A Faithful Friend

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: 17 January 2021

Preacher: Rev. Murdo M Campbell

[0:00] Well, if we could, with the Lord's help and the Lord's enabling this evening, as we continue our study in the Pilgrim's Progress, I want us to read first of all verses from Philippians chapter 1.

Philippians chapter 1. And if we read again the words of verse 3 down to the verse marked 6. Philippians chapter 1 and verse 3, where Paul writes, I thank my God in all remembrance of you, always in every prayer of mine for you all, making my prayer with joy because of your partnership in the gospel from the first day until now.
And I am sure of this, that he who began a good work in you will bring it on to completion at the day of Jesus Christ. And so this evening we're continuing our study in the Pilgrim's Progress.
And as we've been walking with John Bunyan's Pilgrim, we've been travelling along the King's Highway. And as you know, we're going towards the Celestial City.
And we've come a long way with Christian. We've fled from the city of destruction. We were delivered from the slough of Despond. You'll remember we passed through the Wicked Gate.
[1:15] We then explored the Interpreter's House. We stood at the cross where our burden rolled off and fell into the tomb. We persevered then up the hill called difficulty.

We lodged at the Palace Beautiful. Then we fought with Apollyon in the Valley of Humiliation. And then last week we walked with Christian through another valley, the Valley of the Shadow of Death. And we saw that our comfort and our assurance in the Valley of the Shadow of Death is that our Good Shepherd, he walks before us, but he also walks beside us as we go through the Valley of the Shadow of Death.
But as we continue with Christian in the Pilgrim's Progress this evening, we see that when Christian came out of the other side of the Valley of the Shadow of Death, when he came out on the other side, he met a faithful friend.
He met a friend called Faithful who joined Christian and walked with him in the Pilgrim's Progress. And in this section, Bunyan, he begins this section by saying, Now as Christian went on his way, he came to a little ascent which was cast up on purpose that pilgrims might see before them.
[2:29] Up there, therefore, Christian went and looking forward, he saw Faithful before him upon his journey. Christian quickly caught up with Faithful, but not taking good heed to his feet, he suddenly stumbled and fell and could not rise again until Faithful came up to help him.

Then I saw in my dream, says Bunyan, Christian and Faithful went very lovingly on together and had sweet talk together of all the things that had happened to them in their pilgrimage.
And so what we see is that this section in the Pilgrim's Progress, it's taken up, it's mainly taken up with this conversation between Christian and faithful, where they're walking along the King's Highway together and they're enjoying friendship and fellowship with one another.
And you know, this evening, I'd like us to listen in to their conversation. They have this wonderful conversation and I want us to consider their conversation and their friendship and their fellowship.
And I want us to do so under three very simple headings. The Pilgrim's Past, the Pilgrim's Progress, and the Pilgrim's Present. Three simple headings.
[3:43] The Pilgrim's Past, the Pilgrim's Progress, and the Pilgrim's Present. So first of all, the Pilgrim's Past. The Pilgrim's Past.

You know, as Christian and Faithful, as they walked along the King's Highway together, Christian, he turned to his friend Faithful and he said to him, he said, My honoured and well-beloved brother Faithful, I'm glad that I've caught up with you and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.
Then Christian asked, How long did you stay in the city of destruction before you set out after me on my pilgrimage? And so Christian, he enters into fellowship with his faithful friend by asking him

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

about his past.
He asks about the Pilgrim's Past. But you know, before we go any further, I just want us to pause at this point for a moment because, you know, what Bunyanus is reminding us in this section is that Christian friendship and fellowship, it is an important and integral part of the Pilgrim's Progress.
You know, in the 21st century, we will give it all these fancy names such as mentoring or coaching or accountability or discipleship or partnership. But you know, for Bunyan, John Bunyan in the 17th century, he wanted to emphasise that in the Pilgrim's Progress, you need friendship and you need fellowship.
[5:17] You need to have a good Christian friend. You need a faithful friend. You need someone you know, someone you respect, someone you can trust, someone you can be open with.

You need someone you can talk to as a brother or a sister in Christ and they won't judge you or belittle you or look down upon you. You know, I have a close Christian friend whom I call almost every week and we speak about silly things and also very serious things.
And you know, it's a wonderful thing to have a close Christian friend where you can share everything. But you know, what's remarkable about what Bunyan is teaching us here about the importance of Christian friendship and fellowship, what's remarkable is that Bunyan is writing from the loneliness and the isolation of his prison cell.
Because you remember that John Bunyan, he was in prison when he wrote this book, The Pilgrim's Progress. And it seems that Bunyan, he emphasises the importance of Christian friendship and fellowship and that we're not to neglect it or take it for granted and granted because, and he's emphasising it because it's something that had been taken from him and he missed it.
Bunyan missed Christian friendship and fellowship. And we can also see this, that this was through of the Apostle Paul because he too wrote from his prison cell.
[6:46] That's where Paul was when he was writing this letter to the Philippians. Paul was in prison and even though he was in prison, he was still thankful, he was joyful, he rejoiced in the friendship and fellowship which he had with the Philippians.

He writes, as we read in verse 3, I thank my God in all remembrance of you, always in every prayer of mine for you all, making my prayer with joy because of your partnership in the Gospel from the first day until now.
And I'm sure of this, he says, that he who begun a good work in you will bring it on to completion at the day of Jesus Christ. And you know that word, partnership, in verse 5, where Paul says your partnership in the Gospel that word partnership is so important because it's the Greek word koinonia.
It's a lovely word, isn't it? Koinonia. And it's a word which means partnership or fellowship or sharing. Koinonia. And even though Paul was in prison, Paul rejoiced.
He rejoiced in the friendship and fellowship of the Philippians. He rejoiced to know that he enjoyed their partnership in the Gospel and that he could share with them in their friendship and their fellowship.
[8:05] And you know, it's so important for us as Christians to have friendship and fellowship in the Gospel. It's so important to share with one another about the problems and pitfalls of the pilgrim's progress.

Because you know, far too often we don't have meaningful friendships. And far too often we don't make use of fellowship. Far too often we don't share our own Christian experiences and our Christian struggles.
But you know, Paul rejoiced with the Philippians because he enjoyed their friendship and their fellowship. And Bunyan, in the pilgrim's progress, he's exhorting and encouraging us to have friendship and fellowship with one another.
Because friendship and fellowship with Christ and with other Christians, it's fundamental to our spiritual growth. You know, how can we grow in our relationship with the Lord and with the Lord's people if we isolate ourselves?
How can we love one another and listen to one another and look after one another and pray for one another and bear one another's burdens if we don't have meaningful friendships and fellowship with one another?
[9:24] You know, some people have a skewed idea that fellowship is nothing more than debating and discussing the finer points of theology. But my friend, through biblical friendship and fellowship, it is koinonia.

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

It is partnership. It's sharing. It's about discussing openly and even honestly the sins and the struggles, the doubts and the depressions, the trials and the temptations of the Christian life.
It's about sharing what we've learned and our learning in our Christian experience so that it will benefit those who are maybe younger in the faith and build them up.
My friend, fellowship is all about sharing so that iron will sharpen iron and will be spurred on to faithful, godly living. And you know, we need more of it, don't we?
We need more of it. But you know, what's remarkable is that even though the past few months have given us many obstacles, they've also given us many opportunities.
[10:32] And one opportunity is for us to continue to have fellowship with one another in the safety and comfort of our own home. Although it's not the same, you know, it's never been easier to have fellowship either in a Bible study or in a testimony evening because the thing is you don't have to leave your home.

You can just sit on your sofa with your slippers on and your coffee in hand and just listen or even contribute. And yet, you know, what's so disheartening and so discouraging and even so disappointing not only to me but also to others in the congregation is that so many of our office bearers and our members, they don't bother taking advantage of fellowship.
But my friend, fellowship, it is an important and an integral part of the pilgrim's progress. And the reality is it is in danger of being neglected.
And you know, we do so at our own peril. And I believe that this is what Bunyan is reminding us in this section. This whole section is about friendship and fellowship and he's emphasising the importance of friendship and fellowship with one another.
Because what we see is that as Christian enters into fellowship with faithful, his friend, he does so by asking him questions. He asks him about his pilgrimage.
[12:02] He asks him about the pilgrim's past. Christian asks, how long did you stay in the city of destruction before you set out after me on your pilgrimage?

To which faithful replied, till I could stay no longer. For there was a lot of talk after you were gone that our city would be burned to the ground with fire from heaven.
Therefore, he says, I made my escape. But then Christian, he asked a few more questions about the pilgrim's past. He asked about pliable. And you remember, pliable was the man who went after Christian.
He went after Christian with obstinate. So when Christian fled from the city of destruction, pliable and obstinate, they chased after Christian and tried to persuade him to go back.
Of course, when Christian refused to go back, obstinate, you'll remember, he gave up and he just went home. But pliable, he was interested to know more about the celestial city to which Christian was headed.
[13:03] But when pliable, when he fell into the slough of despond, he very quickly gave up and he turned back. He went back to the city of destruction.

But out of a concern for pliable, Christian asked, he asked faithful, did you hear anyone talking about our neighbour, pliable? And faithful, he explained that when pliable came back to the city, he was spoken to harshly by all sorts of people.
Some mocked him, he said, some despised him. And now, he's worse than if he had never left the city in the first place. And you know, out of all, you know, out of a Christian concern for pliable, you know, we should all ask for those who are backslidden or have fallen away.
You know, what Banya is teaching us is that instead of gossiping about those who have maybe backslidden or fallen away, we should genuinely ask for them. You know, better still, we should just get in touch with them.
Get in touch with them, show them that we have a care, a concern, a compassion for them. That's what we see Christian doing. He asked faithful, were you able to talk with pliable before you left the city of destruction?
[14:24] And faithful said, well, I met him once in the street, but he walked on the other side of me as one who was ashamed of what he had done, so I was unable to speak with him. You know, out of a care and a compassion and a concern for pliable, Christian asked about him.

He genuinely had an interest in this man, but when he found out what had happened to him, Christian said, I had hopes for that man, but now I fear he will perish in the overthrow of the city.

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

But you know, as Christian and faithful, as they walked along the King's Highway, as they continued their journey in friendship and fellowship, they moved on from speaking about the pilgrim's past to the pilgrim's progress, which is what we see secondly, the pilgrim's progress.
So the pilgrim's past and then secondly, the pilgrim's progress. So as Christian and faithful, as they continue walking along the King's Highway, Christian, we see that he again turned to his faithful friend and said, well, neighbour faithful, let us now talk of the things which more immediately concern ourselves.
So tell me, what have you met with as you travelled along the way? You know, as they enjoyed friendship and fellowship with one another, Christian wanted faithful to share his experience.
[15:48] He wanted to talk about his experience in the pilgrim's progress. And again, I just want us to pause there for a moment. Because in his book, Bunyan's character, the old free church minister, Alexander White, he highlights in his book that he highlights the mistake which we can often make when we share Christian experiences.

Because, you know, when we hear from the experience of other Christians, when we hear their testimony and they speak about their own pilgrim's progress, you know, we can often be tempted to compare and contrast our experience with theirs.
And what can often happen is that we wrongly conclude if that our experience doesn't match their experience, then there's something wrong with us or we're not a proper Christian.
You know, I love what Alexander White writes in his book. He says, New beginners in personal religion, when they first take up the book, The Pilgrim's Progress, he says, they always try to find out something in themselves that shall somewhat correspond to the recorded experience of Christian, who is the chief pilgrim.
And they're afraid that all is not right with them unless they, like him, have had a heavy burden on their back. They also look for something in their religious life that shall answer to the slough of despond, the hill difficulty, or the palace beautiful.
[17:26] But because they cannot always find all these things in themselves, in the exact order of what Christian in Bunyan's book had them, they begin to have doubts about themselves as to whether they are true pilgrims at all.

But here is faithful, says Alexander White, here is faithful with whom Christian held such sweet and confidential discourse, and yet he had come through not a single one of all these things.
It would be almost impossible for us to imagine two pilgrims talking so heartily together, and yet so completely unlike one another.
This is a very important lesson for us, as to how we should abstain from measuring ourselves against one another. And you know, Alexander White, he makes a valuable observation that Christian and faithful, they enjoyed friendship and fellowship, not because their pilgrim's progress was identical, but because it was different.
Their experiences were different. Their encounters were different. And we see that as faithful explained. He explained to Christian, he said, I escaped the slough of despond which you fell into and got up to the wicked gate without any danger.
[18:49] That was totally different to Christian's experience. But says faithful, I met with one named Wanton, who would have liked to have done great harm to me.

Now Christian didn't meet Wanton, but faithful did. And Wanton was an attractive and an alluring woman. She was an immoral woman, much like Potiphar's wife who tempted Joseph to commit adultery with her.
And in a similar way, Wanton tempted faithful to come aside from the king's highway and lie with her. But faithful, he openly and honestly confessed to his Christian friend.
He confessed his struggles with sexual sin. And he said, he says to Christian, you can't even imagine what a flattering tongue she had. She strongly urged me to go with her, promising me all kinds of fleshly lusts.
But, says faithful, I didn't defile myself. For I remembered an old writing which said, her steps lead to hell. Her steps lead to hell.
[19:59] So I shut my eyes, says faithful. I shut my eyes that I would not be bewitched with her seductive looks. Then she maligned me, at which I quickly left her. You know, like Joseph who remained faithful to the Lord and his law by running from Potiphar's wife, faithful ran from the temptations of wanton.

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

And, you know, it's a reminder to us that we're not to flirt with sin, we're to just flee from sin. We're not to flirt with sin, we're to flee from sin.
But then Christian, he asked another question, did you meet with any other assaults as you journeyed? To which faithful responded by saying, well, when I came up to the foot of the hill called difficulty, I met with a very aged man who asked me who I was and where I was going.
I told him that I'm a pilgrim going to the celestial city. Then the old man said, you look like an honest fellow, you will be content, will you be content to dwell with me for the wages that I shall give you?
And faithful asked him his name and where he came from and where he lived. And the man said, well, my name is Adam I. And Adam I dwelt in the town of Deceit.
[21:19] And he said that his work was a work of many delights, and his wages were that I should be his heir at last. He also told faithful that his house was filled with all the dainties of this world, and that he had three daughters.

Three daughters, the lust of the flesh, the lust of the eyes, and the pride of life. And Adam I said to faithful, you can marry any one of them. In fact, you can marry all three of them if you want.
Again, faithful, he openly and honestly confessed to his Christian friend. He confessed that he found himself inclined to go with Adam I because his words were very appealing.
But faithful says, as I talked with him, I saw written on his forehead the words of Paul in Colossians 3, put off the old man with his wicked deeds.
Put off the old man with his wicked deeds. Then it flashed into my mind, said faithful, that whatever Adam I said, and however he flattered me, if he brought me to his house, he would sell me for a slave.
[22:30] And you know what Banyanus is reminding us here with faithful's encounter with Adam I, is he's reminding us of the old man and the new man. The old man and the new man.

Because the truth is that we're all born in Adam. We're conceived in guiltiness and sin. We're born with the sin of Adam I. We're born in union with Adam I.
But when we're born again by the Spirit of God, we're united to Jesus Christ by faith. We're brought to do as Paul says in Colossians 3, we're brought to put off the old man Adam and put on the new man Jesus Christ.
And as the New Testament teaches us, it says if anyone is in Christ, if anyone is in union with Christ, he or she is a new creation.
And you're a new creation because the old man, the old Adam, Adam I has passed away. He's dead. And the new man, the new creation in Christ has appeared.
[23:37] All has become new. And like it was for faithful when Adam I and his three daughters, you remember the three daughters, the lust of the flesh, the lust of the eyes, the pride of life, when they appear and when they rear their ugly head in our pilgrim's progress, Bunyan is reminding us that we need to remember that we're not in Adam any longer.

We're now in Christ. We're not in Adam, we're in Christ. Our union is in Christ and with Christ. Our union is in Christ and with Christ.
And you know, Paul was someone who loved the concept of union with Christ. Christ. He writes about it in almost every letter. And Paul writes about it even here in this letter to the Philippians because he refers to the Philippians right there in verse one.
He refers to them as saints who are in Christ Jesus. They're in union with Christ. And throughout all his letters, Paul emphasizes and he re-emphasizes that our salvation is precious because of our union with Christ.
we've received every spiritual blessing in heavenly places because we are in union with Christ. We're in Christ. You know, one theologian, he put it this way.
[25:02] He says, our union with Christ is the fountainhead from which every spiritual blessing flows. Repentance and faith, pardon, justification, adoption, sanctification, perseverance, and glorification.

my Christian friend, it's all yours. All these blessings are yours because of your union with Christ.
And so, when Adam the first comes to tempt you with the lust of the eyes and the lust of the flesh and the pride of life, when he comes to tempt you with all his daughters, you remember that you're no longer an Adam.
You are in union with Christ. You are united to him. You have all his blessings, all his benefits. They're all yours because you are in Christ.

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

And so as Christian and Faithful, as they walked on together, as they enjoyed friendship and fellowship with one another, Faithful explained that he continued his pilgrim's progress up the hill called difficulty and he didn't stop at the palace beautiful like Christian did.
And I'm starting to think, well, maybe that's where Faithful overtook Christian in the pilgrim's progress because Faithful was ahead of Christian and then Christian had to catch up with him.
[26:23] But Faithful didn't stop at the palace beautiful like Christian did and he continued into the valley of humiliation. And Christian then asks, he says, please tell me, did you meet anyone in the valley of humiliation?

Unlike Christian, Faithful didn't meet Apollyon in the valley of humiliation. Instead we're told that he met two people, one called discontent, the other called shame.
And they both tried to persuade Faithful to either go back or to give up altogether. But after that, he's faithful, I had sunshine all the rest of the way through the valley of humiliation and also through the valley of the shadow of death.
Which brings us to consider lastly, we've been brought up to the present, we're considering now the pilgrim's present. And so as Christian and faithful, as they're walking along the King's Highway together, they're enjoying friendship and fellowship, and they've spoken about the pilgrim's past, the pilgrim's progress, and now we're at the pilgrim's present.
The pilgrim's present. And Bunyan writes, he says, I saw in my dream that as they went on, faithful happened to look on one side, and saw a man whose name was Talkative walking at a distance beside them.
[27:45] And Faithful turned to Talkative and he asked, Friend, where are you going? Is it to the heavenly country? And Talkative, he replies by saying that his intention was to go to the celestial city and that he would gladly join with Christian and faithful as they walked along the king's highway.

Of course, Faithful, he hoped to enjoy similar friendship and fellowship with Talkative, just like he did with Christian. But as Faithful quickly discovers, that wasn't going to be the case.
Because Talkative, well, Talkative was talkative. He talked a lot, which as we'll see in a moment, was more of a negative thing. But I just want to say, as an aside, I want to say that that's often what you have at a fellowship, especially in our case when we meet on Zoom.
You have two types of people in the Zoom meeting. You have two types of people in the room. You have Talkative and you have Mute. There are those who are Talkative and don't get me wrong, and I want to encourage this as much as possible.
I think it's great when people talk, when people contribute to the discussion, when people ask questions, when people make observations. I think it's great. It's absolutely brilliant, and I'd encourage it because, as we said, that's what fellowship is all about.
[29:10] It's all about sharing. But while others are Talkative, there are others who are mute. And yes, there's a time to speak and a time to stay silent, but fellowship is a time to speak.

Fellowship is a time to share. of course, if you don't want to ask a question publicly, which I know can be daunting, then ask the question privately. Send a text message to me or one of the elders or someone.
Send an email and it can be raised anonymously at the Bible study. But don't remain silent. Don't be mute. Don't be mute. But you know, the real danger with Talkative, the real danger with Talkative was that he was all talk and no action.
He was all talk but no action. Talkative was good at talking the talk, but Talkative wasn't so good at walking the walk. Talkative was good at talking about Christianity and what a Christian should be and what a Christian should do and what a Christian should go and all these things, but he didn't practice what he proposed.
He didn't practice what he preached. And that's because Talkative he was all head, but no heart and no hand. Talkative was full of information, but he completely lacked application in his life.
[30:36] Talkative was, as James describes in his New Testament letter, Talkative was a hearer of the word, but not a doer. Talkative was a hearer of the word, but not a doer.

And when you read through this section with Talkative, when you read that section in the Pilgrim's Progress, you can see that Talkative talks a lot, but he was all talk and no action.
And even though Faithful didn't know who Talkative was, Christian had come across Talkative before. And Christian, he openly and honestly, he speaks with his Christian friend and he explains that he knew Talkative when he lived in the city of destruction, because he was the son of a man

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

called Saywell, and they lived in a place called Pratting Row.
I love the names that Bunyan comes up with. And Christian, he made clear to Faithful by saying, Talkative is for any company and for any talk.
Just as he now talks with you, he says, so he'll talk when he's at the tavern. And the more drink he has in his head, the more talk he has in his mouth. He talks of prayer, he talks of repentance, he talks of faith, he talks of the new birth, but he only knows how to talk about them, says Christian.
[31:59] His house is as empty of religion as the white of an egg is of flavour, he says. At his home there is neither prayer nor repentance for sin.

Even the brute animals serve God far better than he does. to all who know him, says Christian, he's a saint abroad but a devil at home.
He's a saint abroad but a devil at home. And you know there are many like talkative because they talk the talk but they don't walk the walk.
They talk the talk but they don't walk the walk. They're all talk and no action. And that's what really upset faithful because talkative wasn't really seeking Christian friendship and fellowship.
And that's all faithful wanted as he was going on his pilgrim's programs. He wanted friendship and fellowship. So faithful, he brings the conversation to a conclusion with talkative and he says to him, you're a man whose religion lies only in talk and that religion fares the worse because of your ungodly conduct.
[33:13] Some have already stumbled because of your wicked ways and more are in danger of being destroyed. You are a blemish among Christians, he says. And with that talkative, he talked and walked with Christian and faithful no longer.

He left them. And so Christian and faithful, they continued on their journey and they continued walking with friendship and fellowship along the king's highway.
But you know, just before we conclude this evening, we read that Christian and faithful, they encountered their friend evangelist. And what's remarkable is that even though their pilgrim's progress was so different, even though they started at different times, even though they overlapped at different places, they both met evangelist.
They both had been discipled and directed by evangelist to walk along the king's highway towards the celestial city. people. And you know, it should be a reminder to us that in our day and generation, that's what we need.
We need evangelists. In fact, we need to be evangelists. We need preachers, but we also need people. And we need people to poke us and prod us and point us to Jesus.
[34:29] We need people to disciple us and direct us along the king's highway. We need people to exhort us and encourage us in the pilgrim's progress. And that's what evangelist does.

Because before Christian and faithful arrive at the godless city of Vanity Fair, evangelist, he exhorts them and he encourages them. Evangelist exhorts and encourages Christian and faithful in the pilgrim's progress.
He exhorts them by saying, let nothing in this world capture your highest affections. Above all, he says, pay attention to your fleshly desires and your hearts for they are deceitful above all things and desperately wicked.
Be steadfast, he says, you have all power in heaven and on earth on your side. But then evangelist, he encourages Christian and faithful in the pilgrim's progress.
He encourages them. And with this we'll conclude. His word of encouragement, he says, my sons, you have heard in the truths of the gospel, that it is through much tribulation that you will enter the kingdom of heaven.
[35:41] You will soon come to a town, he says, in which you will be grievously assaulted by enemies, who will make great attempts to kill you. Be sure that one or both of you must seal the testimony which you hold with your blood.

Be faithful unto death, he says, and the king will give you a crown of life. The one who dies in the city, although his death will be violent, and his pain perhaps great, he will be better off than the other.
For he will arrive at the celestial city sooner, but he will escape many miseries that the other will meet with along the rest of the way. But when you have come to the town and find what I have told you fulfilled, then remember what I have said.

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28

Be men of courage, he says, committing yourselves to your faithful creator while continuing to do what is right. And God willing, we'll find out next week what happens to Christian and faithful as they continue in the pilgrim's progress.
Well, may the Lord bless these thoughts to us. Let us pray together. O Lord, our gracious God, we give thanks to thee for the provision of friendship and fellowship.
[37:03] We give thanks most of all that we're able to say with the hymn writer that what a friend we have in Jesus, all our sins and griefs to bear, what a privilege it is to carry everything to God in prayer.

But Lord, we also give thanks for the friendship and fellowship that we enjoy in the gospel for those who meet with us along the way to encourage us and exhort us, those who come alongside us to direct us and disciple us.
And we pray, Lord, that as thy people that we would do more of it, that we would be with one another, that we would encourage one another, that we would bear one another's burdens, that we would walk together looking to Jesus, the author and the finisher of our faith.
O Lord, we confess that we need thee, that every hour we need thee. Guide us, then we pray, as we continue in this wilderness journey, going before us, guarding us and guiding us.
Cleanse us, then we pray, for we ask it in Jesus' name and for his sake. Amen. Well, we're going to bring our service to a conclusion this evening.
[38:13] We're going to sing the words of Psalm 133. Psalm 133, and this evening we're singing the words in Gaelic. Psalm 133, we're singing the psalm in Gaelic, it's three verses.

I'll read verse one, first of all in English, and then I'll read it also in Gaelic. Psalm 133, as you know, it's a psalm that emphasizes the unity of God's people.
God's people gathering together in friendship and fellowship. And as Psalm 133 reminds us, that's where the blessing is. If you want to experience blessing in your Christian life, not only through prayer and reading the word, but if you want to experience blessing, then you need to gather in fellowship with the Lord's people.
The psalmist says, Behold how good a thing it is, and how becoming well together such as brethren are in unity to dwell. O fay k'i met imayinish, k'i met in tlaak farin, bradhan i vayin in k'onigna, in shee sin k'i n'al ken.
So we'll sing the whole psalm of Psalm 133, to God's praise. O fay k'i met ■doisp adm would be the
Thusstse ag'i met the mom in Satsang with Mooji Satsang with Mooji
[40:48] Satsang with Mooji Satsang with Mooji Satsang with Mooji

Satsang with Mooji Satsang with Mooji Satsang with Mooji
Satsang with Mooji

Downloaded from https://yetanothersermon.host - 2026-09-12 11:02:28