

# Half an Hour with Jesus

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[ 0 : 00 ] But if we could this morning with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in the gospel according to John chapter 4.

John chapter 4 and if we read again at verse 5. John chapter 4 at verse 5. So Jesus, wearied as he was from his journey, was sitting beside the well.

It was about the sixth hour. A woman from Samaria came to draw water and Jesus said to her, give me a drink. Give me a drink.

If you could have half an hour with Jesus, what would you ask him? If you could have half an hour with Jesus, what would you ask him?

Maybe you would ask him about salvation. Maybe you would ask Jesus that all-important question, what must I do to be saved? Maybe you would ask, is becoming a Christian really just about believing and confessing?

[ 1 : 19 ] Maybe you would ask Jesus about salvation or maybe you would ask Jesus about sin. Can you really forgive my sins? Is it true that if I confess my sins that God is faithful and just to forgive my sin and to cleanse me from all unrighteousness?

Does your blood really cleanse and wash me from my sin? My friend, if you could have half an hour with Jesus, what would you ask him? Maybe you would ask him about salvation.

Maybe sin. Maybe sickness. Maybe you would say to Jesus, why has this illness come into my life? Why has it got such debilitating effects, not only upon my life, but upon those around me?

Jesus, are you still with me in my illness? Is your promise through that you'll never leave me and you'll never forsake me? My friend, if you could have half an hour with Jesus, what would you ask him?

Maybe you would ask him about salvation, sin, sickness, maybe even sorrow. Maybe you would ask Jesus, why did it have to be this way? Why was this my path of suffering?

[ 2 : 25 ] Why were these my tears of sorrow? Why was this my experience of sadness? Why did it have to happen this way? Maybe, you know, if you could have half an hour with Jesus, what would you ask him?

Maybe you would ask him about salvation, sin, sickness, sorrow. Maybe you would ask him something else. If you could have half an hour with Jesus, what would you ask him? But you know, if we turned the question on its head and said, if Jesus could have half an hour with you, what do you think he would say to you?

Maybe he would say, do you know me? Maybe he would say, do you follow me? Maybe he would say, do you trust me?

Maybe Jesus would say to you, do you love me? You know, my friend, if you had half an hour with Jesus, what do you think he would talk about? Well, this Samaritan woman had the privilege of having half an hour with Jesus.

And that half an hour changed her life. And, you know, I'd like us to consider this half an hour with Jesus this morning. I want us to consider it under three headings.

[ 3 : 38 ] Three headings. A well with a past, a woman with a past, and a worshipper with a past. A well with a past, a woman with a past, and a worshipper with a past.

So look first of all at a well, a well with a past. Now look at verse four. And he, that is Jesus, he had to pass through Samaria.

So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there. So Jesus, wearied as he was from his journey, was sitting beside the well.

It was about the sixth hour. You know, I love the way that John introduces this section, because he says in verse four that Jesus had to pass through Samaria.

Literally, John tells us that it was necessary that Jesus passed through Samaria. In other words, this half an hour meeting with Jesus, it wasn't an accident.

[ 4 : 40 ] It wasn't by chance or by coincidence. It wasn't fate or fortune. It was a divine appointment. This meeting was a divine appointment. It was an essential appointment.

It was a necessary appointment. It was necessary for Jesus to pass through Samaria, because Jesus wanted to speak to this woman on this particular day, at this particular time, in this particular location.

And you know, my friend, the same can be said of you today. The same can be said of you today. You are meeting with Jesus this morning in his word.

You are meeting with Jesus, and you're meeting with Jesus this morning. It's not by accident. It's not by chance or coincidence. It's not fate or fortune. Because this half an hour with Jesus this morning is a divine appointment.

It's a divine appointment. And it is necessary for you to meet with Jesus and for Jesus to speak to you about your soul and your need of salvation.

[ 5 : 45 ] It is necessary for you. It is necessary for you to be spoken to by Jesus. So give your attention to him for just half an hour.

Half an hour. Because, you know, what we see in this passage is that this necessary and appointed meeting with this Samaritan woman, it was to take place at Jacob's well.

Now, as we saw last week in the previous chapter, Jesus and his disciples, they were in the Judean countryside, and they were making disciples and baptizing people.

But Jacob's well, which was near the Samaritan town of Sychar, it was about 35 miles away. And so, as we're told, by the time Jesus and his disciples, by the time they traveled north to the town of Sychar, it was about the sixth hour of the day.

It was around midday. It was lunchtime. And the disciples were told they went into the town to buy food. But while they went into the town, Jesus stayed at Jacob's well because, as we're told, he was wearied from his journey.

[ 6 : 54 ] But he was not only wearied, he was also waiting. He was waiting for his appointed meeting to take place. And, you know, as Jesus sat at the well, you know, you can't help but imagine what Jesus thought about.

He was sitting there at Jacob's well, waiting for this Samaritan woman to arrive. And, you know, Jacob's well, it was, well, Jacob himself was one of Jesus' ancestors.

And there was a lot of history that was connected to this well. In fact, in the Old Testament, a well was often associated, or it was often viewed as a historical monument, marker, and meeting place. And, you know, we see that time and time again in the Old Testament. Abraham and Abimelech, they dug a well as this historical monument and marker of their covenant together.

It was also at a well that Abraham's servant found a wife for Isaac. He met Isaac's wife at a well. He met Rebekah at the well. And then even when Moses, when Moses fled from Pharaoh into the land of Midian, that was where he met one of Jethro's daughters who became his wife.

[ 8 : 09 ] And so in the Old Testament, a well was often a historical monument, marker, and meeting place for people. And that was certainly the case for Jacob's well.

It was a historical monument, marker, and meeting place. Because this well, it was a well with a past. It was Jacob's well. And as it was Jacob's well, it had been around for generations.

And we're told in verse 12 that Jacob drank from this well, as did Jacob's 12 sons and their livestock. But this well had been passed on to Jacob's favoured son, Joseph.

You'll remember that Joseph, he was the one who received that multicoloured coat from his father, Jacob. And when he received that gift from his father, it created jealousy and anger in the heart of all of Joseph's brothers.

And what's really interesting, though, is that it's possible that this well that Jesus sat at is the same well that Joseph was thrown into by his brothers.

[ 9 : 15 ] We're told in Genesis 37 that Joseph was thrown into a pit. That word pit can also be translated as a well. And it was from there, it was from that well that Joseph's brothers sold Joseph into Egypt as a slave.

And we know the story of Joseph, that his brothers meant evil against him, but the Lord meant it for good. But you know, what I find fascinating is that when Joseph died in Egypt, when Joseph died in Egypt, the Israelites were commanded to bring Joseph's bones into the promised land to be buried. Because Joseph was to be buried with his father, Jacob, his grandfather, Isaac, and his great-grandfather, Abraham. Joseph was to be buried with his covenant heritage. He was to be buried with Abraham, Isaac, and Jacob. And he was to be buried near to Jacob's well. My friend, Jacob's well was a historical monument, marker, and meeting place. In fact, one commentator stated that whichever way the eye of a wearied traveller looked, when sitting at Jacob's well, he would see something to remind him of Israel's history. [ 10 : 34 ] And that's what Jacob's well was. It was a well with a past. It was a historical monument, marker, and meeting place. But more than that, Jacob's well was a continual and constant reminder of God's covenant faithfulness.

And the fact that Jacob's well was located in Samaria, and was a well with a past relating to Joseph, it only further emphasised God's covenant faithfulness towards sinners. Because for generations, there was this, as you know, there was this antagonism and animosity between the Jews and the Samaritans. And this antagonism and animosity, it can be traced all the way back to the time of Joseph. Because like Joseph, who was the outcast in his family, and the proverbial black sheep of the family, the Samaritans, who were descendants of Joseph, they were from the tribe of Ephraim. And the Samaritans were the outcasts among the people of Israel. The Samaritans were outcasts, just like Joseph was an outcast. But you know, the division between the Jews and the Samaritans, it was not only historical, it was also theological.

[ 11 : 54 ] Because the Samaritans, they only accepted the Torah, the law of Moses, the first five books of the Bible. They rejected all the prophets, and they rejected the writings of the Jews, which also created its own barriers.

And so you can understand why this Samaritan woman was surprised that Jesus asked her for a drink. The woman said it in verse 9, My friend, Jacob's well, it was a well with a past. But you know, the reason John is highlighting the location, and that it was Jacob's well, and that it was a well with a past, the reason John is showing us here that it was Jacob's well, is that he's asserting and affirming God's covenant faithfulness towards sinners.

That's what he's showing us. He's showing us that God loves sinners. He loves the outcasts in society. He loves the nobodies in this world. He loves the black sheep of the family. He loves those who think that they're too sinful and too far gone. He loves those who think that they're beyond the pale and unsavable. He loves those who dismiss themselves as unwanted, unworthy, and unwelcome.

[ 13 : 17 ] You know, that's the wonder of Jacob's well. It's a well with history. It's a well with a past. A past that reminds us all about Joseph.

A man who was an outcast, and yet he was loved by God. And here's this woman. A woman with a past. Who is meeting Jesus. Jesus, who is God. And Jesus is going to remind her that he loves her too. And so Jacob's well was a well with a past.

And it's here at Jacob's well that Jesus met a woman with a past. Which is what we see secondly. A woman with a past. A woman with a past.

We're told in verse 7. A woman from Samaria came to draw water. Jesus said to her, give me a drink. For his disciples had gone away into the city to buy food. The Samaritan woman said to him, how is it that you, a Jew, ask for a drink from me as a woman of Samaria?

[ 14 : 21 ] For Jews have no dealings with Samaritans. Jesus answered her, if you knew the gift of God and who it is that is saying to you, give me a drink. You would have asked him, and he would have given you living water.

The woman said to him, sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself as to his sons and his livestock.

You know, when this woman arrived at Jacob's well, the last thing she expected to find there was someone, especially a man.

Because it was midday. It was the hottest time of the day. And it was only women who went out to the well, and they only ever went out in the evening just before sunset.

And yet the Samaritan woman, she came to Jacob's well, and when she came, Jesus was there. Jesus was there waiting for her. And half an hour with Jesus was going to change her life.

[ 15 : 27 ] But you know, it must have been a bit startling. Because this woman was on her own. And she was being confronted by a complete stranger. And you have to wonder, was there that awkward moment of silence, of knowing whether to speak or not, whether to say something or not.

Like when, you know, when you're sitting near someone on a bus or on a train or you're standing in a lift or you're waiting in a queue. And there's that awkward moment of silence. And maybe the question goes through your head.

It certainly goes through mine. Should I say something? Should I say something? But you know, what we actually see here is that as Christians we can learn a lot from the personal example of Jesus.

About personal evangelism. Because this woman was going to have half an hour with Jesus. It's not long. But it was necessary for Jesus to speak to her about her soul.

And the same is true for you and for me. You know, because as Christians we have been called, commanded and commissioned to be engaged in personal evangelism.

[ 16 : 34 ] It's not just the job of the minister. It's the job of every Christian. We're all called, commanded and commissioned to be engaged in personal evangelism. Where we should try and speak to people about their soul.

But you know, sometimes we don't have half an hour. Sometimes we only have ten minutes. Which is why we should view every meeting as providential. We should see every opportunity as important.

And we should consider every minute as something that should count. But you know, what we ought to notice about the way Jesus approaches this woman.

What we ought to notice is what Jesus doesn't say. Because he doesn't say to the woman, why are you here? He doesn't say to her, what's brought you here?

That would be the worst question to ask. Just like it would be the worst question to ask someone who came to church or joined a meeting for the first time. And you say to them, why are you here?

What's brought you here?

[ 17 : 32 ] But you know, Jesus, he doesn't even begin the conversation by speaking to this woman about her soul. Or about her sin. Or even about her personal circumstances. Instead, Jesus, he initiates the conversation by simply asking the woman for a drink.

My friend, Jesus initiates this conversation by saying that he needed something from this woman. When in fact it was this woman who needed something from him.

But you know, the way that she responds to Jesus in verse 9, it indicates that she doesn't really want to talk to him. She didn't really want to talk to Jesus.

Because, well, Jesus, after all, he's a man and she is a woman. Jesus is obviously by his accent a Jew and she is a Samaritan. And she doesn't want to speak to Jesus.

Because in her mind, she thinks that she doesn't need this man in her life. We know from reading the story that the Samaritan woman had had many men in her life.

[ 18 : 35 ] And so when she came to this well, she certainly didn't want, and she certainly didn't feel that she needed this man, this Jesus, this Saviour in her life. She didn't want Jesus in her life.

She didn't want to speak to Jesus. She didn't want to know anything about Jesus. And you know, my unconverted friend, you know, I believe that you can be so like this woman with a past.

Because there are many times that you have had half an hour with Jesus on a Sunday morning.

You have had many half an hour with Jesus on a Sunday morning, even in your own home.

And you've had half an hour with Jesus, where you begin each week spending that half an hour with Jesus. And yet, you go into the rest of the week. You go into the rest of your week thinking to yourself, like this woman, I don't need Jesus in my life.

I don't want this man in my life. I don't need Jesus in my life. Yes, maybe later. Maybe at a more convenient time in my life. But not just now.

[ 19 : 40 ] Not yet. Not today. I'll have Jesus for half an hour on Sunday morning. But I don't want Jesus every hour of my life. I will have him for half an hour.

But not every hour. But you know, my friend, listen to what Jesus says to the woman in verse 10. He said, If you knew the gift of God, and who it is that is saying to you, give me a drink, you would have asked him, and he would have given you living water.

You know, Jesus was saying to her, and he's saying to you, if you knew, if you knew that I am the Son of God, and the Savior of sinners, you would know that it's not me who needs something from you, but it's you that needs something from me.

And what you need from me, says Jesus, is living water. Of course, this woman at the well, she didn't realize who it was that was offering her this living water, because she asks in verse 11, where to get this living water.

And then the conversation, it continues in verse 13, where she says, where Jesus says to her, everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him, will never be thirsty again.

[ 20 : 56 ] The water that I will give him, will become in him a spring of water, welling up to eternal life. You know, Jesus is speaking to this woman about living water, water that's able to quench the thirst of her dehydrated soul, water that's able to satisfy her deep desires.

Jesus is presenting to her living water. But you know what I love about the way Jesus speaks here? Just listen to the way Jesus speaks.

Notice what he doesn't say. He doesn't say, he doesn't say, whosoever drinks of the water that I will give her, will be thirsty again. For the water that I will give her, will become in her, a spring of water welling up to eternal life.

You would expect Jesus to say, her, because he's speaking to a woman. But instead Jesus says, him. He says, whosoever drinks of the water that I will give him, will never be thirsty again.

For the water that I will give him, will become in him, a spring of water welling up to eternal life. My friend, do you see what Jesus is trying to do here? Why is this woman at the well in the first place?

[ 22 : 13 ] Why is she getting water? Why has she come out in the broad daylight? And why has she come out in the heat of the sun to this well? Why is she here? She's getting water because we know from the passage that there's a man at home.

There's a man in the house and the man in the house is not her husband. And she's getting water for the man in the house in the heat of the midday sun because she's ashamed of her relationship with the man in the house.

And she wants to avoid everyone. She doesn't want to meet anyone at Jacob's well. But the wonder is, my friend, she couldn't avoid this appointed meeting with Jesus.

She couldn't avoid half an hour with Jesus. And Jesus is saying to this woman, the man in your house who will drink from this water, from this well, I assure you, he will be thirsty again.

And you will be back here again in the midday sun. And you will have to give water to him again.

And the whole sorry saga will continue for the rest of your life until you come and drink from the water that I will give you.

[ 23 : 23 ] Come and drink from this living water. You know, my friend, Jesus was saying to this woman, you will never quench the thirst of your dehydrated soul.

You will never satisfy your deep desires. You'll never find true happiness. You'll never find that rest for your soul until you come.

For this living water, you need to come and drink and live. And with that, you know, the woman, she says to Jesus, she says to him in verse 15, Sir, give me this water so that I will not be thirsty or have to come here to draw water.

And you know, at that point, Jesus, he probes right into her heart. He probes deep down into her personal life. And he reveals to this woman that he knows that she is a woman with a past.

Jesus said to her in verse 16, Go, call your husband and come here. The woman answered him, I have no husband. Jesus said to her, You are right in saying, I have no husband.

[ 24 : 31 ] For you have had five husbands, and the one you now have is not your husband. What you have said is true. You know, as Jesus converses with this woman at Jacob's well, he's getting to the heart of her problem, which was the problem of her heart.

Because the problem of her heart, my friend, was that she wanted someone to love her. She wanted someone to love her. My friend, this woman had been in and out of relationships.

She had had five husbands. And let's not think that these husbands all died. They didn't. She had had five husbands. She was in and out of relationships. And the man in her house now was not her

husband.

And this woman, she was searching for satisfaction. This woman was seeking security for her life. She was striving for safety. She was longing for someone just to love her and to love her for who she was.

And here is Jesus. Jesus is before her. And he's reminding her that he is one who loves her. not only body, but soul as well.

[ 25 : 42 ] You know, all her failed relationships in her life had brought her heartache and heartbreak, sadness and sorrow. And yet here is Jesus.

And he's offering to her living water to satisfy the desires of her soul. And you know, I love the way that Jesus dealt with this woman with her past because he was so patient with her.

And you know, we should learn to imitate Jesus' approach in our evangelism. Because Jesus here, he doesn't dig up and drag up all the dirty details of her past.

Jesus doesn't disgrace or dishonour or even degrade this woman. You know, notice Jesus doesn't even say to this woman, go and change your life.

Go and clean yourself up before you come to me for living water. No, Jesus doesn't say any of that. He doesn't tell her to go away and change her life. He doesn't tell her to clean herself up before she can come to Jesus for living water.

[ 26 : 43 ] You know, all Jesus says to her is, come. Come to me. Come to me. Come to me just as you are.

That's what Jesus is saying to you this morning. Come to me just as you are. Come to me with your past. My friend, Jesus identified the problem of her sin and he indicated the provision for her soul.

And you know, that's what's required in personal evangelism. Identify the problem of sin and indicate the provision for the soul, which is living water, through faith in Jesus Christ.

And you know, all that's required of the sinner, all that's required of the person with the past, all that's required of you, my unconverted friend, all that's required of you is to acknowledge the problem of your sin and accept the provision for your soul, living water.

All that's required of you is to acknowledge the problem of your sin and to accept the provision for your soul, which is living water.

[ 27 : 52 ] And my friend, the truth is, and let me stress this to you, you may be trying to find satisfaction in all the areas and avenues of this world, but you will never quench your thirst.

You will never satisfy your soul. You will never find true happiness. You will never find rest until you come and drink from this living water.

You'll never find it. And yes, like this woman, you might have a past. We all have a past. You might have a past. You might have done things that you're ashamed of.

You might have done things that you regret, things that you haven't told anyone about or things that you wouldn't dare tell anyone about. But you know, the wonder of wonders is, Jesus isn't interested in your past.

Because like this woman, he knows your past. He knows what you've been through. He knows what you've experienced. Jesus isn't interested in your past. Jesus is interested in your present.

[ 29 : 02 ] Jesus is interested in this half an hour with you. Because he's speaking to you. And he's reminding you that you need to come to him for living water.

And you know, the wonder is, my friend, when you come to this Jesus for living water, you will be able to say with David in Psalm 25, my sins and faults of youth, do thou, O Lord, forget, after thy mercy think on me, and for thy goodness great.

My friend, you need to come to this Jesus for living water. And it was only half an hour with Jesus, half an hour with Jesus that changed this woman's life.

So there was a well with a past, a woman with a past, and then lastly, a worshipper with a past. A worshipper with a past.

Now look at verse 19. The woman said to Jesus, Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain, but you say that in Jerusalem is the place where people ought to worship.

[ 30 : 09 ] Jesus said to her, Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know. We worship what we know, for salvation is from the Jews.

But the hour is coming, and now is here, when true worshippers will worship the Father in spirit and truth. For the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.

The woman said to him, I know that Messiah is coming, he who is called Christ. When he comes, he will tell us all things. Jesus said to her, I who speak to you, am he.

You know, as Jesus revealed that he knew this woman was a woman with a past, she said that Jesus must be a prophet.

Maybe she knew what the prophet Jeremiah had said about her life, that she had forsaken the fountain of living water and hewn out for herself broken cisterns, broken cisterns that can hold no water.

[ 31 : 15 ] And you know, with that, this woman begins to speak to Jesus about worship, and the importance of worship. But you know, what she was really doing was claiming that even though she was a woman with a past, she was saying that she was a religious woman.

Even though she didn't live according to her Bible, or even know her Bible that well, she was still saying that she was a religious woman. She may not have been as religious as Nicodemus in chapter 3, or even theologically educated as Nicodemus in chapter 3, but the truth was, my friend, she was as blind as Nicodemus from chapter 3.

Because she claimed that even though she was a woman with a past, she was also a worshipper with a past. My friend, this woman, the truth about her was that she had spent her life searching for satisfaction, and she was searching in all the wrong places.

She had searched for satisfaction in her relationships, and in her religion. She had searched for satisfaction in all the relationships she had had with different men, and the religion that she was keeping in her own mind, the religion of her own imagination.

And you know, what she discovered, my friend, what she discovered is what you need to discover. that you'll never find satisfaction for your soul. You'll never find satisfaction in your relationships, or in your religion, until you come to Jesus.

[ 32 : 41 ] Until you come to Jesus. And you know, you look at this woman, and you have to question, how did Jesus take away her thirst? How did Jesus give to her living water?

Well, for that answer, we have to come to Calvary, don't we? Because it was at Calvary, just like it was on this day, it was around the sixth hour of the day, that Jesus, he was there, bearing our sin. But not only bearing our sin, he was breaking the silence. With that cry from Calvary's tree, I thirst. I thirst.

Do you know, it was through the thirst of Jesus, it was through his thirst, as he suffered the wrath of hell against our sin, that from him flowed rivers of living water.

Living water. Do you know, my friend, John chapter 4 is telling us that at a well with a past, there was a woman with a past, and a worshipper with a past, who had half an hour with Jesus.

[ 33 : 55 ] And that half an hour with Jesus, changed her life. Changed her life so much, that we see that this, that the patient witness of Jesus, caused this woman to become, a patient witness for Jesus.

We're told right at the end of the passage, that the woman of Samaria, she left her water pot. Like this kind of symbol, that she didn't need it anymore.

She knew that she would never thirst again, the way that she did. And she goes into the town of Sychar, and she becomes their first missionary. And she says to the people there, come, come see a man, who told me all things that I ever did.

Is not this the Christ? She goes into the town, to these people she wanted to avoid. And she's pleading with them, come, come see a man, who told me all things that I ever did.

Is not this the Christ? And you know, my friend, my unconverted friend, you have had half an hour with Jesus this morning. You have had half an hour with Jesus.

[ 35 : 08 ] And like this woman, I hope and pray that that half an hour with Jesus will change your life. That's all we want. Is that half an hour with Jesus will change your life.

Because you're being encouraged to leave the past behind you. Whatever past you have, you've been encouraged to leave it all behind you. And to leave it with Jesus and just come and see this man.

Come and see this saviour. Come and see this Jesus who is able to quench your thirst and satisfy your soul. Come, see a man who told me all things that I ever did.

Is not this the Christ? And you know, it was Horatius Bonar who wrote that beautiful hymn. He said, And he goes on to say, I came to Jesus and I drank.

Of that life-giving stream, my thirst was quenched, my soul revived, and now I live in him.

[ 36 : 26 ] Oh, my friend, may that be true of you today and every day. That you would have your soul revived and your quench, your thirst quenched by trusting in this Jesus for time and for eternity.

Well, may the Lord bless these thoughts to us. Let us pray together. O Lord, our gracious God, may give thanks to thee that Jesus comes to us on the pages of Scripture and that he comes alongside us like he did that woman from Samaria and that he speaks to us so patiently and he speaks to us so gently, reminding us that the past is the past, that we need to deal with the present, that we need to come and drink from this living water today.

And Lord, we pray that those who are in the hearing, that they would come, that they would come to Jesus just as they are and that they would come and drink, that their soul would live.

O Lord, we ask thee to draw near to us, draw near to us in our own homes, in our own situations, our own personal circumstances, that whatever we are going through today, that we would come to Jesus with it all.

O Lord, do us good and we pray, bless us we ask and keep us for Jesus' sake. Amen. Well, we're going to bring our service to a conclusion this morning by singing the words of Psalm 25.

[ 38 : 07 ] Psalm 25 from the Scottish Psalter that we're singing from the beginning down to the verse marked seven. Psalm 25 from the beginning. This is a psalm in which David, as he says himself at the beginning of the psalm, he's lifting up his soul to the Lord knowing that it's only in the Lord that he will find satisfaction for his soul.

And David is pleading, he's asking the Lord to show him. He says, show me thy ways, O Lord. And he says, then he says, thy paths, O teach thou me and do thou lead me in thy truth that in my teacher be.

David says, show me, teach me, lead me. He has this prayer, show me, teach me, lead me. And then he says, in verse seven, he considers his past and his past is forgiven.

His past is forgotten by the Lord. He says, my sins and faults of youth do thou, O Lord, forget after thy mercy think on me and for thy goodness great.

my friend, you echo these words of Psalm 25 and you come to this Jesus and you say to him, to thee I lift my soul, O Lord, I trust in thee.

[ 39 : 23 ] Psalm 25, to God's praise. O Lord, I trust in thee.

my God, let me in all be ashamed nor pose triumph for me.

Let the blood that waits on thee be good to shame be good to shame at all.

But those that with the cause transgress will shame upon them fall.

show me for me O Lord my paths to teach thou me have to the my teacher be.

[ 41 : 07 ] For thou art God that does to me salvation said, and I upon thee all the day expecting to attend thy tender mercies roar I pray thee to remember and loving kindness is for thee a pain of old forever my sins and thoughts of you do thou

O Lord forget after thy mercy think on me and for thy goodness greatées itsMK the