. You must follow ABC. You must follow ABC.

[6 : 17] You must, Jesus says you must abide in me. Believe in me. And commit to me. ABC. You must abide in me. Believe on me. And commit to me.

So let's look at what Jesus is saying. He says first of all. Abide in me. Abide in me. Look at verse 1 of this chapter. Jesus says, I am the true vine and my father is the vinedresser.

Every branch in me that does not bear fruit he takes away. And every branch that does bear fruit he prunes that it may bear more fruit. Already you are clean because of the word that I have spoken to you.

Abide in me and I in you. As the branch cannot bear fruit by itself unless it abides in the vine. Neither can you unless you abide in me.

Now John chapter 15. It's part of an ongoing conversation between Jesus and his disciples. And as devout Jews. They all, these Jesus and his disciples.

[7 : 16] They all met together in an upper room. In a house in the city of Jerusalem. And they all met there to observe the Passover. And so this passage, it's in this passage, it's Thursday evening.

It's also the night before Jesus is to be crucified. And by this point in John 15, Jesus has washed the disciples feet. And he has told Judas to go out into the night in order to fulfill his plan to betray him.

Jesus then instituted the Lord's Supper. And he told his disciples that he was going to leave them. And inevitably, Jesus' shocking statement about leaving the disciples.

It caused the disciples this great concern. Because the disciples didn't know where Jesus was going. Thomas was asking in the previous chapter, Lord, we do not know where you're going. How can we know the way? They were worried about where Jesus was going. They didn't know where he was going. And they didn't understand what Jesus was doing. And you know, it's remarkable that after all that Jesus did.

[8 : 21] And all that Jesus said. The disciples still didn't get it. They still didn't understand what Jesus was doing. They didn't understand that he was going to leave them.

And that was because they still didn't fully understand who Jesus was. And why Jesus had come. They didn't understand that Jesus is the Christ.

The Son of God. But you know, it wasn't for a lack of trying. Because throughout his ministry, Jesus revealed himself as the one who has power and authority.

And Jesus did that by his teaching. He spoke as one with authority. And he did that by his many miracles. Because as we can read in the Gospels, Jesus healed the sick.

He made the lame to walk. The blind to see. The deaf to hear. Jesus calmed storms. He walked on water. He fed thousands of people. He cast out demons.

[9 : 19] And he raised the dead to life. Time and time again, Jesus revealed himself to the disciples. And to you, my unconverted friend. Jesus has revealed himself as the Son of God who has all authority in heaven and on earth.

He reveals himself as the promised Messiah. The Christ. And you know, to some degree, the disciples, they came to understand that Jesus was the Christ.

Because when Jesus asked the disciples, Who do people say that I am? Jesus was asking, What does public opinion say about me?

And the disciples told Jesus, Well, some say you're John the Baptist. Others say you're Elijah. And there are some people who are saying that you're one of the prophets. And what the disciples were explaining to Jesus was, Public opinion doesn't really know who you are.

They're all confused as to your identity. But then, Jesus, you'll remember, he asked that personal and direct question. And my unconverted friend, it's a question that Jesus is asking you today.

[10:29] Who do you say that I am? Who do you say that I am? And it was at that point that Peter stepped forward. And he said to Jesus, You are the Christ, the Son of the living God.

But you know, what Peter and the disciples didn't understand, Is that they didn't understand what sort of Christ Jesus was. Because their understanding of the Christ, Was that they thought Jesus was going to be king.

They thought that Jesus was going to overthrow the oppression of the Romans. They thought that Jesus was going to recapture Jerusalem. And that he was going to assume the throne of King David.

And rule over the nation of Israel again. But you know, that's not what the disciples were told.

Because after Peter confessed that Jesus is the Christ. Jesus confessed to all his disciples.

That the Son of Man must suffer many things. And be rejected by the elders and the chief priests.

And the scribes. And be killed. And after three days rise again. Jesus repeatedly told the disciples.

[11:36] That the way of the Christ. Must be the way of the cross. But you know, even after all that Jesus did. And all that Jesus said. The disciples still didn't get it.

They still didn't understand who Jesus was. And why he had come. And so Jesus reveals himself once more. As it says in verse 1 of this chapter.

I am the true vine. And my Father is the vinedresser. Jesus reveals himself again. As the eternal Son of God.

This great I am. The saviour. And Jesus does it using the metaphor of a vine tree. And of course we know this wasn't the first time that Jesus had used different metaphors.

We see them all the way through John's Gospel. Jesus reveals himself using all these I am statements. He says I am the bread of life. I am the light of the world. I am the door.

[12:33] I am the good shepherd. I am the resurrection and the life. I am the way, the truth and the life. No one comes to the Father except through me. And now Jesus says in John 15.

I am the true vine. You know it was a metaphor that the disciples could easily relate to. Not only because Israel had many vineyards.

But also because Jesus and his disciples. By this point they have now left the upper room. And they are making their way towards the garden of Gethsemane. Where Judas will betray them.

And as they walk towards the garden of Gethsemane. They were surrounded by vine trees. And so the vine trees. They just became a visual aid for Jesus. To teach the disciples about what it means to be a Christian.

And notice what Jesus is saying. He says I am the true vine. My Father is the vinedresser. Every branch in me that does not bear fruit he takes away. And every branch that does bear fruit he prunes.

[13:34] That it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit by itself.

Unless it abides in the vine. Neither can you. Unless you abide in me. So Jesus he directs his disciples. And you my unconverted friend.

He directs us to this vine tree. And he says look at the vine tree. Look at the grapes that are growing. And being produced. He says there is fruit on these trees.

There is growth. There is signs of life. Because the vine trees. The vine branches. They are connected to the vine tree. That is the only way there is life. And fruit and growth. Then Jesus he applies it to the disciples.

He says in verse 5. I am the vine. You are the branches. Whoever abides in me. And I in him. He it is that bears much fruit.

[14:32] For apart from me. You can do nothing. Do nothing. What you have to see here. My unconverted friend. Is that Jesus is calling you to see.

That if you don't abide in him. You can do nothing. If you don't abide in Jesus. You can't bear fruit. You don't have life. You will not know forgiveness.

You will not experience salvation. If you don't abide in Jesus. Jesus says you are dead. You are a dead branch. And what does Jesus say?

He says. What do you do with a dead branch? You burn it. That is what he says. Verse 6. If anyone does not abide in me. He is thrown away like a branch and withers.

And the branches are gathered. Thrown into the fire. And burned. And you know it is interesting. That the place where all the dead branches were taken.

[15:31] It was a place outside the city walls of Jerusalem. And the branches they were taken to this dumping ground. It was like over a cliff face. Where a fire was continually burning day and night.

And the Jews called this dumping ground. This burning fire. They called it Gehenna. That is what they called it. Gehenna. And it is a word that Jesus often uses in the gospels.

To describe hell. Because Gehenna. Is the place of continual burning. And my unconverted friend. What Jesus is saying here. Is that the true vine. He is saying. If you don't abide in me. You are a dead branch. And there will come a day.

When you are gathered up. To be burned. But the reason Jesus mentions the awfulness. Of what happens to a dead branch. Is so that you will see your need.

[16:29] Your need to abide in him. Jesus gives the warning. In order that you will run to him. And if you notice.

Jesus repeatedly uses the word abide. In this passage. In fact it appears nine times. And you know when the Bible says something once.

We should listen to it. When the Bible says something twice. We ought to stop and think about what it is saying. But because Jesus mentions the need to abide in him.

Nine times. My unconverted friend. Jesus is saying. You need to listen to what he is saying. You need to listen up. You need to listen to what Jesus is saying.

He is saying. Abide in me. And I in you. Abide in me. And I in you. My unconverted friend. A Christian is someone. Who abides in Christ.

[17:28] A Christian is someone. Who abides in Christ. But what does that mean? Well. I asked that same question. Thirteen years ago.

When I was an unconverted friend of Jesus. I asked the question. What does it mean to abide in Christ? When I first read these words.

At the age of 18. I wasn't too sure what the word abide actually meant. So I looked it up in a dictionary. As you would. And the dictionary definition of the word abide.

Was remain faithful to. Remain faithful to. And then I read this passage again. And I went through it all again. And replaced the word abide with the phrase. Remain faithful to.

And what I discovered was that Jesus was repeatedly saying to me. And to everyone who is his unconverted friend. He's saying to us. Remain faithful to me.

[18:25] And I will remain faithful to you. Remain faithful to me. And I will remain faithful to you. Abide in me.

That's what Jesus is saying. Abide in me. You know my unconverted friend. Jesus wants to refer to you. Today. As his Christian friend. But in order to do so.

You must follow A, B, C. Because Jesus says. You must abide in me. But then secondly. Jesus says. B. You must believe in me. You must believe on me.

So abide in me. Believe on me. Look at verse 11. Jesus says. These things I have spoken to you. That my joy may be in you.

And that your joy may be full. This is my commandment. That you love one another. As I have loved you. Greater love has no one than this. That someone lay down his life. For his friends.

[19:21] When you read the Bible. And I hope you do read the Bible. When you read the Bible. You'll see that it's full of great questions.

Questions that. Unconverted people are still asking. In the 21st century. And one of the greatest questions. In the Bible. Is the question that was asked. By the Philippian jailer.

In Acts chapter 16. When. The Philippian jailer. Asked the apostle Paul. What must I do to be saved? And you know my unconverted friend. That's a question you should be asking. What must I do to be saved? And the question that was given. To the Philippian jailer. Was. As many of you will know. Believe. On the Lord Jesus Christ. And you will be saved. Believe on the Lord Jesus Christ. And you will be saved. And you know. What we see here. Is that after Jesus said. Abide in me. He now says.
[20 : 16] Believe on me. And Jesus says this. He says. Because when you believe on me. You will have inexpressible joy. A joy that's so deep.

And so wonderful. This is what Jesus says. In verse 11. He says. These things I've spoken to you. I've told you about this need. He says. To abide in me. Why? So that my joy may be in you. And that your joy. May be full. And Jesus says. Do you want to know. What through lasting joy is? Do you want to know. Do you want to know. What it is to have peace with God. And joy in your salvation. Do you want to experience. The fullness of joy. Then Jesus says. Believe on me. Believe on me. But my unconverted friend. What are you to believe? What does Jesus want you to believe. About him? Jesus. As he said. He wants you to abide in him. But what does he want you to. Believe on him?
[21 : 12] Jesus wants you to believe. That he loves you. Jesus wants you to believe. That he loves you. That's why he says in verse 12.

This is my commandment. That you love one another. As I have loved you. And what Jesus is saying. Is that his love for sinners. Should not only affect. Our relationship with Jesus. It should also affect. Our relationship. With everyone else. He says. This is my commandment. That you love one another. As I have loved you. We are to love one another. As much as Jesus. Loves us. Which then begs the question. How much does Jesus love us? Jesus says to us in verse 13. Greater love. Has no man than this. That a man lay down his life. For his friends. My unconverted friend. Jesus is saying to you today. No one loves you.
[22 : 12] As much as I love you. No one loves you. As much as I love you. Greater love. Has no man than this. That a man lay down his life. For his friends. You know.

The love of Jesus. Is such. That he loves sinners. With an everlasting love. And his love for us. Is so deep. And so personal. That he was willing. To become man. He was willing. To be born of a woman. Born under the law. The Bible says. That it was out of love. That he would undergo. The miseries of this life. It was out of love. That he was willing. To be obedient. To his father's will. It was out of love. That he was willing. To be obedient unto death. Even the death of the cross. It was out of love. That he was willing. To taste the wrath of God. And experience the cursed. Death of the cross. My unconverted friend. Your Bible clearly tells you.
[23 : 08] That God is love. And that God has demonstrated. That love. He has for you. In the death of his own son. Jesus Christ.

And Jesus says himself. In verse 15. No longer do I call you servants. For the servant does not know. What his master is doing. But I have called you friends. For all that I have heard. From my father. He has made it known to you. Out of love. He has made it known to you. You know there is a little plaque. That used to sit in the upstairs window. Of my parents house. I don't know if it is still there. The plaque didn't say much. But it said everything. All it said was. I asked Jesus how much he loved me. And he stretched out his arms. And died. That's all it said.
[24 : 04] I asked Jesus how much he loved me. And he stretched out his arms. And died. My unconverted friend.

God has demonstrated his love. Towards you. In that whilst. You're still a sinner. Christ died. For sinner. Jesus. Loves you. Or as the hymn writer put it. Jesus loves me. This I know. For the Bible. Tells me so. And you know. Jesus wants you to believe. That he loves you. And he's saying to you today. No one loves you. As much as I love you. Because I laid down my life.

For you. And that's what the good news is all about. That's the gospel. Of Jesus Christ. Greater love has no man than this. Than a man laid down his life.

[25 : 03] For his friends. It was Tim Keller. Who's. He's an American pastor in New York. And he has this. Statement that's been often. Often been repeated.

He says. The gospel is this. We are more sinful. And flawed. In ourselves. Than we ever dared. To believe. Yet at the very same time.

We are more loved. And accepted. In Jesus Christ. Than we ever dared. To hope. I'll read that again. The gospel is this. We are more sinful.

And flawed. In ourselves. Than we ever dared. To believe. Yet at the very same time. We are more loved. And accepted. In Jesus Christ. Than we ever dared.

To hope. Isn't that amazing? We're more sinful. Than we could ever realize. Yet we're more loved. Than we could ever dream. And the truth is. We are sinful.

[25 : 58] That's why we need. To be saved. And my unconverted friend. The Bible. Reminds us. That we're born in sin. We're born in enmity. With God. We're born in a way. That our mind.

Can't understand. Spiritual things. Our body. Is enslaved to sin. Our will. Is that we love. Darkness. Rather than light. And we suppress. The truth. In unrighteousness. Because of our depraved condition.

The way of sin. It seems right. The gospel. Is rejected. Because it seems. Nothing but foolishness. Our heart. Is hostile. And hardened. To the word of God. And yet. Jesus.

Is saying to you. That he loved you. So deeply. So personally. That he laid down. His life. In order to call you. His friend. That's the wonder of it.

Because of our sin. We are enemies of Jesus. And yet. Because of our saviour. Who laid down his life for us. We are more loved. Than we could ever dream. And my unconverted friend.

[26 : 57] You are to believe on him. Jesus wants you to believe. That he loves you. So much. That he laid down. His life. For you. Greater love.

Has no man than this. That a man laid down his life. For his friends. But you know. My unconverted friend. The belief that's required.

In order to be saved. It's not just. Intellectual assent. It's not intellectual. It's not just. Of the mind. It has to be.

Of the heart. God. It's not just. An agreement. A commitment exercise. Where you agree. With everything. That the Bible says. Because I know. That for many of you. Here today.

You believe. What the Bible says. You were brought up. Reading the Bible. You probably. Had family worship. In the home. You believe. What the Bible says. To you. You believe. That God is your creator.

[27 : 50] You believe. That he sustains you. Every day. You believe. That your times. Are in his hands. You believe. That Jesus. Is the son of God. You believe. That he was born. Of the virgin Mary.

You believe. That he lived. A sinless life. You believe. That he performed miracles. You believe. That he was crucified. On a Roman cross. You believe. That Jesus died. For sinners. You believe. That he was buried. In a borrowed grave. You believe. That he rose again. On the third day. And ascended. Up into heaven. And you believe. That on the last day. Jesus will return.

To judge the world. And separate the sheep. From the goats. My unconverted friend. I have no doubt. That you believe. All this. Which raises.

One question. One question. Why am I still. Referring to you. As my unconverted friend. Why am I still.

[28 : 45] Addressing you. With that term. If you know. That Jesus loves you. And died for you. Then what's. What's stopping you. What's holding you back.

Why are you still. In the same. Rut that you've been in. For so many years. Why are you still. Unconverted. Why are you still.

Not committed. Why are you still there. And you know. That's the point. You lack commitment.

You lack commitment. But here's Jesus. He wants to refer to you. As his. His Christian friend. But in order to do so.

You must follow ABC. You must. Do as Jesus is saying. Abide in me. You must believe on me. And then thirdly. You must. Commit.

[29 : 44] To me. Commit. To me. Jesus says. In verse 13. Greater love. Has no one. Than this. That someone lay down his life.

For his friends. You are my friends. If you do. What I command you. No longer. Do I call you servants. For the servant. Does not know. What his master is doing. But I have called you. Friends. For all that I have heard. From my father. I have made known. To you. Jesus says. That in order to be. His Christian friend. You must. Adhere to his command.

And the command. Jesus gave it. In verse 12. This is my commandment. That you love. One another. As I have loved you. The command. Is to love Jesus. And to love others.

The command. Is this call. To commitment. And what Jesus. Makes clear. Is that this command. Is to be obeyed. And it's to be obeyed. Not out of a sense of.

[30 : 39] Sense of duty. Not because. It's a burden. Not because. We should do it. Not because. It's expected. Of us. No. The command. Of Jesus. Is to be followed.

And obeyed. Out of love. Commitment. Is to be. Obeyed. Or made. Out of love. Commitment. Is to be made. Out of love. For Jesus. Greater love. Is no one. Than this. That a man. Lay down his life. For his friends. You are my friends. If you do. What I command you. Jesus is saying.

I have revealed. Everything to you. I have told you. Who I am. I am Jesus Christ. The son of God. I have told you. Why I have come. I have come. To save sinners.

I have come. To lay down my life. As a ransom. For many. And Jesus says. I have told you. What I want. From you. And my unconverted friend. Jesus is saying.

[31 : 34] To you today. What I want. From you. Is for you. To abide in me. Believe on me. And commit to me. What I want.

From you. Is for you. To abide in me. Believe in me. And commit to me. My unconverted friend. Here today. Jesus doesn't want.

Half-hearted Christianity. He wants. Whole-hearted commitment. From his Christian friends. He wants commitment. To himself. He wants commitment.

In prayer. He wants commitment. In Bible reading. He wants commitment. In Christianity. He wants commitment. In your Christian witness. Commitment in your workplace. Commitment in your church attendance.

Commitment. In the prayer meeting. Commitment. In your service to the Lord. Commitment. In your tithing. Commitment in your learning. And growing. In your knowledge of your Savior. Commitment.

[32 : 29] In loving one another. My friend. Jesus wants whole-hearted commitment. Because the reality is.

As we can see right here. On the pages of scripture. He's committed to you. He's committed to you. The wonder of salvation is.

That he's still committed. To you. Jesus gave his all. Out of love. The least we can do.

Is give our all. Out of love. For him. Is that what Isaac Watts. Once wrote. When I survey.

The wondrous cross. On which the prince of glory died. My riches gain. I count but loss. And poor contempt. On all my pride. But how did he conclude the hymn.

[33 : 26] Having considered the wondrous cross of Jesus. The cross upon which. The prince of glory died. How did he conclude? He said. Love so amazing. So divine.

That demands my soul. My life. My all. My unconverted friend. Jesus demands nothing less. Than whole-hearted commitment.

In order to be his Christian friend. Because Jesus is saying to you today. What I want from you. Is for you to abide in me. For you to believe in me.

And for you to commit to me. Jesus is saying to you today. What I want from you. Is for you to abide in me. Believe in me. And commit to me. But you know.

Sometimes I wonder if it's the fear. Of commitment. That holds you back. From becoming a Christian. Maybe you worry. That you might not remain committed. Maybe you worry. You'll drift.

[34 : 26] And you won't last. You won't stay the course. You'll let the Lord down. But you know my friend. The promise. And it's in this passage. It's a wonderful promise. Jesus says to us.

Abide in me. And I. In you. Abide in me. And I. In you. And let me tell you.

From my own experience. That promise is true. I read it 13 years ago. As an unconverted friend. And the promise is true.

He promised. Abide in me. And I in you. And he's remained. Faithful to that promise. He's remained. Faithful to his promise. And I hope you will.

Discover that for yourself. Because. As you all know. I want you to be saved. I'll make no bones about that.

[35 : 28] My greatest desire. Is to address you. As my Christian friend. My greatest desire. Is that you will be. The Lord's. That we will see you.

In glory. That you will not just be. Faces in a pew. But friends in glory. My unconverted friend. Jesus wants to refer to you.

As his Christian friend. But he says that in order to do so. You must follow. A. B. C. Abide in me. Abide in me.

Abide in me. He says. Believe on me. And commit to me. Abide in me. Believe on me. And commit to me. Why?

Because greater love. Has no man than this. That a man lay down his life. For his friends. You are my friends. If you do.

[36 : 26] Whatsoever I command you. May the Lord bless these thoughts to us. Let us pray. Amen. O Lord.

We thank thee. For the wonder of the gospel. That it is good news. Good news. About a saviour who loves us. That we are not cast off.

That we are not rejected. That we are not put to one side. But that we are called to come. To come and embrace him. To come and love him.

Because he loved us first. To come and follow him. Because he is the one. Who is the way. The truth and the life. Help us Lord. We pray thee too. O to bid everything to one side.

That unconverted friends. Would be Christian friends. That they would be Christian soldiers. That they would follow in the footsteps of Jesus. And keep looking to him.

[37 : 24] Knowing him and loving him. As the author. And the finisher of our faith. Bless us Lord we pray. Bless this day to us. Help us to keep our minds focused upon Jesus.

And to love him. And to follow him. Go before us then we ask. Take away our iniquity. Receive us graciously. For Jesus sake. Amen. We're going to bring our service to a conclusion.

By singing the words of Psalm 25. Psalm 25. Page 231. In the Scottish Psalter. Psalm 25.

We're singing from verse 4. Down to the verse Mark 7. You could almost call this Psalm. The Seeker Psalm. Because in verse 4 and 5.

David who wrote the Psalm. He's saying. Show me. Teach me. Lead me. What better prayer to have. When you're seeking the Lord. Show me thy ways O Lord.

[38 : 31] Thy path. So teach thou me. And do thou lead me in thy truth. Therein my teacher be. For thou art God that does. To me salvation send. And I upon thee all the day.

Expecting. Do attend. And you know the wonder of this Psalm. For those of you who may have a past. Verse 7. I had a past. And yet this is what I cling to.

My sins and faults of youth. Do thou Lord forget. After thy mercy think on me. And for thy goodness great. So Psalm 25 from verse 4.

Down to the verse Mark 7. To God's praise. Show me thy ways O Lord.

Thy path. So teach thou me. And do thou lead me.

[39 : 33] And do thou lead me. And do thou lead me. Thy truth. Then my teacher be.

For thou art God that does. That am king.

And do thou lead me. And do thou lead me.

Expecting to attend Thy tender mercies, Lord I'm ready to remember And loving kindnesses For they have been all for forever My sins and faults are pure Who Thou, O Lord, forget After Thy mercy, think on me

And for Thy goodness, Christ The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore.

[41 : 40] Amen.