The Communion of Saints

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Preacher: Rev. Murdo M Campbell

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

John chapter 15, and if we read again just at the beginning, John 15 from the beginning, where 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.
I am the vine, you are the branches. Whoever abides in me, and I in him, he it is that bears much fruit. For apart from me, you can do nothing.
[1:08] And so on. As many of you know, and boys and girls, you now know, that John 15 is my favorite chapter in the Bible.

John 15 is my favorite chapter in the Bible because when I was an unconverted friend, when I was an unconverted friend and I had all these questions about life, like what's the point to life?
Why are we here? What's it all about? And I went through the process of life wondering, well, what's it all about? I looked at the fact that we're born, we grow up, we go to school, and we leave school with an education, and then we get married, if we're blessed to get married, and we have children, if we're blessed to have children, and then we get old, and then eventually if we're able to, we retire, and then eventually we die.
And as an unconverted friend, I was asking the question, well, what's the point to life? And all these questions, they caused me to open the Bible at random one night in the hope that I would find the answers I was looking for, and I did in John 15.
Because it's in John 15 that Jesus declares that He is the true vine, and every branch must abide in the vine. Because when you abide in the vine, Jesus, as He says Himself, He abides in you.
[2:30] Jesus says, abide in me, and I in you. Abide in me, and I in you. In fact, Jesus emphasizes the importance of abiding in Him.

Because, boys and girls, He repeats this word, abide, 11 times in this passage. Now, you have to check if I was right. 11 times in this passage, He says, abide.
Jesus says in John 15 verse 13, greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do whatsoever I command you.
And the command that seems to be coming from John 15 is abide in me, and I in you. Abide in me, and I in you. And, you know, I've often reflected upon this chapter since becoming a Christian, and I've thought about, well, how the Holy Spirit worked in my life all those years ago when I was 18.
Because, as we've seen over the past couple of weeks, while looking at this section in the Apostles' Creed, we've learned that the Holy Spirit plays a crucial role. He plays a crucial role in Revelation, where the Holy Spirit, He makes God's Word, God's Word.
[3:47] He makes it powerful to us, and precious to us, and even personal to us. But the Holy Spirit, as we saw, He also has this crucial role in not only Revelation, but also regeneration, where He removes our heart of stone and gives to us a heart of flesh, where He gives to us a new birth and a new beginning.

He makes us a new creation in Christ. And then, as we saw last week, the Holy Spirit plays this crucial role in our effectual call. Because as those who are part of the Holy Catholic Church, we're all called out.

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We're effectually called out of darkness, the darkness of sin, into the marvelous light of salvation in Jesus Christ. But, you know, what we actually see here in John 15 is how Jesus uses this brilliant and even beautiful illustration of the vine in order to explain and even to emphasize our need for the communion of saints.
Jesus explains and emphasizes the need for the communion of saints. And that's, as you know, that's a statement we're looking at this evening from the Apostles' Creed.
So, if you have your Apostles' Creed in front of you, maybe you've memorized it already. You know it off by heart. But please say it with me, if you can.
[5:16] I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell.

The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen. And as we said, from John 15, Jesus uses a beautiful and brilliant illustration of the vine. And He does so in order to explain and to emphasize the need for the communion of saints.
The communion of saints. And so, I'd like us to think about this statement in the Apostles' Creed this evening under three headings. It says, connected with the vine, cultivated on the vine, and committed to the vine.
[6:30] Connected with the vine, cultivated on the vine, and committed to the vine. So, first of all, we're to be connected with the vine.

Connected with the vine. Jesus says in verse 1, 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, as you can see, John 15 is located within chapters 13 to 17 of John's gospel. And chapters 13 to 17 of John's gospel, it's a section often referred to as the upper room discourse.
It's the upper room discourse where on the night before Jesus was crucified, He was with His disciples in the upper room. And together, Jesus and His disciples, they remembered the Passover, and as we were saying to the children a couple of weeks ago, Jesus washed the disciples' feet.
[7:44] He then declared that Peter would deny Him. He explained that someone would betray Him. And He then also instituted the Lord's Supper, and He promised that when He leaves, the Holy Spirit will be His helper, or will be their helper.

In fact, John 14, 15, and 16, these chapters, they teach us about the person and work of the Holy Spirit. Where Jesus says in John 14, He says, I will pray to my Father, and He will give you another helper, and He will abide with you forever.
He will abide with you forever. Jesus then explains that the Holy Spirit will cause His disciples to remember everything that He has taught them throughout His three-year ministry.
The Holy Spirit, we're also told, will give them peace. Jesus says, peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
So Jesus assures them that the Holy Spirit will give them peace, and that the Holy Spirit will enable them to glorify Jesus, and that the Holy Spirit will even illuminate the glory of Jesus to them in the gospel.
[9:00] Because, as He says in chapter 16, the Holy Spirit will convict the world of sin, righteousness, and judgment. And so during this upper room discourse, in chapters 13 to 17, Jesus taught His disciples about the person and work of the Holy Spirit.

But it's in John 15 here that Jesus clarifies His teaching with a very vivid illustration of a vine tree. And actually by this point, although it's called the upper room discourse, by this point Jesus and His disciples are actually no longer in the upper room, because they're on their way now to the Garden of Gethsemane, where Jesus is going to pray His high priestly prayer, and then be betrayed and arrested.

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So they're on their way to the Garden of Gethsemane. And on the way to the Garden of Gethsemane, it would have taken them around the Mount of Olives, to an area just outside the city of Jerusalem, where there were lots of vineyards.
In fact, Israel was known for its vineyards. Israel was a leading manufacturer and a large distributor of wine. But what's interesting is that the name of the place to where they were going, Gethsemane, it's a place, it was, the name of Gethsemane means wine press.
And it's there, as Isaiah prophesied, that Jesus would tread the wine press alone. But as Jesus and His disciples, as they're walking towards the Garden of Gethsemane, surrounded by vineyards and vine trees, Jesus now takes the opportunity to teach His disciples about the person and work of the Holy Spirit, with this very vivid illustration of a vine tree.
[10:47] And what's amazing is that Jesus' vine tree illustration is a Trinitarian illustration. Jesus' vine tree illustration is a Trinitarian illustration, because as Jesus explains, He says, I am the true vine, and my Father is the vine dresser.

Then He says, we, us, we are the branches. You are the branches. But as branches, the only way we can abide in the vine is through the person and work of the Holy Spirit.
So what we see there is Father, Son, and Holy Spirit all working together. It's a Trinitarian illustration of the Father, the Son, and the Holy Spirit working together in salvation, so that we, as the branches, are connected to the vine.
We're connected to the vine. We're united to Jesus Christ. We're in union with Christ. Now, as many of you know, I'm not much of a gardener.
And I'll put my hands up and say that. I can mow the lawn, but I'm not very good at planting flowers or plants. When it comes to these things, I'm pretty useless. But, you know, I've always found the engrafting process fascinating, probably because I love John chapter 15.
[12:03] I've always found the engrafting process interesting, where a branch can be cut from one vine tree and then engrafted into another vine tree, which apparently when you read up on it, it's very difficult to do.

Because the vine tree which is receiving the graft, the vine tree that's receiving the graft has to be pierced right through its thin trunk. There has to be a piercing made.
Then some of the sap of the vine has to be drained out so that the engrafted branch that's going into it can be firmly pushed through the vine, the vine tree, and then knotted on the other side.
And the trunk of the vine tree is said to be then sealed with this sap that drained out. And they say that within a couple of weeks, the trunk of the vine tree will have closed around this engrafted vine or the engrafted branch, and it'll be filled with that life-giving sap enabling it to grow.
Now, maybe you've done this yourself. I've never seen it done. I'm sure there's YouTube videos on it. But I'm sure it's fascinating to see. And of course, Jesus uses this illustration here, this Trinitarian illustration, in order to depict and to describe to His disciples of what happens when someone becomes a Christian.
[13:24] Because as we can see from the illustration, it's the father, the vine dresser. He chooses the branch that is to be engrafted into the vine.

In fact, we're told that he cuts the branch from another vine tree. We'll call that vine tree the vine tree of Adam. Because, well, our root is, of course, in Adam.
We're born in Adam. We're born in union with Adam. We're born as part of the tree of Adam because, as our catechism tells us, we sinned in him and we fell with him in his first transgression.
But the wonder of wonders is that the father, the vine dresser, he chooses us. And he cuts us as a branch from the vine tree of Adam.
And then he engrafts us. He engrafts us into the true vine, Jesus Christ. And as you know, my friend, the vine dresser, he pierced the vine.
[14:24] The vine dresser pierced the vine. The father pierced his son. And as Isaiah tells us, he was pierced for our transgressions. He was pierced for our transgressions in order to engraft us into the true vine.

And when we were engrafted into the true vine, it was that life-giving sap of the Holy Spirit that encouraged us and enabled us to abide in the vine.
Abide in me and I in you. That's what Jesus says. 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.

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And so Jesus, he gives us this Trinitarian illustration of the vine tree. He teaches us that we are united to him. We're in union with him. We're abiding in him. We're connected to this vine, to him as the vine tree, through the work of the Holy Spirit.
It's all a work of the Holy Spirit. But as you know, branches that are connected with the vine, they need to grow. They need to get strong.
[15:39] They need nourishment and nutrition. Branches that are connected with the vine, need to be cultivated, which is what we see secondly. So cultivated on the vine.

So we're connected with the vine. It's a Trinitarian work. But we're also cultivated on the vine. Cultivated on the vine. Jesus 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, that it may bear more fruit. Then verse 5, Jesus says, I am the vine, you are the branches.
Whoever abides in me, and I in him, he it is that bears much fruit. For apart from me, you can do nothing. Now, as you can see from the Psalms we've been singing this evening, the illustration of the vine, it's not only a Trinitarian illustration, it's also a historical illustration.
Because in the Old Testament, the Lord often depicted and described the covenant nation of Israel as a vine. We saw that particularly as we were singing it there in Psalm 80, where the Lord redeemed and rescued the Israelites from slavery and bondage in Egypt.
[16:56] And as the Psalmist says that the Lord, he brought his vine out of Egypt, and he planted it in the promised land. But as you know, the history of this vine, the history of Israel, it wasn't a history of faithfulness, but a history of faithlessness.

It wasn't a history of fruitfulness, but a history of failure. And that's the context into which Jesus speaks here. And he makes his seventh I am saying, by saying, I am the true vine.
I am the true vine. In other words, Jesus was saying to his disciples, I'm not like the vine that came out of Egypt. I'm not a faithless vine, or a fickle vine, or a false vine.
I am a faithful vine. I am a trustworthy vine. I am a true, I am the true vine. And you know, my friend, we know him to be trustworthy and true, because when we abide in him, when we're united to him, when we're in union with him, all the blessings and benefits of salvation, they fill us and they flow to us through the work of the Holy Spirit.
All the blessings and benefits of salvation, they fill us and they flow to us through the work of the Holy Spirit. Or even to use Jesus' illustration, as an engrafted branch of the vine, all the nourishment and all the nutrition that the vine provides, it fills you and flows to you through the life-giving sap of the Holy Spirit.
[18:35] You know, one theologian, he put it this way. He said that union with Christ, or abiding with Christ, or abiding in Christ, is the fountainhead.

That's the vine tree, he says. From which every spiritual blessing flows to the Christian. Repentance and faith, pardon, justification, adoption, sanctification, perseverance, and glorification.
He says all these blessings and benefits, they fill us and they flow to us when we are abiding in the vine, Jesus Christ. But you know, our union with Christ, it should cultivate communion with Christ. Our union with Christ should cultivate communion with Christ. And union and communion, they go hand in hand because they're both a work of the Holy Spirit.
Just like our connection with the vine and our cultivation on the vine, they're a work of the Holy Spirit. Therefore, our union with Christ should cultivate communion with Christ.
[19:46] Our union should cultivate communion with Christ. Because as Jesus says, if we are not abiding in the vine, then we will not bear fruit.

If we're not abiding in the vine, then we will not bear fruit. So my friend, we need to be connected with the vine and we need to be cultivated on the vine. We need to cultivate communion with Christ. We need to cultivate communion with Christ. And you know, that might sound all very complicated, but it's not. Because cultivating communion with Christ is very simply cultivating fellowship with Christ and with other Christians.
cultivating communion with Christ is cultivating fellowship with Christ and other Christians. And I say that, boys and girls, because the word communion, it's from a Greek word that we've heard before, the word koinonia.
Koinonia, which means communion or fellowship or sharing, where we're sharing with one another. Therefore, cultivating communion, cultivating koinonia, it's all about fellowship with Christ and

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fellowship with other Christians.
[21:07] It's all about communion with the Savior and communion with the saints. It's about sharing, sharing our struggles, sharing our sins, sharing our sufferings, sharing our stresses, sharing our sicknesses, sharing our sorrows.

It's about sharing them with the Savior first and foremost, but also sharing them with the saints. It's about bearing one another's burdens. As branches, we're to bear one another's burdens.
And you know, my friend, as those connected with the vine, we are to be cultivated on the vine. We're to be cultivating koinonia. We're to be cultivating communion with the Savior and communion with the saints.
But of course, we ask the question, well, how do we do that? How do we do that? We use the means of grace.
We use the means of grace. You know, in his brilliant book, it's called Practical Religion. My good friend, he's J.C. Ryle, he explains what is meant by the means of grace.
[22:16] You know, we often hear that phrase, means of grace. What does that mean? And Ryle says, do you know anything of enjoying the means of grace? And when I speak of the means of grace, he says, I have in my mind five principal things.

Bible reading, private prayer, public worship, the Lord's Day, and the Lord's Supper. They are the means of grace.
Bible reading, private prayer, public worship, the Lord's Day, and the Lord's Supper. They are the means, says Ryle, that God has graciously appointed in order to communicate grace to your heart by the work of the Holy Spirit.
Which means that we cultivate communion with the Savior, and communion with the saints through reading the Bible, and Bible studies. We cultivate communion with the Savior, and communion with the saints through private prayer, and through public prayer, together.
That's why the disciples said to Jesus, Lord, teach us. Teach us to pray. Because as disciples, they wanted to cultivate communion. They wanted to cultivate this word, koinonia, this fellowship.
[23:36] More than that, Ryle says that you cultivate communion with the Savior, and communion with the saints, by gathering together for public worship. And you know, this is something that's so important, and it needs to be said.

And it needs to be said to those maybe who are sitting at home this evening. Now, I know that there are some of you who genuinely couldn't and shouldn't come to church each week, not just this evening because of the weather, but due to illness, or to infections, or to infirmities.
And, my friend, I say to you, please be assured that we're praying for you. We're mindful of you each week. And we're praying for you in your situation and in your circumstances.
But, my friend, there are also many others, many others who watch online, and you know that you could and you should be in church, gathering together for public worship each week.
And, my friend, I just want to exhort you and to encourage you to come and gather with us. Because, you know, by staying at home, I think everybody here would say it, you're missing out.
[24:48] And I know people have worries and anxieties about coming to church, but, you know, I have to say that there's always an air and an atmosphere when you come together as the Lord's people.

There's a spiritual atmosphere that you don't enjoy and experience at home, because you don't enjoy that communion, that closeness, that koinonia, that fellowship in all its fullness when you're sitting at home.
And, you know, that's why it's good for us. It really is good for us to gather together in the Lord's house on the Lord's day. It's good to be together on the Lord's day, gathering in the Lord's house.
So, I'd encourage you, if you're at home this evening and you're able to come, we would love to see you. We'd love to see you here, enjoying and experience that koinonia with us.
But also, Ryle, he says, we cultivate communion with the Savior and communion with the saints when we gather on the Lord's day to enjoy the Lord's supper around the Lord's table.
[25:57] That's something we haven't enjoyed for nearly two years. And God willing, we will be able to do it soon. But, you know, that's why we often call it a communion season when we have the communions.

That's what we call it. We call it the communions because we enjoy and experience that koinonia, that closeness, not only with the Savior around His table, but that closeness with the saints,

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gathering with the Savior around His table.
And we enjoy that koinonia, that communion and fellowship because of the work of the Holy Spirit in our lives. We're not only united to Jesus, we are united to one another.
And it's all a work of the Holy Spirit. And, you know, that's why the benediction, it's pronounced at the end of every service. That's what the benediction actually emphasizes.
It emphasizes that our koinonia, our communion, our fellowship, it all comes through the person and work of the Holy Spirit. You always hear me saying it.
[27:06] I don't know if you're taking it in. But, you know, that's in many ways the most important part of the service, the benediction. May the grace of the Lord Jesus Christ, may the love of God the Father, and the fellowship of the Holy Spirit be with you all now and forevermore.

That's the prayer, the benediction as you leave here. That you'll know the fellowship, that koinonia of the Holy Spirit. That you'll know the communion with the Savior and communion with the saints as you part from worship.
That's what we're looking for. That's what we're seeking, the blessing of God, this koinonia, our communion with the Savior and our communion with the saints.
And my friend, our union and our communion, it's all a work of the Holy Spirit when we are abiding in Christ, when we're connected to the vine.
And Jesus says to us, abide in me and I in you. Abide in me and I in you. And so as branches who are part of, as the creed tells us, the Holy Catholic Church, as those who have been called out by the Spirit, as those who have been regenerated by the Spirit, as those who are abiding in the vine by the Holy Spirit, we are connected with the vine.
[28:29] We are being cultivated on the vine. And lastly, we are to be committed to the vine. We're to be committed to the vine.

So connected with the vine, cultivated on the vine, and committed to the vine. Committed to the vine. Look again at verse 1.
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.
Then jump down to 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.
If you abide in me and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.
[29:34] Do you know, when I first read John 15, and I'd never read it before, when I first read John 15 as an unconverted friend, I didn't really know what the word abide meant.

And I certainly didn't understand that it depicted and described the work of the Holy Spirit in the life of the Christian. And so, I went to look up what the word abide means in the dictionary.
And what I discovered, boys and girls, is that the word abide, it means to obey, or to follow, or to remain faithful to.
So, abide means obey, follow, remain faithful to. And you know, what Jesus is teaching us here with this Trinitarian illustration of the vine, He's saying, abide in me, and I in you.
Obey me, and follow me. Remain faithful to me, and I will remain faithful to you. Abide in me, and I in you.
[30:38] Remain faithful to me, and I will remain faithful to you. And as you can see, it's a call to commitment. It's a call to commitment. It's a call to be committed to the true vine, Jesus Christ.

Because it's when we're connected to the vine, and cultivated on the vine, that we are to be committed to the vine. And as Jesus says, it's then you will bear fruit.
But you know, bearing fruit, it isn't just about witnessing for Christ, or being an active Christian that's always busy doing things. That's certainly important and integral to the Christian life.
But as you know, bearing fruit, if we look at it in the gardening sense, it's about growth. Bearing fruit is about growth. Bearing fruit is growth in grace, and growth in godliness.
Bearing fruit is learning about Christ, and living like Christ. Bearing fruit is about using and utilizing the means of grace.
[31:43] Bible reading, prayer, public worship, the Lord's Day, and the Lord's Supper. Bearing fruit is possessing and practicing the fruit of the Spirit, as it's given to us in Galatians 5.

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The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. My friend, bearing fruit is about discipleship and discipline.
Because as Jesus says, pruning is part of the process of bearing fruit. That's what Jesus said, every branch that bears fruit, my Father prunes, that it may bear more fruit.
Pruning is part of the process of bearing fruit. And as you know, pruning is painful, but pruning is productive.
Pruning is painful, but pruning is productive. And as it says in Hebrews 12, the Father loves those whom He chastens.
[32:55] Pruning is painful, but pruning is productive. Therefore, as branches, as branches, we must be connected to the vine. We need to be cultivated on the vine.

We need to be committed to the true vine so that we will continue to bear fruit, even in old age. Even in old age.
And I say that for a reason. You know, I love the words of Psalm 92. Psalm 92 is a psalm, or a song as it says, that was written for the Sabbath day. And it's all about glorifying God, and it's all about worshiping God, but it's all about as well at the end, flourishing, because you are glorifying and worshiping God.
Psalm 92 concludes by reminding us that we need to be connected to the vine, cultivated on the vine, and committed to the true vine so that we will continue to bear fruit in old age.
It says, Those that within the house of God are planted by His grace, they shall grow up and flourish all in our God's holy place.
[34:03] Then it says, And in old age, when others fade, the fruit still forth shall bring, they shall be fat and full of sap, and, hey, be flourishing.

You know, it's a wonderful psalm that reminds us, it reminds us that we need to be connected to the vine, cultivated on the vine, and committed to the vine so that we will continue to bear fruit even in old age.
But, you know, Jesus also talks about those who are not connected or cultivated or committed to the true vine. And Jesus says very plainly and even personally to those who are not connected or cultivated or committed to the true vine.
He says in 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 my friend, you don't need me to tell you what that means because it's self-explanatory. Which is why I would always urge you to listen to what Jesus is saying here.
[35:25] Listen to what he's saying here in John 15. And I speak to you from personal experience. This chapter changed my life.

It changed my life. And so, when I say that Jesus' words here are trustworthy and true, they are trustworthy and true. I wouldn't be standing here if these words were not trustworthy or true.
Jesus says in verse 15, verse 13, Greater love hath no man than this, that a man lay down his life for his friends.
You are my friends if you do what I command you. Wonderful words. And the command, as we said earlier, Jesus says, Abide in me and I in you.
Abide in me and I in you. Friends, we are to be connected with the vine. We are to be cultivated on the vine and committed to the vine.
[36:31] Because as Jesus says to us clearly this evening, I am the true vine. Well, may the Lord bless these thoughts to us.

Now let us pray. O Heavenly Father, we give thanks to Thee for Thy Son, that He is the true vine and that as Thy people we are able to abide in Him and He abides in us by the work of the Spirit.
And Lord, we do pray that as those who are connected to the vine and even this evening still being cultivated on the vine, that we would remain committed to the vine and that we would continue to bear fruit and so prove to be Thy disciples.
We thank Thee, O Lord, for this wonderful illustration that reminds us of who Jesus is and what Jesus is doing in our life, that He is the one who begins that good work and He promises to bring it on to completion.
Help us, Lord, to cling and to claim this great and precious promise where Jesus says, Abide in me and I in you. Abide in me and I in you.

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[37:42] We thank Thee, Lord, that greater love hath no man in this, that a man lay down his life for his friends, that we are his friends if we do what He commands us.

Lord, bless us, we pray. Bless us in the week that lies ahead, that whatever this week has for us, help us to keep abiding in the vine, looking to Jesus, bearing fruit for His glory and the furtherance of His kingdom.
Watch over us, then we pray, go before us, grant us traveling mercies as we go to our homes and do us good for Jesus' sake. Amen. Well, we're going to bring our service to a conclusion by singing in that psalm, Psalm 92.
Psalm 92, we're singing, it's in the Scottish Psalter, page 353. Singing from verse 12 down to the end of the psalm. Psalm 92 at verse 12.
Psalm 93 is altogether free.
[39:15] We'll sing these verses in conclusion of Psalm 92 to God's praise. verse 12. but like the app be fishing shall be the righteous ■■■■■ He shall give the sealer from the distant river home.

Those that within the house of God are planted by His grace.
They shall grow up and flourish all in our God's glory place.
But in old days when others shake, with roots till poor shall bring.
They shall be planted, O Son, that day be purring.
[41:03] To show that upright is the Lord, He is the Lord to me.

And in our righteousness, His all together be.
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. Amen. You got the answers to the questions?
Yes? All of them? Right. What is my favorite chapter in the Bible? John 15. Okay. So, one done.
What is the Greek word for communion?
Koinonia. Well done, Sarah. Okay, last question. How many times is the word abide mentioned?
Eleven. Eleven. Was I right?
[42:23] Did you, Jack? And what does it mean? Follow me. Follow me. Yeah. Obey. Follow.

And remain. Remain faithful. Remain faithful to me. That's what Jesus says. Remain faithful to me. And I will remain faithful to you.
Well done.

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