

Twelve Ordinary Men: Bartholemew

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 April 2023

Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if you would turn with me this evening to Luke chapter 6, Luke chapter 6, it's on page 1039.

And with the Lord's help and the Lord's enabling, we're going to look at the next disciple in this list of 12 ordinary men.

Luke chapter 6, we're going to read at verse 13, page 1039. It's just this list of learners.

And when day came, Jesus called his disciples and chose from them 12, whom he named Apostles. Simon, whom he named Peter, and Andrew, his brother, and James, and John, and Philip, and Bartholomew.

And Matthew, and Thomas, and James, the son of Alphaeus, and Simon, who was called the Zealot, and Judas, the son of James, and Judas Iscariot, who became a traitor.

[1 : 14] As I mentioned before, every time I read this list of disciples, I'm reminded that these men who were chosen, called, and commissioned, they weren't chosen, called, and commissioned because they were rich or religious.

It wasn't because they were the best or the brightest. It wasn't because they were the smartest or the sharpest. It wasn't because they were the clearest in speaking or the cleverest in their minds. It wasn't even because they were the most educated, the most equipped, the most eloquent, the most encouraging, or even the most engaging.

And as you discovered, it's the complete opposite. These 12 disciples were just 12 ordinary men. 12 ordinary men. And as we said before, that's why it's good for us, as disciples of Jesus ourselves, to learn from their experience and to learn from their example.

Because they remind us, they reassure us that they're just like us. They're just like us in all their faults and their failings, all their tears and their triumphs, all their doubts and their denials.

It's all there to help us because they're just like us. And they assert and they affirm to us that every disciple, whether you're just beginning on the road, or you're in the middle of your journey, or you're nearing towards the end of your journey, every disciple is a learner.

[2 : 38] Every disciple is a learner. And as you know, and as we've said many times before, that's what the word disciple means. It means learner. Disciple means learner. You know, when it comes to these 12 ordinary men and this list of learners that we're reading from every time we look at them, we see that there are actually four lists of learners in the New Testament.

So there are four lists like this list that we just read in the New Testament. There's a list in Matthew chapter 10. There's a list in Mark chapter 3. There's a list in Acts chapter 1.

And there's a list here in Luke chapter 6. And these four lists of learners are in the New Testament. And I highlight them because when it comes to the sixth disciple in this list of learners, the one that we're looking at this evening, this man, Bartholomew.

Bartholomew's name is only ever mentioned in those four lists of learners. He isn't mentioned anywhere else in the New Testament. Nothing else is said about this man, Bartholomew.

There's no context to him, really. Which, as you can imagine, it makes very difficult to fill a half an hour slot with a sermon. When the name of your disciple that's mentioned, he's only mentioned four times in the New Testament.

[4 : 00] And he's only ever mentioned as part of a list of learners. So the only time we ever see Bartholomew appearing is in these four lists of learners. But this evening, I want us to think about this man, Bartholomew.

I want us to think about him under two headings. Bartholomew's surname and Bartholomew's skepticism. Bartholomew's surname and Bartholomew's skepticism.

So first of all, Bartholomew's surname. Bartholomew's surname. The name Bartholomew means the son of Ptolemy. The name Bartholomew means the son of Ptolemy.

It's based upon the Hebrew construct, boys and girls, the Hebrew construct, Bar, B-A-R, B-A-R. It means son. And the Hebrew name of his father was Ptolemy.

So Bartholomew, Bartholomew, the son of Ptolemy. But the name Bartholomew wasn't actually his first name. That was his last name.

[5 : 01] That was his surname. It was his family name. It was his clan name. Bartholomew, Bartholomew, the son of Ptolemy. And you know, this was something that was very common in the ancient world.

We see it throughout the New Testament. Because Bartimaeus, we're familiar with Bartimaeus. He was the blind beggar who came or sat at the roadside crying to Jesus for mercy.

He was shouting to Jesus, son of David, have mercy on me. He was Bartimaeus, Bar, son, Timaeus, son of Timaeus. There's also Barabbas.

He was the criminal who was released while Jesus was remanded in custody and then condemned. He was Barabbas, son of Abbas. There was also Barsabbas.

His first name was Joseph. He was the one who wasn't chosen to replace Judas after Judas had hung himself. He was Barsabbas, the son of Sabbas.

[6 : 01] And then there was also Barnabas. We love Barnabas, don't we? He was the one who was a faithful and helpful servant. We read about him this morning in Acts chapter 4. He was the servant who helped spread the gospel in the early church.

And he was Barnabas, Bar-Nabas, son of Nabas. Or more literally, as it's explained to us in the book of Acts, he was the son of encouragement.

Barnabas, the son of encouragement. But you know, what's interesting is that like Barsabbas and Barnabas, they were both called Joseph. He was Joseph Barsabbas and Joseph Barnabas.

Which is probably why they're often referred to in the New Testament by their last name, their surname, their family name, their clan name. Because there were so many Josephs.

There was Joseph Barnabas. There was Joseph Barsabbas. There was this Joseph and that Joseph. And so people called them by their surname, their last name, their family name. And you know, we do something similar in our own context and culture.

[7 : 08] Because I was thinking, with the exception of the Grahams and the Campbells and the Morrisons and the Nicholsons and the Browns, there's a lot of Macs in our congregation.

Which, as you know, Bar in Hebrew means son. Mac in Gaelic means son. Therefore, MacDonald is son of Donald. MacLeod or MacLeod, son of Loud.

MacOilly, MacAulay, son of, I don't know, Collie. Mackenzie, son of Kenzie. MacSween, the son of Sween, whoever these people were long ago.

And of course, I can't forget MacVicar, son of the Vicar. And so what we see with Bartholomew or Bartholomei, the son of Ptolemy, it wasn't his first name, it was his last name.

It was his surname. It was his family name. It was his clan name. And you know what's interesting that Bartholomew is listed in this list of learners by his surname, not his first name.

[8 : 07] Everybody else gets their first name. But he's listed here by his surname. Bartholomew. And you know, I was thinking, I can actually relate to this because I never refer to Hugh Ferrier by his first name.

Never. Only in public, usually. I never call him Hugh. I always call him Ferrier or the Ferrier, which has caused some difficulty in recent months because, as you know, he's now married and there's two Ferriers living in the manse on Gotill Road.

But you know what? I believe it's more of an endearing term that Jesus uses here. It's an engaging term. It's a specific term to be called by your surname. Because when these 12 ordinary men, when they were chosen and called and commissioned by Jesus, we read there that there was more than 12 actually present.

There was a group of men, maybe women, who were present at the time. We don't know how many, but we do know that there were more than 12. And after going, as we read in the passage, after going to the mountain to pray and after praying all night, we see that these 12 ordinary men were chosen, called, and commissioned by Jesus, not only to be disciples, but also to be apostles. They were sent ones. And just so that there would be no chaos and no confusion as to who Jesus was referring to in this large crowd that was in front of him, Jesus named them all specifically.

[9 : 34] He named them specially. He called each and every one of them by name. Simon, you'll be called Peter. Andrew, his brother, you're coming too.

James and John, the sons of thunder, you're with me. Philip, you come too. And then using this special and specific surname, Bartholomew.

And just so everybody knows who he is, he's the son of Ptolemy. Bartholomew, you come too. Then there's Matthew and Thomas. James, James, the son of Alphaeus.

Simon, he's the one who's called the zealot. Judas, the son of James. And Judas, Judas Iscariot, who was later to betray him. Jesus used this special and specific surname, Bartholomew.

He called him directly and personally. Bartholomew, the son of Ptolemy. And you know, I was thinking, you know, it doesn't matter whether Jesus calls you by your first name or your middle name or your last name or your nickname.

[10 : 46] What matters is that Jesus calls you. What matters is that Jesus calls you. Because as you know, my friend, when Jesus calls you, he calls you just like he called these disciples.

He calls you specifically. And he calls you specially. He calls you personally. And he calls you powerfully. He calls you effectively. And he calls you effectively.

And you know, I keep coming back to that catechism. A catechism I could never recite as a child in Sunday school. But I keep coming back to it. What is effectual calling?

What is effectual calling? The catechism reminds us effectual calling is a work of God's Spirit. Whereby convincing us of our sin and misery.

Enlightening our minds in the knowledge of Christ. And renewing our wills. He doth persuade and enable us to embrace Jesus Christ as he is freely offered to us in the gospel.

[11 : 48] Effectual calling is when Jesus calls you out of a crowd. Just like he did here. He calls you specifically and specially by his Spirit.

He calls you personally and powerfully. He calls you effectively and effectually by the Holy Spirit. And you know, the wonderful thing is, you know when the Lord is calling you to come to him.

You know it. You know when the Lord is speaking to you. You know when his word is real to you and relevant to you. You know when preaching is real and relevant to you.

You know when prayer is real and relevant to you. Because as the catechism teaches us, by the Lord's Spirit, you're being convinced of your sin and misery.

You're being convinced that you're a miserable sinner. And you're in need of this marvelous Savior that's on offer. But more than that, as the catechism teaches us, you're being enlightened in your mind and the knowledge of Christ.

[12 : 53] Where you know that Jesus is the only way of salvation. And that your only hope in life and death is in him and him alone. But there's more.

Because as you're listening. As you're being called. As you're taking it all in. Your will has been renewed. Where you want to hear more. You want to read the Bible.

You want to be in church. You want to be around the Lord's people. There was a day in your life where you didn't want to read the Bible. You didn't want to be in church. You might have come just out of duty.

Out of habit. But now you're here out of desire. Where your desire is to be in church. Your desire is to be part of the congregation. Your desire is to be part of this church family.

Your desire is to sing. And to spend time in fellowship. Your desire is to listen and to learn from God's word. Your desire is to be with the Lord's people.

[13 : 52] Because there's something in your heart that tells you that you love them. You look at them and you love the Lord's people. They're not part of your family. They're not related to you, some of them.

But you love them. And it says, as you've been called by Jesus specifically and specially and personally and powerfully and effectively and effectually. As you've been called by Jesus, you've been encouraged all the time.

And enabled by the Spirit to embrace Jesus. To just embrace Him as He's freely offered to you in the gospel. Because you know now that you can't save yourself.

You're so aware of it. You cannot save yourself. You know that you're not good enough to save yourself. You know that you can't do enough to save yourself.

You know that you don't know enough to save yourself. But what you do know. And it's always important. It's not what you know, but who you know. But what you do know tonight.

[14:58] And you've known it probably for a long time. You know that if you stay where you are. And you continue to resist and refuse the call of the Lord.

If you continue to resist and refuse to confess Jesus as your Lord and Savior. Savior. Then one day soon. You're going to wake up in hell.

And regret every opportunity that you were ever given. And every obstacle that you put in front of yourself. And every time you said, not now.

Later on. Another time. At a more convenient season. Do you know my friend, that's why Jesus is calling you to come. Because he says to you in the gospel.

Come unto me. Not come to your minister. Not come to your elder. Not come to the church pew. But come unto me.

[16:01] And I will give you rest. And you're the wonder of this good shepherd. The shepherd you've heard about all your life. It's that he not only laid down his life for his sheep. But he knows his sheep.

He leads his sheep. He calls his sheep by name. Jesus said, I am the good shepherd. I know my own. And my own know me.

My sheep. What's special about my sheep, says Jesus. They hear my voice. And I know them. And they follow me. And every one of my sheep, says Jesus.

I give to them eternal life. And when I give to them eternal life. They will never perish. And when they never perish. They will never be plucked. Out of my hand.

My friend. It doesn't matter whether Jesus calls you. By your first name. Or your middle name. Or your last name. Or your surname. Or even your nickname. What matters. What matters is that Jesus calls you.

[17:00] What matters is that Jesus calls you. And tonight. He's calling you. The word of God is open.

The word of God is being preached. He's calling you. That's his promise. And just like Bartimaeus. Remember Bartimaeus. The blind beggar. Sitting at the roadside.

When Bartimaeus started shouting for Jesus. Jesus. Son of David. Have mercy upon me. Do you remember what the disciples said? Get up.

He's calling you. Get up. He's calling you. My friend. Get up. Some of you have been sitting here. Far too long.

Far too long. Get up. He's calling you. It's about time. You responded to his call. Because you know.

[17:58] When Jesus called Bartholomew. He called him personally. He called him powerfully. He called him specially. He called him specifically. He called him effectually.

He called him effectually. He called him. Just with one word. Bartholomew. Son of Ptolemy.

Come to me. Bartholomew. But when Jesus called Bartholomew. Bartholomew. He called him by his surname. But what was revealed next was his skepticism.

Which is what we see secondly. Bartholomew's skepticism. We see his surname. Bartholomew. But then secondly. Bartholomew's skepticism. Bartholomew's skepticism.

You know. Even though the surname of Bartholomew. Is only mentioned four times. In the New Testament. In these four lists of learners. In Matthew, Mark. And Acts.

[18:57] And here in Luke. Even though the surname is mentioned. It's generally believed. That Bartholomew. Was in fact. Nathanael. Whom we read about.

In the opening chapter. Of John's gospel. And this means. Boys and girls. What was Bartholomew's full name? Bartholomew's full name. Was Nathanael. Bartholomew.

Nathanael. Bartholomew. More than that. We're also told. In the closing chapter. Of John's gospel.

In John 21. That when John gives. A half a list of learners. You could say. They were the list.

That went back fishing. They were the ones. Who went back fishing. After the death. And resurrection. Of Jesus. John mentions there. He mentions. Not only Nathanael. Bartholomew.

But he also mentions. Peter. Andrew. James. John. Philip. And Thomas. And John tells us. That Nathanael. Bartholomew. Was from Cana.

[19:53] In Galilee. Which was the village. That Jesus performed. His first miracle in. It was where Jesus. Turned water. Into wine. At the wedding of Cana. In Galilee.

We read that in John chapter 2. But in John chapter 1. It's there that we're introduced. To this disciple. This apostle of Jesus. Who has the full title.

Nathanael. Bartholomew. Nathanael. Bartholomew. The name Nathanael. Means gift of God. Gift of God. So Nathanael.

Bartholomew. Means gift of God. Who's a son of Ptolemy. But as you read. And as we mentioned last time. Philip. Boys and girls. Philip. Was the faithful friend.

To Nathanael. Bartholomew. Philip was the faithful friend. To Nathanael. Bartholomew. Philip the apostle. He may not have been that. Evangelistic extrovert.

[20 : 49] We mentioned him last time. Where. There was this other Philip. He's mentioned in Acts chapter 8. He's Philip the evangelist. Philip the apostle. Was not the kind of guy.

Who. Would confront people. About their sin. Or challenge them. About their soul. Or call them to come. And seek the savior. Like Philip the evangelist did. But Philip the apostle. He was different. He was. More. Of a. Distant. Kind of. Quiet. Kind of guy. He was more anxious. And apprehensive. He was more. Reserved. And reticent.

But the thing about Philip. And we read that in John 1. Philip was a faithful friend. It's good to have a faithful friend. Isn't it? A faithful friend who loves Jesus.

And wants you to know Jesus. And Philip was a faithful friend. To this man. Nathaniel Bartholomew. Because as we read there in John 1. It was because of Philip's faithful friendship.

[21 : 43] That Nathaniel Bartholomew found Jesus. It was because of Philip's faithful friendship. That Nathaniel Bartholomew found Jesus.

Because when Jesus found Philip. We read there. Philip found his friend. First thing Philip did. Was went to look for his friend. I want my friend to know this Jesus too.

You know that's how we should be. I want my friend to know this Jesus too. When Jesus found Philip. Philip found his friend. He found Nathaniel Bartholomew. And Philip told him.

First thing Philip told him. I have found Jesus. We read there in John 1. We have found him of whom. Moses in the law. And also the prophets wrote. Jesus of Nazareth.

We found Jesus of Nazareth. The son of Joseph. But when Bartholomew. Nathaniel Bartholomew. When he heard that his faithful friend Philip.

[22 : 39] Had found Jesus of Nazareth. He was very skeptical. Very cynical. In his response. He was full of disbelief. Full of doubt.

He asked about the acceptability. And even the accuracy. Of his faithful friends find. To the point that Nathaniel Bartholomew. He questions his friend Philip. He queries his friend Philip.

And he says. Can anything good come out of Nazareth? What a question to ask. Can anything good come out of Nazareth? Philip is there saying.

We found the Messiah. His Jesus of Nazareth. And the first thing. Nathaniel Bartholomew says.

Can anything good. Come out. Of Nazareth. Now Nathaniel Bartholomew's question.

It's raised a lot of discussion. A lot of debate. Over the years. Because what did he mean? What did he mean when he said. Can anything good. Come out of Nazareth? But as John MacArthur explains.

[23 : 36] And emphasizes in his commentary. He says. Nathaniel's statement. Was not a rational. Or a biblical objection. But one based upon sheer emotion.

And bigotry. It reveals the rivalry and contempt. Which Nathaniel had. For the whole town. Of Nazareth. Jesus as you know.

He was from Nazareth. In Galilee. He was Jesus of Nazareth. The carpenter's son. Whereas Nathaniel. We're told. Was from Cana. In Galilee. Jesus was from Nazareth.

Nathaniel. Was from Cana. Which is why some have suggested. That Nathaniel questioned. Philip. Because there was this regional resentment. There was regional resentment.

Towards those from Nazareth. In Galilee. Where Jesus was from. Of course. The Judeans. They looked down. On all the Galileans. All those people. Who lived around the Sea of Galilee.

[24 : 35] The Judeans. Looked down on them. But even the Galileans. They all looked down. Upon one another. They looked down. On the Nazarenes. Those from Nazareth. There was this personal pride.

For Cana. In Galilee. Those from Cana. Looked down. Upon those. From Nazareth. Which is why. Nathaniel. Bartholomew. Had this. Regional resentment. He had this. Rivalry.

For the people. Of Nazareth. Of Galilee. Because both villages. They were very close. To one another. They both. Surrounded. Their circumference. Of the Sea of Galilee. You know.

I suppose the best way. To describe this local rivalry. This local resentment. Between Cana. And Nazareth. Something you'll often see.

On Friday night. When there's football teams playing. It's the kind of comments. And criticisms.

You'll often hear. Between the Bakos. And the Ruach. Not in a bad way. Or the Sheerach.

[25 : 30] And the Bakos. And the Ruach. You don't have to mention. The Nishach. Don't go near them. And definitely don't mention. The Herach. There's all these different areas.

There's regional resentment. Not in a nasty way. But there's almost this. Personal pride. From where you come from. I'm a Sheerach. I'm a Nishach.

I'm a Ruach. There's personal pride. And as it was there. For those in Nazareth. And those from Cana. There's rivalry. There's resentment. Which caused Nathaniel.

To wrongly. Very wrongly. Question and query. His faithful friend Philip. That's why he said. Can anything good. Come out of Nazareth. Nazareth.

Nothing good. Comes out of Nazareth. So can anything good. Come out of Nazareth. And sadly. Nathaniel's personal pride. It led to this skepticism. About the Savior.

[26 : 25] It led to skepticism. Which is a problem. Lots of people have. Many people have this personal pride. That causes them to resist.

Or refuse. Or reject. Or even resent Jesus. Whether that personal pride. Is because of their personality. Or their prominence. Within a community.

Or their position. Or their position. Or their job. Or their power that they have. Or their prestige.

Because of their income. Whatever it is. Their personal pride. Prevents them. From coming to Christ.

For salvation. Can anything good. Come out of Nazareth. But you know what I love. I love is that when. Nathaniel.

Actually. Met Jesus. He hadn't met him at that point. Never come face to face with Jesus. But when Nathaniel. Actually met with Jesus.

[27 : 21] He spoke badly of Jesus. Before he'd even. Encountered him. Or even seen him. But Nathaniel. When he actually met Jesus. All his skepticism.

Skepticism about the Savior. All his personal pride. And his personal prominence. And position. And power. And prestige. All his barriers. All the boundaries. That he'd put up.

Towards those from Nazareth. And Galilee. All his resistance. And his resentment. And his rejection. Of Jesus. It all melted. It all melted.

In a moment. When Jesus said. To Nathaniel. Bartholomew. I love what Jesus says to him. Before your faithful friend.

Philip. Called you. You were under the fig tree. And I saw you. I saw you. Before your faithful friend.

[28 : 16] Philip. Came to you. To tell. Tell. Tell him about me. I saw you. And you know. It was with that realization. That Jesus. Knew Nathaniel.

Bartholomew. So personally. And so privately. In his heart. That's when Nathaniel's. Resistance.

That's when his barriers. Dropped immediately. That's when the refusal. And the rejection. And the resentment of Jesus.

That's when it was all removed. And Nathaniel. Bartholomew. He stands there. Looking at Jesus.

And he claims. And confesses. Like the Christian. And he says to him.

You are the son of God. You are the king. Of Israel. And he says. And there was one commentator. He wrote. He said.

What challenged Nathaniel. And what ultimately converted him. Was the fact that Jesus. Not only called him personally. By name. But that Jesus knew him personally.

[29 : 16] My friend. Jesus was watching. Nathaniel Bartholomew. Jesus was watching him. Jesus was witnessing to him. And Jesus was waiting for him.

To come. Isn't that amazing? Jesus was watching Nathaniel. He was witnessing to him. And he was waiting for him. Before your faithful friend Philip.

Called you. You were under that fig tree. And I saw you. And I called you. You know. I always find it fascinating.

That Nathaniel was found under a fig tree. He was under a fig tree. You remember. We read it this morning. In Genesis 3. That when Adam and Eve. Sinned against the. Sinned against God.

In that perfect. Paradise of Eden. In the garden. When they knew their sin. When they knew their shame. The first thing they did. Was sow leaves together.

[30 : 11] They sowed leaves together. In order to cover their sin. And their shame. And the leaves that they used. Were fig leaves. The leaves from a fig tree. And you know.

When John writes that. When he. He talks about the fact. That Jesus saw him. Under the fig tree. John is. Is more than telling us. Where Nathaniel was to be found. In Galilee.

He's telling us. What condition. Nathaniel was to be found in. He was found in sin. Under the fig tree. And you know. That's the wonder.

Of this wonderful. Savior. That Jesus. Not only knew. Nathaniel's name. Jesus saw Nathaniel. He saw him. And he knew him. When he was rejecting him. And refusing him.

And resisting him. Jesus saw Nathaniel. When he was distant from Jesus. And detached from Jesus. And didn't want to know Jesus at all. Can anything good come out of Nazareth? Jesus said.

[31 : 05] Yes. I'm coming to you. And yet Jesus. He comes to Nathaniel. He comes to him. And he calls him. And he calls him to come home. And my friend.

Is that not your experience. And encounter with Jesus tonight. That before anyone ever said. Or spoke to you. About anything to do with Jesus. Jesus knew you.

You go back to before you were converted. Jesus knew you. He knew where you were. Under your fig tree.

He knew you by name. He saw you resisting. He saw me resisting. He saw you rejecting. He saw me rejecting. He saw you refusing.

He saw me refusing. Jesus saw us in our sin. He saw us under our fig tree. And yet the wonder of wonders is. He came to us. And he called us.

[32 : 04] And he called us to come home. And you know my friend. Tonight Jesus. As it was with Nathaniel Bartholomew. Jesus is watching you.

He's witnessing to you in his word. And he's waiting for you to come home. He's waiting for you to come home. And my friend.

That's what we learn from the experience. In the example of this man. Nathaniel Bartholomew. Especially when it comes to Bartholomew's surname. And Bartholomew's skepticism. You know we simply learn.

That it doesn't matter. Whether Jesus calls you by your first name. Your middle name. Your last name. Or your nickname. What matters. Is that Jesus calls you. And he calls you to come home. To come home. To him. And you know what? It reminds me of what the hymn writer wrote. And with this I'll conclude.

[33 : 02] The hymn writer reminds us. And he reassures us. Often have these words playing in the car. Softly and tenderly. Jesus is calling.

Calling for you. And for me. See all the portals. He's waiting and watching. Watching. For you. And for me. Why should we tarry when Jesus is pleading?

Pleading. For you. And for me. Why should we linger? And heed not his mercies. Mercies. For you. And for me. Time is now fleeting. The moments are passing.

Passing from you. And from me. Shadows. Are gathering. Deathbeds. Are coming. Coming. For you. And for me. Oh for the wonderful love he has promised.

Promised. For you. And for me. Though we have sinned. He has mercy and pardon. Pardon. For you. And for me. Then what does the hymn writer say?

[34 : 03] Come home. Come home. Ye who are weary. Come home. Earnestly. Tenderly. Jesus is calling. Calling.

Oh sinner. Come home. My friend. Is it not about time. That you came home. Throw it yachie.

Come home. That's what the gospel says to you tonight. Come home. Ye who are weary. Come home. Earnestly. Tenderly. Jesus is calling.

Calling. Oh sinner. Come home. Come home. Well may the Lord bless these thoughts to us.

Let us pray. O Lord our gracious God. May we give thanks to thee for the call of the gospel. That thou art a God who calls us so personally.

[35 : 01] And so privately in our heart. That we don't know what goes on inside somebody's heart. But we give thanks that thou art a God who does. And a God who so works by his spirit.

To draw sinners to himself. And that thou wouldst draw us all to thee. That we would all come home. Like the prodigal came home. That he came to the end of himself.

And returned to his father. And said father. Have mercy upon me. For I am no longer worthy to be called thy son. And yet he was given more than he could ask or even think.

O Lord we pray that we would all come home to this Jesus. And realize that he is a savior. Who promises to cleanse us and forgive us.

And to wash us as white as snow. Bless thy truth to us we pray. Guide us and guard us we ask. And go before us. For we ask it in Jesus name. And for his sake.

[36 : 00] Amen. Amen. We are going to bring our service to a conclusion this evening. We are going to sing in Psalm 43.

Psalm 43 in the Scottish Psalter. Page 264. There is no second version in this psalm.

So we are okay. Psalm 43. We are singing verse 3 down to the end of the psalm. Down to verse 5. But before we sing. I have three questions.

Are you all awake? Yeah. Just. What does bar mean? Son. Well done Rachel. What was Bartholomew's full name?

Nathaniel Bartholomew. What was the name of Bartholomew's friend? Philip. Well done. Good job. Hope the adults got all that too. I saw them sweating.

[37 : 06] The questions. Okay. Psalm 43. Singing from verse 3. Another favorite psalm. Down to the end of the psalm.

To God's praise. O send thy light forth and thy truth.

Let them be guides to me. And bring me to thine holy hill.

Keep where thy dwelling's fear. Then will I to God's altar go.

To God my deepest joy. Yea, God, my God, thy name to praise.

[38 : 32] My harp. My harp. My harp. My harp. My harp. I will employ.

I will employ. I will employ. Why art thou then cast of my soul?

What should discourage thee? And why with vexing thoughts art thou?

Disquieted in me. Still trust in God for him to praise.

Good cause I yet shall have. He of my countenance is the help.

[39 : 49] My God. My God. My God. My God. That doth me save.

That doth me save. 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. Amen. Amen. Amen.

Amen.