

I am the True Vine

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[0 : 00] Well, if we could, this evening, with the Lord's help, turn back to John chapter 15. The Gospel of John chapter 15.

And if we read again just verse 1. I am the true vine, and my father is the husbandman. I am the true vine, and my father is the husbandman. This evening we come to the seventh and last I am saying found in John's Gospel.

It's not the last I am saying that we're going to look at in our study of the I am sayings of Jesus. But it is the last I am saying found in John's Gospel.

And with each of these I am sayings which we've looked at and studied together, we've seen that through them Jesus has revealed his identity as the eternal Son of God.

[1 : 07] And Jesus revealed himself to us using metaphors. Metaphor, where back in John chapter 6, Jesus used the metaphor of bread, where he said, I am the bread of life.

And then in John chapter 8, we saw that Jesus used the illustration of light, where he said, I am the light of the world. And then in John chapter 10, we considered the words of Jesus when he said, I am the door.

And we also saw Jesus reveal himself using the metaphor of the shepherd and his sheep, when he said and affirmed to those who were listening to him, I am the good shepherd.

And in the face of death, with the death of Lazarus in John 11, Jesus proclaimed, I am the resurrection and the life. And then last month, in John chapter 14, with the disciples of Jesus seeking to know the way to heaven, Jesus asserted to them, I am the way, the truth, and the life. But now this evening we come to the seventh and the last I am saying, found in John's gospel, where the opening words of John 15, Jesus says to us, I am the true vine.

[2 : 28] I am the true vine. And I want to tell you this evening that this is my favorite chapter in the Bible.

And maybe it's not right to favor one part of Scripture over another, but I can safely say that this chapter is my favorite chapter, and I am so thankful for it.

And I say that because this chapter alone was instrumental in my conversion. In fact, this chapter changed my life.

This chapter brought me out of the darkness that I was in and brought me into the light of the gospel of saving grace. This chapter and the precious words contained within this chapter, they showed me only about ten years ago.

These words showed me, they showed me as it says in verse 13, Greater love hath no man than this, that a man lay down his life for his friends.

[3 : 38] You are my friends, if you do whatsoever I command you. Greater love hath no man than this. And there is no one who has a greater love for sinners than this Jesus.

There is no one who loves sinners more than Jesus. And he loves sinners so much, he says, that he laid down his life for them.

He was willing to die our death. He was willing to stand condemned in our place. He was willing because he is so loving. And my friend, in laying down his life for sinners, Jesus calls us to respond. He calls us, he says again and again, abide in him. But the reason I tell you all this is not so that I can stand in a pulpit and talk about myself.

That's not my desire. But I tell you so that you will know that God's word really does change people. And it really does transform people's lives.

[4 : 49] And I tell you this hoping and praying that the Lord will transform your life. And bring you to see your need of a saviour. And that you will take God at his word.

And that you will earnestly seek the Lord in order to be saved. Because I want you to be saved. I want you to be saved. Above all else, I want you to be saved.

And if you take anything away with you this evening, if you take just one thing from this service, I want you to take verse 13. Greater love hath no man than this that a man lay down his life for his friends.

Because that, my friend, is the beauty and the wonder of our gospel. Greater love hath 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 is to seek the Lord with your whole heart. Because when you do, God will forgive you and God will save you.

[5 : 58] That's what I came to discover. And that's what I hope you will discover too. That's what I hope you will discover too.

But in this last, I am saying in John's gospel, Jesus is describing himself for us as a vine. A grape vine. And when we follow the illustration which Jesus gives to us, he's describing to us what a Christian is.

And that's the question I'd like us to ask tonight. What is a Christian? What is a Christian? Because in this passage, I believe that Jesus is teaching us three things about what a Christian is.

And what I believe Jesus is teaching us here is that a Christian is connected, a Christian is cultivated, and a Christian is committed.

A Christian is connected, a Christian is cultivated, and a Christian is committed. So first of all, what is a Christian? And Jesus says, a Christian is connected.

[7 : 09] A Christian is connected. If you read again at verse 4, Jesus says, Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine.

No more can ye except you abide in me. I am the vine, you are the branches. He that abides in me and I in him, the same brings forth much fruit. For without me you can do nothing.

If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned. And the metaphor of the vine tree which Jesus implements in this chapter is one with which his disciples could easily relate to.

Not only because Israel had many vineyards and it was a large manufacturer of wine, but also because when we follow the sequence of this passage, Jesus and his disciples, which is in the previous chapter, they'd now left the upper room.

That's how chapter 14 ends. They'd left the upper room. Jesus had washed the disciples' feet. He'd instituted the Lord's Supper for the first time. And now they're making their way towards the Garden of Gethsemane, which would have taken them along the pathways around the Mount of Olives.

[8 : 33] And to try and imagine what it was like for Jesus and the disciples and what they would have seen as they walked along all these pathways towards the Garden of Gethsemane, there would have been vineyards all around them.

As one commentator put it, the land of Israel was a land of vineyards. And it's interesting that even the name Gethsemane, it means winepress.

And so it must have been all these surrounding vineyards which aided Jesus in illustrating to his disciples what it meant to be a Christian. But when we think about it, there must have also been not just the physical surroundings on the mind of Jesus when he claimed I am the true vine.

But when he, Jesus uttered this I am statement, he's also seeking to draw attention to the many passages that are in the Old Testament which refer to vineyards.

Because the Jews, they were fully aware that the imagery of a vineyard was repeatedly used throughout the scriptures in order to portray God's relationship with his people Israel.

[9 : 45] Where the vineyard which are God's people, they belong to God. They are his vineyard. And if you noticed we've been singing this evening about the illustration of God's people being a vine.

Where in our opening item of praise we sang in Psalm 128 8. And there we were told that the mothers in Israel, the mothers in Israel were described as vines which bring forth the fruit of God's covenant faithfulness.

And then also in Psalm 80 we sang about the description of Israel. Israel was a vine which was uprooted and transplanted out of slavery and bondage in Egypt and then replanted in the promised land of Canaan.

And what the psalmist in Psalm 80 reminded us was that from this central vine in Israel the branches of that vine tree were to spread all throughout the world.

That was the psalmist's prayer that that was his hope that the Lord would visit the vine and make it fruitful to the ends of the earth. But when the prophet Isaiah speaks and takes up the theme of comparing God's people to a vineyard, he does so in order to indicate that the people of Israel have been an unfruitful vineyard.

[11:10] Where Isaiah charges God's people with unfaithfulness and disobedience. For he says the vineyard of the Lord of hosts is the house of Israel. And the context in which Isaiah was referring when he mentioned that Israel is like a vineyard.

He was saying that Israel was not producing fruit for which it was designed to produce fruit. And this was because the people of Israel were being disobedient to God's covenant.

And therefore they were being unfruitful. And Isaiah says that the result of their disobedience is that they were producing wild grapes of waywardness instead of those lush flavoursome grapes of faithfulness.

And so when we look at all these Old Testament passages and the imagery that are given to us and we feed it into this I am statement of Jesus, it makes us see all the more why Jesus came.

Because when Israel failed to serve God and to spread their branches of God's blessing throughout the nations of the world, Israel became so proud and so obsessed with itself, God pruned them.

[12:28] And he pruned them through the medium of exile in Babylon. And although the Israelites were restored and allowed to return to the land of Israel after the exile, the Lord revealed a new and a living way for all the nations of the earth to be blessed.

And that's why Jesus steps forward at this point en route to Calvary where he's only a few hours away from his trial and crucifixion in which he will lay down his life for his friends.

And this Jesus steps forward and says, I am the true vine. I am the true Israel that will provide blessing for all the nations.

I am the true servant of the Lord that will remain obedient and give my life as a ransom for many. I am the true vine which has been sent to redeem his people.

And so when we hear Jesus saying here in verse 5, I am the vine, you are the branches. He that abides in me and I in him, the same brings forth much fruit.

[13:38] For without me you can do nothing. When we see Jesus saying these words, Jesus is calling us to see that without being connected to the vine, the branches are useless.

They can do nothing. Without the vine we cannot bear fruit. Without the vine we are unfruitful.

Without being connected to the true vine, says Jesus, you are dead.

You are dead. And what do you do with a dead branch? Jesus says in verse 6, if a man abide not in me, he is cast forth as a branch and he is withered, and men gather them and cast them into the fire, and they are burned.

They are burned. And the place to which all the rubbish of the city of Jerusalem was taken, and all the dead branches from the vineyards, they were all taken to this place outside the city walls, to a dumping ground which was continually burning day and night.

And apparently when you went to this dumping ground it was an awful stench that came from it.

And the Jews used to call it Gehenna. Gehenna, which was a word that Jesus often used to describe hell.

[15:12] Gehenna, the place of continual burning. And what the vine, the true vine, is saying here, is if you are not in the vine, you are dead.

And if you are dead, then there will come a day when you are gathered up to be burned. And the reason Jesus mentions the awfulness of what happens to dead branches, is to make us see what can happen when a dead branch is connected to a true vine.

He wants us to see what can happen to a dead branch that is connected to a true vine. Now I'm not much of a gardener, but I've always found the grafting process with vine trees, the grafting process of vine trees, I found it really, really interesting.

Where a branch can be cut from one tree and then grafted into another tree. And it's said that the grafting process is really difficult and one in which only a few number of people can actually do.

Because in the process of grafting this cut branch into a new vine tree, the vine tree is, first of all, it has to receive this deep cut right through its thin trunk.

[16 : 45] It's not very thick. And when the trunk is cut, the life-giving sap for the branches, it has to be drained out in order to make way for this newly grafted branch.

And when the branch is to be grafted, it's firmly, you could say, pushed through the trunk and then knotted or tied on the other side. And then the trunk of the vine tree, it's wrapped up nicely and then it closes up with all the sap as the sap begins to dry.

And so that after a few days, when this life-giving sap begins to fill the grafted branch, the branch begins to grow. And you know, my friend, that's a beautiful picture of what happens when someone becomes a Christian.

because when someone becomes a Christian, they're like a branch that is cut from the tree of Adam, where they're born as a branch in Adam, connected to a root with nothing but sin and death and unfruitfulness.

But when someone is cut from the tree of Adam, they are grafted into the tree of Christ, where Christ is wounded by a deep cut in in order to grant that life-giving sap to this grafted branch.

[18 : 12] And once that grafted branch is united to the true vine of Christ, there is new life and there is fruitfulness. And my friend, that's what this true vine is in the business of doing.

He's in the business of giving new life to dead branches. branches. He's in the business of giving new life to dead branches. And what Jesus is telling us is that there is only true life when we are connected to the true vine.

There is only true life when we are in union with the true vine. Where as branches we need to be united to Jesus Christ by faith. And in doing so we will draw all our nourishment and our nutrition from our root, Jesus Christ.

And so when we ask what is a Christian, a Christian is connected. A Christian is united to Jesus Christ by faith. A Christian is in union with Christ.

And a union, as we know, with a marriage, when two people become one. That's what happens when someone is in union with Christ.

[19 : 26] they and all the other Christians, they are one in Christ. What is a Christian? A Christian is connected. But secondly, we see that a Christian is cultivated.

A Christian is cultivated. If we read again in verse 1, Jesus says, I am the true vine, and my father is the husbandman. Every branch in me that bears not fruit, he takes away.

And every branch that bears fruit, he purges it, that it may bring forth more fruit. So once a branch has been grafted into the true vine, and is being nurtured from the true vine, Jesus shows us here that that branch now needs to be cultivated.

In other words, it needs work. Because as any good gardener knows, a beautiful garden doesn't just appear from nowhere. instead, in order to produce a beautiful garden, it needs a lot of attention and a lot of work, a lot of labour, where the plants and the land need to be developed and nurtured and enriched in order to produce more and more fruit.

But Jesus makes it clear to us here that cultivation cannot take place unless we are first of all connected to the vine. Christians cannot be developed and enriched unless they are truly united to the vine.

[20 : 54] And the language which Jesus is repeatedly using in this passage is the language of possession or belonging, where the branches, those who are Christians, because they've now been grafted into the vine, they are part of the vine tree, they belong to the vine tree, they are possessed by the vine, they're in union with the vine.

And just as the sap in the vine nurtures and sustains the branches and the grapes, so too this union with Jesus Christ. For the Christian, it's key to their spiritual growth and their vitality and their development.

But for all that to happen, every branch must be in the vine. And what you will have probably noticed as we read this passage is how many times the word that Jesus uses, how many times the word Jesus uses is the word in.

He uses the word in again and again. He says, every branch in me, abide in me. If you abide in me, my words will abide in you.

Abide in my love. And although it's only a small word which is repeatedly used here, it's a significant word because it explains the union which a Christian has with Jesus Christ.

[22 : 25] And that's something which the Apostle Paul often picks up on in his letters. Because when you read Paul's letters, you'll often find Paul always using the phrase in Christ.

In Christ. And just to name a few, Paul says in Romans 8, there is therefore now no condemnation to those who are in Christ Jesus. If we are a new creature in Christ, the old has passed away, all has become new.

We are his workmanship, created in Christ Jesus. And also what Paul says is, which is very applicable to divine imagery, Paul says that we are all one in Christ Jesus.

And so the Christian is someone who is in Christ. They are united to Jesus Christ by faith. And that's the wonder of salvation. That when someone is in union with Jesus Christ, they are loved, they are nurtured, they are fed, they are cared for, and they are protected.

That's the beauty of salvation in Jesus Christ. And you know what makes me wonder, why anyone wouldn't want to be a Christian?

[23 : 46] Why wouldn't you want to be a Christian, if that's what's offered to you? Why would you rather remain a dead branch than a fruitful branch?

Why would you rather remain disconnected and uncultivated than one which is kept and cared for and granted eternal life by the vine dresser?

and that's what Jesus shows us here. It's the vine dresser, the husbandman, he's the one who does all the work. Where the branches which have been grafted into the vine, it's the vine dresser which looks after both the vine and all the branches.

Where the branches which have been grafted, he's looking after them, he's looking after both the vine and the branches because what Jesus is showing us is that when a branch is grafted into the vine, there's not only union with him, but there's also union with his father.

Where we enter into this relationship with the father, we're made sons and daughters of the father and as Christians, we're not only united to Christ, but we're made children of our heavenly father.

[25 : 03] behold what manner of love the father hath bestowed upon us, says John, that we should be called the sons and the daughters of God.

And what Jesus wants us to be absolutely clear on is that it's because of his love that the father tends to the branches which have been grafted into the true vine.

It's because of his love that the vine dresser works in our lives in order to bring us on and develop us and cultivate us so that we will bear more fruit.

But Jesus tells us here in verse 2 that there are two types of branch which his father, the vine dresser, works on. For the vine dresser tends to the branches that do not bear fruit and he tends to the branches which do bear fruit.

And what Jesus wants us to see is that the father's care and concern he wants us to see the father's care and concern in both cases because he says every branch in me that bears not fruit he takes away and every branch that bears fruit he purges it, he prunes it, that it may bring forth more fruit.

[26 : 20] So there are two types of branch which the vine dresser works on. And Jesus tells us that the first type of branch which doesn't bear fruit, the vine dresser, takes it away.

Now the phrase used here, the phrase takes it away, it's caused a lot of problems because this statement takes it away, it's usually applied to verse 6 where Jesus says, if a man abides not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned.

And so the conclusion which many people come to do is that if we are unfruitful Christians, if we commit our life to Christ and we are unfaithful and we don't produce fruit and then we're of no use to God, we'll be cut off from the true vine and cast into hell.

And many people think that an unfruitful branch equates to a dead branch which needs to be burned. But that thought raises a host of other questions.

Questions like does our salvation then depend on how fruitful we are as Christians? Does our salvation and our union with Christ depend on how much we do for the Lord?

[27 : 38] And the answer is no, of course it doesn't. Because our salvation and our grafting into Christ is not dependent upon us, it's solely dependent upon the finished work of this true vine.

Because once you're grafted into Christ, once you are in union with Christ, once you become a Christian, you cannot be cut off. You cannot break the union which Jesus has made through his precious blood.

Because that union, that connection with Jesus Christ, it's an inseparable union. It's an intimate union that cannot and will not be broken.

and so if the branch that doesn't bear fruit cannot be removed from the vine, what happens to it then? Well, the phrase takes it away doesn't necessarily mean removing the branch and throwing it away.

I don't think that's what's intended here because the phrase takes it away can also be translated as takes it up. In the sense of lifting it up and looking after it.

[28 : 57] And when we understand it in that sense, the image which we're given of the vine dresser isn't one of disappointment with the branch where it's cut off and thrown away.

But the image of the vine dresser is an image of tender care and concern for the branch which ought to be bearing fruit but isn't. And I believe that Jesus is showing us the care which the father has towards those branches which are not at their best.

And instead of thinking that the vine dresser seeks to get rid of these branches, Jesus says the vine dresser seeks to lift up these branches in order that they will bear fruit.

And you know there are many branches, many Christians which can become stunted in their fruitfulness. and they're stunted because they've been knocked by their faith.

Maybe they've been broken by illness or the heartache of death coming into their experience. Or even they grow cold in their walk with the Lord and they lose sight of the importance of the true vine.

[30 : 08] There are many possible reasons as to why a branch may stop bearing fruit. fruit. But the wonder of this vine dresser is that he doesn't come on with this heavy hand to tear the weak branch apart.

He comes with this tender loving hand to lift us up so that we will be strengthened and nourished and reminded of the true vine.

But Jesus not only speaks about the branch that doesn't bear fruit, he also mentions what happens to the branch that does bear fruit.

And Jesus says that the branch which does bear fruit, the vine dresser prunes it so that it may bear more fruit. And what we're often tempted to think is that this type of branch is in a far better condition than the other branch which isn't bearing any fruit.

fruit. But that's again not necessarily the case. Because as we saw with the people of Israel in the Old Testament, Isaiah pointed out that the vine of Israel needed to be pruned and cut back, not cut off but cut back.

[31 : 21] And Isaiah says that the reason for this was that their disobedience, because in their disobedience the people of Israel were producing wild grapes of waywardness instead of the lush, flavoursome grapes of faithfulness.

And so what we see is that bearing fruit is not always positive. Because for the people of Israel their pruning wasn't a joyous experience. It was a painful experience where they were exiled into a foreign land in order to learn their lesson.

And therefore we're not to be tempted into thinking that everything is rosy for a branch which bears a lot of fruit. Far from it. Because the Christian life isn't about how much fruit you produce.

For the fruit may be wild grapes of waywardness and disobedience. Therefore I think that we ought to see that the Christian life isn't so much about fruitfulness, faithfulness.

But rather faithfulness. Because wasn't that the case when Jesus told the parable of the talents in Matthew 25?

[32 : 38] Where those who had increased in their number of talents and they weren't told by their master, well done thou good and successful servant.

No, they were told well done thou good and faithful servant. And what Jesus is showing us here is that the Christian life isn't so much about fruitfulness, it's about faithfulness.

And if we are faithful, the inevitable result is that we will be fruitful. But if we are unfaithful, the fatherly vine dresser will prune us.

He won't cut us off but he will cut us back. And pruning in whatever form it may come, it isn't a joyous experience, it's a painful experience.

And the pruning of the Lord, it can come in many different ways in order for us to respond in faithfulness to the Lord. And sometimes the Lord will do drastic things in our lives in order for us to listen up and pay attention.

[33 : 46] And you know that's what Paul sought to remind the Lord's people in the letter to the Hebrews, where the Hebrew Christians they were being pruned by the Lord through persecution.

But Paul sought to encourage them by saying in Hebrews 12, he said, My son, do not despise the chastening of the Lord and don't be discouraged when you are rebuked by him.

For the Lord loves those whom he chastens. Now no chastening, he says, seems to be joyful for the present, but painful. Nevertheless, afterwards it yields the peaceable fruit of righteousness to those who have been trained by it.

My friend, a Christian is pruned in order to be taught. A Christian is cut back in order to grow and develop further.

A Christian is cultivated in order to bring glory to God. For as Jesus says in verse 8, herein is my father glorified that you bear much fruit, so shall you be my disciples.

[34 : 59] A Christian is cultivated because it's all part of the love and care of the fatherly vinedresser. What is a Christian?

A Christian is connected, a Christian is cultivated, and lastly and very briefly, a Christian is committed. A Christian is committed.

Because Jesus says in verse 9, as the father hath loved me, so have I loved you, continue ye in my love. If you keep my commandments, you shall abide in my love, even as I have kept my father's commandments and abide in his love.

These things I have spoken unto you, that my joy might remain in you, that your joy might be full. And this claim to be the true vine, Jesus has shown us that a Christian is in union with Christ by faith.

But their union doesn't imply perfection. Rather it shows us that there is a lot of work still to be done. And what Jesus says here is that in order for that work to be carried out, we need to be committed.

[36 : 12] We need to be committed. And the commitment which is required from us is something which Jesus has repeatedly mentioned throughout these verses.

Because Jesus not only told us that our connection is in him, but he has explained that our commitment must be to him. Jesus has repeatedly used the word abide in this passage.

In fact, the word abide appears nine times in this chapter. And John, more than any other writer in the Bible, uses this word abide.

Where John repeatedly uses it in his gospel and in his letters. But in this passage we see that Jesus frequently uses the phrase abide. Where he says, abide in me and I in you.

He says in verse 4, abide in me and I in you, as the branch cannot bear fruit of itself, except it abide in the vine. No more can you except you abide in me.

[37 : 15] I am the vine, you are the branches. He that abides in me and I in him, the same brings forth much fruit. For without me you can do nothing. If a man abide not in me, he is cast forth as a branch and is withered.

And men gather them and cast them into the fire and they are burned. If you abide in me and my words abide in you, you shall ask what you will and it will be done.

unto you. Abide, abide, abide, abide. And the emphasis of Jesus comes out so clearly for us.

A Christian is someone who abides in Christ. But what does it mean to abide in Christ? How do we abide in Christ?

Christ? And you know, I was asking that same question ten years ago. How do you abide in Christ?

[38 : 18] What does it mean to abide in Christ? Because you remember that I mentioned earlier that this passage was instrumental in my conversion. question. But when I first read these words, never having read them before, never knowing that they existed, when I first read them I was confronted with the challenge of Jesus, abide in me, abide in me.

But when I read this passage I wasn't too sure what the word abide actually meant. so I looked it up in the dictionary and the dictionary definition of the word abide was remain faithful to.

Remain faithful to. And when I understood what the word abide meant I went back and read this passage again. And I replaced the word abide which is repeated nine times, I replaced it with the words remain faithful to.

And when I did that I discovered that Jesus was repeatedly saying to me and to you, remain faithful to me and I will remain faithful to you.

Remain faithful to me and I will remain faithful to you. And my friend, that's the promise of the true vine. That's the promise of the true vine.

[39 : 47] That's the promise and the assurance which Jesus gives to us. If we remain faithful to him, he'll remain faithful to us. And you know this true vine, he was faithful all the way to Calvary.

He was faithful to the will of his father. He was faithful to his people. He was faithful to his promises. He was faithful unto death, even the death of a cross.

Why? Why? Why was he faithful? greater love has no man than this. Let a man lay down his life for his friends.

You are my friends if you do whatsoever I command you. And the commandment is a call to commitment. Whereas Christians we are being called to be more faithful and more diligent, not half-hearted in our Christianity, Christianity, but committed.

Committed Christians that make every effort to bring glory to their heavenly father by being committed in our Christian witness, committed in our workplace, committed in our church attendance, committed in the prayer meeting, committed in learning more and more about Jesus, committed to loving one another, committed to following this faithful vine, Jesus Christ, because he was certainly committed to us.

[41 : 16] And the wonder of our salvation is that he is still committed to us. My friend, he gave his all. The least we can do is be committed to him.

The least we can do is abide in him. The least we can do is remain faithful to him. But you know, seeing you so often in here and you not committing to the Lord.

Sometimes I wonder if it's the fear of commitment. The fear of commitment that holds you back from becoming a Christian.

Where the fear of commitment and the thought of committing your life to Jesus Christ is what keeps you back. Maybe because you worry that you might not remain committed.

You worry what other people will say if you start following the Lord. Or you worry that, well, it won't last. But the promise, the promise, and I tell you from my own experience, the promise is true.

[42 : 34] it's true. Abide in me and I in you. Abide in me and I in you. That promise, it's true.

It's true. What is a Christian? A Christian is connected. A Christian is cultivated.

A Christian is committed. A Christian is committed. committed. And my friend, is it not about time?

Is it not about time that you committed your life to this true line?

Is it not about time that you committed your life to Jesus Christ? What's holding you back? What's holding you back?

a Christian is committed. May the Lord bless these thoughts to us and let us pray. O Lord, our gracious God, we do give thanks to Thee, that the Word of God is the power of God unto salvation, to them that believe.

[43 : 53] And O Lord, that we would truly believe Thy Word and take Thee at Thy Word. To know that Thou are the one who calls us to abide in Thee, and Thou are the one who promises that Thou will abide in us.

Help us to see that greater love has no man than this, that a man lay down his life for his friends, that you are my friends, if you do whatsoever I command you.

O Lord, help us to commit ourselves to Thee, not to look to man, not to worry about what other people think, but to see Jesus, and to see how good He has been to us, how faithful He has been throughout our life, that we might commit ourselves to Him for time and for eternity.

Bless us then, we pray, keep us and go before us, for Jesus sake. Amen. We shall conclude in singing in Psalm 51.

Psalm 51 in the Scottish Sultan. Psalm 51 singing from verse 7 down to the verse marked 13.

[45 : 17] Psalm 51 from verse 7. Do thou with hyssop sprinkle me? I shall be cleansed so. Yea, wash thou me and then I shall be whiter than the snow. Of gladness and of joyfulness make me to hear the voice that so these very bones which thou hast broken may rejoice.

All mine iniquities blot out, thy face hide from my sin. And this was the prayer. Having read John 15. The Lord asking me abide in me and I in him. This is the prayer. This is my favorite psalm. Asking the Lord create a clean heart.

Lord renew a right spirit me within. I hope and pray that that will be your prayer. Psalm 51 from verse 7 down to the verse marked 13.

Do thou with hyssop sprinkle me, I shall be cleansed so. To God's praise. Do thou with hyssop sprinkle me, I shall be cleansed so.

[46 : 41] yea, wash thou me, and then I shall be whiter than the snow.

Of gladness and of joyfulness make me to hear me to hear the voice that stole the terrible which thou hast broken may rejoice.

All mine iniquities brought out thy face high from my sin.
Create a clean heart Lord renew arise with me within.
Ask me not from thy sight nor tear thy holy to thou win.
[48 : 13] Restore me thy salvation joy with thy priest bear me stay.
then will I teach thy ways unto those that transgressors be.
And those that sinners are shall then be turned unto thee.
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.
Amen. Amen. Amen. Amen. Amen.