

Two Kinds of Followers

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- [0 : 00] You will be aware, and to our visitors, let me say, that we are covering the gospel according to Mark.
- ! And we've been in this book for several weeks now, and we will remain in the book for the book of Mark. I believe for the entirety of this year.
- Mark begins his gospel with these words. The beginning of the gospel of Jesus Christ, the Son of God.
- Mark leaves no doubt about whom he writes. Jesus Christ, the Son of God.
- A distinction, a uniqueness that no one else can claim. Jesus Christ, the Son of God. And we sang a song today.
- [1 : 01] Indeed, all of the songs that we sang today were about him. But one in particular ripped my heart. All hail the power of Jesus' name.
- The song says, Let angels prostrate for. Bring forth the royal diadem and crown him Lord of all.
- Then the song in verse 2 says, He chosen seed of Israel's race. He ransomed from the fall. Hail him who saves you and me by his grace.
- And crown him Lord of all. Hail him who saves you by his grace. And crown him Lord of all. And then the refrain.
- His name is Jesus. Lord of all he reigns. His name is Jesus. Risen from the grave. His name is Jesus.
- [2 : 07] And it is about Jesus that we speak about today. His name is Jesus. The Son of God.
- Risen from the grave. The Son of God. As we come to Mark 3. We will recall that Mark said a number of things about this Jesus.
- Mark tells us not only that he is the Son of God in verse 1 of chapter 1. He tells us that this Jesus is knowledgeable about scripture.
- He provides evidence of that. Here it is this young man. Not more than 30. Knowledgeable about scripture.
- He debates the scholars of the day. The Pharisees. And he out debates them for all the people to see. He demonstrates to them that he understands scripture.
- [3 : 12] He knows how to apply it. And he can see through all of their wickedness. Son of God. Knowledgeable about scripture.
- Mark also helps us to see to this point. That this Jesus about whom we sign. Is a healer. Mark helps us to see that he heals diseases.
- Of many kinds. Of many kinds. Remember. Remember. That he healed the one. Who had leprosy. Do you remember that? And those that were demon possessed.
- And the paralytic man. Mark helps us to see that this Jesus about whom. We sign. Was a healer indeed. And Mark also gave us insight into what Jesus thought about himself.
- About himself. Jesus. Mark records. Jesus said of himself that. I am. A. The physician. Of your soul. I'm a loving bride grown.

- [4 : 24] The healing bride grown. And we also see about this Jesus. Mark helps us to see.
That he interacts. With sinners. No matter the sin. No matter the sin. In fact. Jesus
seemed to have his eyes.

Out for those who. Committed the most. Egregious. Sin. Jesus was for the little man.
When social status did not matter.

This Jesus about whom. We sang. About whom we put. Our faith. And our trust in. Mark
helps us to see. That he was for the little guy.

He was. He's the son of God. A healer. Understood scripture. Position of our souls. A
friend of sinners.
- [5 : 27] And it is in that context. That we come. To the words. In Mark chapter 3.

Verses 7 through 21. And I want to remind you. As we read these words. Of what 2nd
Timothy chapter 3.

Verses 16 and 17. That we just. Repeat it. Says. It says to us. That all scriptures. Breathe.
Out by. God. And is profitable.

For teaching. For reproof. For correction. And for training. In righteousness. And why is
that? So that the. Man of God. May be complete. And equipped.

For every. Good work. That's why. The word is here. This word is here. It is here. So that.
We may be complete.
- [6 : 25] And equipped. For every good work. And to get to that point. The word of God. Teaches
us. It. It. It. It corrects us.

Tells us. When we're going wrong. Provides. Training for us. So that we might grow. In
holiness. And so that we might. Grow. In righteousness. In righteousness.

Mark. In these. Verses. Challenges us. But let's look at what he says. In Mark. Chapter 3.
Beginning at verse 7. Mark writes. Jesus withdrew. With his disciples. To the sea.

And he says. A great. Crowd. Followed. And the crowd was from. Galilee. From Judea.
And Jerusalem.
- [7 : 30] And Idumea. And from beyond the Jordan. And from. Around. Tyre. And Sidon. And. Mark
continues. When the great crowd.

Heard. All that he was doing. They came to him. When they heard. All that he was doing.
They came to him. And he. In verse 9.

Jesus told his disciples. To have a boat ready. For him. Because. Of the crowd. Lest.
They. Crush him. For he had healed.

Many. So that all. Who had. Diseases. Present. Around him. To touch him. And whenever
the. Unclean spirits.

Saw him. They fell down. Before him. And cried out. You are the. Son of God. And he
strictly. Ordered them. Not to make.
- [8 : 28] Him known. Mark continues. And he. Went up. On the mountain. Went up. On the
mountain. And called to him.

Those. Whom. Desired. He called to him. Those. He desired. And they. Came to him. And
verse 14.

And he. Appointed. Twelve. Of those. Who came to him. Who he. Also named. Apostles.
So that they. Be with him.

And he. Might. Send them. To preach. And have. Authority. To cast out. Demons. He
appointed.

The twelve. Simon. To whom he. Gave the name. Peter. James. The son. Of Zebedee. And John. The brother. To whom he.

[9 : 22] Gave the name. Boanagoras. That is. Sons. Of thunder. Andrew. And Philip. And Bartholomew. And Matthew. And Thomas. And James.

The son of Alphaeus. And Thaddeus. And Simon. The zealot. And Judas Iscariot. Who betrayed him. Then he. Went home. And the crowd.

Gathered again. So that they. Could not. Even. Eat. And when his. Family. Heard it. They. Went out. To seize him.

For they will say. He is out. Of his. Mind. Mark. Challenges us.

To ask. Am I. Following. Jesus. With. The wrong. Motives.

[10 : 18] And attitude. Am I. A true disciple. Am I. Truly. Living. A disciple. Should. Am I.

Living. Under a cloud. Self. Deception. In the end. Only. Can answer. That question. For yourself. No one else. Can.

Having. Having. Considered. Some of the.

Characteristics. Of Jesus Christ. That Mark. Sets out. In Mark. Chapter one. And two. And. Three. A portion of three.

Three. It falls. To us. To consider. What Mark. Is helping us. To understand. In the verses. That we have.

[11 : 18] Just read. As we consider. These. Verses. That there's. Some. Differences. Some things. Somewhat unusual. In these verses. The first thing.

We notice. Is that there is no. Interaction. With the Pharisees. There's no interaction. Between Jesus. And the Pharisees. In all. In much of what. We would have read. Previously.

Jesus. Would have been. Debating. The Pharisees. But we see. None of that. We see. No teaching. There's no new teaching.

There's no new teaching. Here. None. Whatsoever. Rather. We see. Mark. Conveying to us. Truth. Not everyone.

Who followed. Jesus. Was a disciple. Of Jesus. That is. The truth. That is the essence. Of these verses. That we've just read. Not everyone.

[12 : 14] Who followed. Jesus. Was a disciple. Of Jesus. That reality. Is an indictment. Of those. Of Jesus's day.

[illegible]

They saw him. But not everyone who followed him was his disciple. It's an indictment on them.

And for us, it's a warning to us that we can be among those who follow Jesus Christ who come to church, who sing. It could be an indictment warning to us that we too can be like them.

Mark spells out that truth. That is the truth that not everyone who followed Jesus was a disciple by describing those who followed him. Mark gives us in these verses a clear description of those who followed him.

[14:02] In verse 7, Mark says that a great crowd followed him.

Verse 7 of chapter 3 says that a great crowd followed Jesus.

And I imagine, I imagine, that if we witnessed today someone like Jesus who performed all of the miracles that he did, who healed people like he did, who debated the intellectuals of the day like he did, I suspect that his Facebook, Instagram, and whatever else, Twitter account would have billions following him.

Not millions, but billions. Everyone would want to see who he is. They would follow him. People from all over the world would not only follow him via social media, but they would travel to see him.

About this crowd, about this crowd that followed Jesus Christ, Mark writes that it was a great crowd in verse 7. He says also that this crowd of people, that they came from different cities.

[15 : 36] Evidently, people were talking about him. They were talking about him, and that's understandable. It's understandable that they would talk about the miracles that he was performing, how different he was, how unique he was.

They knew his routine, they knew where he would be. about the crowd. Mark also helps us to see that they came from far places, some from as far as 120 miles away.

Imagine that, 120 miles away, people were coming to see Jesus Christ. This crowd of people. people. Now, I believe, I believe Ilufra is about 100 miles.

And I remember driving from one end to the next when I was a little boy. And I think it took us about three hours to do that. And we were driving on relatively paved roads. So you can imagine these people walking or coming on donkeys, traveling, hundreds, thousands of them, traveling.

It must have taken them days, perhaps weeks, to travel. And these were not just healthy people. Many of them were sick.

[17 : 00] Indeed, that's the primary reason they were there. So it took them a long time to come to be with Jesus. And about this crowd, Mark helps us to get a glimpse of their ethnicity.

Who were they? Mark tells us by telling us where they were from. He helps us to see that there were Jews in the crowd. And some people had a mix of Jews and Gentiles.

And then, of course, there were Gentiles in the crowd. as well. Bear in mind this truth, this fundamental truth that we have shared already, that not everyone who followed Jesus was a disciple of Jesus.

It falls to us to consider how Mark divided this crowd. How did Mark divide this crowd? If not everyone who followed Jesus was a disciple of Jesus, Jesus, it suggests to us that Mark divided this crowd somehow.

How did he do it? Perhaps some might think that Jesus, that Mark did it by ethnicity. But that would be wrong to consider people based on their ethnicity in this regard.

[18 : 26] God. Because you all remember, you know this well, the Bible tells us that there is neither Jew nor Greek in Christ.

Christ. Perhaps some might think that Mark did it based on gender. But the scripture, the same scripture in Galatians 3, 28 tells us that there is neither male nor female in Christ.

Perhaps some might think that he did it based on social status. But we have seen already that social status did not make a difference with Jesus. There was no distinction.

No, none of those were appropriate. I believe that the followers of Jesus Christ as described in Mark 3 are best group based on how they viewed Jesus Christ and how their view of him informed the way they live.

The distinction must be based on how they viewed Jesus Christ and how their view of him informed the way they lived.

[19 : 38] Did they see Jesus as a big Santa Claus or king? Was he chief entertainer or was he lord and master?

Were the followers merely spectators or were they disciples? Were they spectators or were they disciples?

for the remainder of this message I want us to examine the followers of Jesus under those two categories spectators and disciples.

Two kinds of people following Jesus Christ. Spectators and disciples. spectators.

What does Mark say about these spectators? Mark begins tells us that the spectators he tells us about their size.

[20 : 49] He said it was a large group much larger than the other group. We will see in a moment that the size we will see the size of the crowd.

Huge. Their enthusiasm and even their sacrifices we talked about it already walking 120 miles some of them did not make them right.

We say that again the size of the crowd the size of the crowd the enthusiasm of the crowd the sacrifices of the crowd did not make them right.

Did not mean that they were on the right side that they were doing the right thing that their motives were right because they were large for some people certainly there's comforting numbers for some people surely they say the majority must be right majority cannot be wrong and for some others sides lead to anonymity you can get you can hide in a crowd there's no accountability in a crowd you don't stick out in a crowd the larger the crowd the better it is for me I want to be where a lot of people are I want to be a part of the crowd I want to be to see that these people the crowd that they were spectators perhaps for some the large crowd is indicative of an unwillingness to pursue truth for oneself being a part of a crowd you know all you got to do is follow the crowd flow with the crowd you're not challenging yourself oneself to consider truth to pursue truth for oneself

Jesus was unimpressed with this crowd he was not impressed with this gathering of spectators perhaps some might have used this crowd as an opportunity if you were Jesus perhaps you might have used this crowd as an opportunity to start a movement not so with Jesus perhaps others would have been less piercing in their speeches in their sermons not so with Jesus perhaps ego would have been the thing not so with Jesus Jesus did not have the crowd in view he had you and me in view and we got to see that in a moment as Jesus interacted with this crowd and as he interacted with the others he had us in view

[24 : 03] Jesus did not define success by numbers one might have thought the Lord was impressed or wanted to exploit the crowd he did not he didn't take an offering he didn't preach a twitching ear message or seek to advance a political agenda but yet if we are to be fully honest it is easy for you and me to look at this crowd who came from so far and who sacrificed so much the time that they traveled and look and consider their enthusiasm and conclude that they had it together you and I might look at it and say boy these guys came from all over the place they stayed for so long they were so enthusiastic and we might look at those things and say that they had it all together not so we many of us too often enjoy the comforts that crowds bring don't want to be different we'd rather be a part of the crowd

Mark tells us something else not only did he tell us about the size of the potatoes he also helps us to see their motivation Mark answers the question for us why were they there what was their motivation Mark tells us the answers to those two questions in verse 8b take a look at it Mark says when the great crowd heard all that he was doing they came to him when the great crowd heard all that he was doing they came to him they came to him because of the great things he was doing they came to him not because of who he was but rather because of the great things he was doing they were motivated by what

Jesus could do for them not motivated by who he was no doubt some came to hear a good sermon or to listen as he engaged in debate with the Pharisees I can just hear them now there's a great new young preacher in town you gotta go hear him they were not necessarily listening for something that would change their lives to draw them closer to God for them it was entertainment there was an ooh and an ah component that they would have heard coming from Jesus ministry undoubtedly some were motivated by the prospect of being healed see verse 10 let's take a look at verse 10 verse 10 says in verse 9 let's start there it says and he told his disciples to have a boat ready for him because of the crowd lest they crush him for he had healed many so that all who had diseases pressed around him to touch him so no doubt some of them came to be healed by

Jesus that was their motivation! from him got to get to know what a good business opportunity this might present but here's the bottom line the bottom line is this these people the crowd they were motivated by the things he could do for them rather than by him they were more interested in Jesus hand than his face in scripture the hand of God represents his power and his faith represents his presence. Many times we do things, we do the same thing as they did.

Not realizing that if we are in the presence of the Lord, his power is there. His power is there. The Bible tells us to see, trust the kingdom of God and his righteousness and all things will be added to us.

- [29 : 30] These people, they saw the hand of the Lord, not the face of the Lord. Consider the Lord's response to David. In Psalm 27, when David pleads with the Lord to be gracious to him and to answer him, the Lord said to David in verse 8 of Psalm 27, seek my face.

Seek my face. Seek my presence. I want to be with you. the presence of the Lord. In his presence, there is fullness of joy.

The crowd was motivated by Jesus' hand, not his face. His power to heal and to deliver them, not to be transformed and to make them his disciples.

They missed an opportunity because they were wrongly focused. It was about them. It was about them. It was about them.

What they could get often filling legitimate needs. It was not about Jesus. What he could do through them.

- [30 : 42] It's not about him. perhaps you stand in judgment of the crowd. Certain that if you were present, you would not desire things over the Lord's presence.

Let me ask you. Let me ask you. Is more of your devotion spent asking the Lord for things? Are you delighting in the presence of the Lord?

Do you delight being in the presence of the Lord? Mark tells us a bit more about this crowd.

He helps us to see their behavior. Not only does he help us to see that it was a large crowd. Not only does he help us to understand their motivation, but he helps us to see their behavior.

They were uncontrolled. See verse 8? In verse 8, Mark says, in verse 9, sorry, Mark says that he told the disciples to have a boat ready for him because of the crowd lest they crush him.

- [31 : 59] Lest they crush him. So here it was that these people would, they were just coming at Jesus from all sides. One can only imagine what it must have been like.

There was no line, no order. Every person, every man, every woman for her or herself, it was total madness. Their behavior spoke to their self-centeredness and confirmed their motivation.

the fact that they were clamoring and were prepared to crush him confirms that they were self-centered, confirms that they were just out to get what they could get.

It confirmed their motivation. They wanted to get something from Jesus even if it's saved at the exclusion of others.

They wanted to be first. They wanted to be first. And perhaps only. Mark helps us these verses when we consider these verses in their entirety.

- [33 : 11] Mark helps us to see that this crowd had a either a forgetful or a hardened heart. Or perhaps both. Jesus had spoken of who he was.

He had told them who he was. Yet the spectators were more interested in things. He had said who he was.

Physician said from God. Loving bridegroom. It seems that their hearts were so hardened and Jesus lamented at this.

Seems that their hearts were so hardened. It seems that they would have been more keen to get to know him.

if their hearts were not so hardened. It just seems like it would make sense for them to get to know him and to follow him. For who he was rather than the things he could give to them.

[34 : 30] It just seems natural if you think about it. The son of the living God. One about whom we sign. Lives and reigns forever.

It seems that they would follow him simply because of who he was rather than what he could give to them. But despite all of this, despite these spectators, we get a sense of Jesus' treatment of them.

Notice that despite the misplaced motives and the rowdy behavior of the crowd, Jesus still healed and he still delivered them. that spoke more to God's grace than the crowd's attitude.

And it reminds us of a passage in scripture that says he causes the rain. Remember that? He causes the rain to fall on the just and the unjust.

Jesus' compassion did not start and end with the followers. But going back to that point, we see common grace that Jesus exercised in healing these people.

[35 : 56] His compassion did not start and end with true followers. It extended to all and sundry. All and sundry. Jesus healed them. now that we've looked at the spectators, let's now consider the disciples.

In the passage that formed the context for our message, we see the author Mark make a sharp distinction between Jesus' followers.

Look at what Mark says in verse 9. In verse 9, Mark writes, and he told his disciples to have the boat ready for him because of the crowd.

So Mark clearly makes the distinction between the disciples and the crowd, the disciples and the spectators. Mark makes the distinction. They were different. We see two sets of people there.

Disciples and the crowd having considered the spectators. We see these disciples. These were people who spent quality time with Jesus.

[37 : 16] They were being taught by him. Not merely so that they might accumulate information, but so that their lives would reflect righteous living in increasing ways.

They were spending time. disciples spending time with Jesus so that they might grow from strength to strength. And not because they might be puffed up, but so that they might lead others.

Jesus was seeking to replicate himself. Jesus was seeking to replicate himself. Why? Because he had you and me in mind.

He had the ecclesia, he had the church in mind. So Jesus selected disciples. These were people who had turned their backs on sin.

They were being equipped by Jesus. They were to be with Jesus. Their journeys were deliberate. Was it happenstance?

[38 : 30] they were deliberate. It was intentional. And Jesus' disciples were being trained themselves to make disciples.

We see in these verses that they had a familiarity with Jesus. Listen, let's not fool ourselves.

Just like the spectators were. They were enthralled. They were amazed by what Jesus was doing. They were amazed at it.

One could not help to be amazed by what he was doing. But while the spectators were running to come to see Jesus, while the spectators were running to come to see him from far distances, the disciples were already with him, they were right there with him.

They knew him. The disciples knew him. And they also knew that they would continue being with him, even after the crowd left.

[39 : 48] he be healed. The disciples knew Jesus. The disciples were, yes, that was their benefit.

The spectators were getting healing. Their bodies were lining up. They were being healed of cancer and leprosy and demon possession.

But the disciples knew Jesus. They knew his face. Reminds me of Psalm 103 7.

When the psalmist says of the Lord that he made known his ways to Moses, his acts to the people of Israel.

The psalmist helps us to see in this verse that God made his ways. He showed Moses his face. But the people saw and experienced the acts of God as with the spectators that we are considering today.

[41 : 00] And they experienced the acts of God but guess what? They forgot his acts. They forgot his acts. His face, his ways, they did not see.

about these disciples Mark writes in verse 13 that they were called and they came. Mark says in verse 13 we see that Jesus went up to the mountain and he called to him whom he desired.

You see that? Take a look at it. Take a look at that. verse 13 and he Jesus went up to the mountain and he did what he called to him those whom he desired.

Notice that Jesus didn't call who desired him. He didn't call those whom his friends desired him to call. He called those whom he desired and he did the calling.

Jesus himself. Here we see Jesus exercising his sovereign will to call whomever he wanted. He called whomever he wanted.

[42 : 23] It was his will. The disciples were chosen by Jesus. Disciples chosen by Jesus. If you are a disciple of Jesus Christ, you have been chosen by him.

You didn't choose him, but he chose He chose those disciples. He called them. And the truth is this was quite unusual for a teacher to call a student.

Normally the students would decide where their teacher is going to be. It's the same as we do today. Your teachers don't stand on the corner and call you I want you to come to S.

Mac first. You decide where you want to go. Jesus chose His disciples.

He called them. The next thing that we see about these disciples is that they were separated from the crowd.

[43 : 25] Jesus separated them from the crowd. He went up to the mountain and they were separated from the crowd. Yes that was the case physically.

They were physically separated from the crowd. It is a good picture of what disciples of Jesus are expected to do figuratively as well.

To be separated from the crowd. The disciple of Christ. You and I are supposed to be separated from the world. We are to be in the world.

But not of the world. In John 15 19 Jesus said these words to his disciples. Jesus says if you are of the world the world would love you as its own.

But because you are not of the world but I chose you out of the world therefore the world hates you. The world hates you. The crowd hates you. You have got to be prepared as a disciple of Christ.

[44 : 31] to be hated by the world and to be loved by the one who reigns forever risen from the grave. His name is Jesus.

! group of disciples more than twelve disciples from among the group of disciples who were there we see Jesus selecting twelve for apostolic ministry and we see also that he not only selected them he commissioned them and he equipped them and while we see the commissioning and equipping specifically for the twelve apostles we know from scripture from the witness of scripture that the

Lord commissions and equips all of his disciples hence we read that he has equipped the church so that we are people with different giftings for the edification of the saints Jesus appointment of the apostles was evidence that he was focused not only on the present but the future he was focused on building the church which he did through his disciples that could not be done through the spectators you see these spectators they wanted stuff the disciples wanted Jesus the spectators wanted to see miracles the disciples wanted to see Jesus the spectators had this life in view the disciples had the life to come in view the spectators wanted to be entertained the disciples wanted to serve the spectators wanted political power. The disciples wanted to be empowered. The spectators left unchanged.

The disciples were transformed. The spectators were on the fringes. The disciples were in the inner circle.

The question is, where are you and I today? So that's my question. And as I conclude this message, ask what kind of follower are you?

[47 : 40] What kind of follower are you and I today? Are you a spectator or a disciple? I encourage you to do introspection. I encourage you to think deeply.

Notice that Jesus did not reward anyone with discipleship because of their ethnicity or their gender or their social status or the pain that they endured or the effort taken to journey to where he was preaching.

Jesus didn't reward discipleship on that basis. Those things did not matter to him in that regard. Instead, we see Jesus exercising his sovereign will.

That is why we need to pray for unbelievers. That the Lord would be pleased to save the unbeliever. But just purely based on the passage just read, what are some of the things that you might consider as you honestly evaluate your own life?

What might you consider just based on this these few verses? I think you ought to consider your devotion time.

[48 : 58] Is more my devotion time focused on asking God for things that have no permanence or things that are eternal? Am I more concerned about the hand of God or the face of God?

Do I delight being in his presence? Is that more meaningful to me than things? Am I growing spiritually? Am I truly a disciple? Am I making disciples?

Am I growing from one level of righteousness to the next? Am I only concerned about me? Am I selfish? Like the spectators were.

As I think through the attitude of the spectators, I understand it to a degree. Though I hope if I were present, my behavior would have been different.

Perhaps many were struggling and did not see a way out. Maybe among them were those with terminal illnesses. And they knew Jesus could heal them.

[50 : 05] Life's circumstances can be overwhelming at times. can be overwhelming at times. Life's circumstances can be overwhelming at times.

They can be overwhelming at times such that we put the procurement of things before our relationship with Jesus Christ. Lord, come see about me is our cry.

Our only cry. But as disciples, disciples, that should not be so. As disciples, we should view all of life's circumstances. All of life's circumstances.

The good, the bad, and the indifferent through the prism of God's sovereignty. All of it through the prism of God's sovereignty. Our prayer today and always a prayer today and always should be, Lord, show me your face above your hands.

Perhaps you're here today and you say, I've been a spectator all my life, all my life. I have no relationship with Jesus. I'm not growing spiritually.

[51 : 26] Yes, I attend church. Regularly. I even pray and ask the Lord to help me when things do not go in well. But truly, deep down in my heart, I know that I'm a spectator.

But I believe that the Lord can call you. Call you today. I believe that His grace can be your lot today.

As the praise team comes now, I want us to pray. Jesus, Jesus, Lord, thank you, Lord, for helping us to see who you are in a greater measure, Lord, today.

Helping us, O Lord, to see more clearly that you are the one who loves us, the one who desires to be with us, the one who calls us, who calls us to come, the one who chose us.

O Lord, we are so grateful. We are so grateful, Lord, for your calling. You have chosen us. You separated us from the world, those whom you have called.

[52 : 56] Lord, forgive us for the times when we have sought your hand and not your face. We have neglected your face, O Lord. Help us, O Lord, from this day forward to desire to be in your presence, to live for you, Lord, to be your disciple indeed so that your light might shine through us so that we might lead others, Lord, to be disciples for you.

And Father, we pray also for those who have been spectators all of their life. Perhaps, Lord, that they've been attending church regularly, Lord.

Perhaps, Lord, they've even prayed to you. Perhaps, Lord, many believe that they are disciples, but they're not. They know in their hearts that they're spectators, but not disciples.

Lord, our prayer today, we join those who are present. Lord, as their disciples, we join now, Lord, and we ask, O Lord, that you would be pleased to save them, to call them, and to make it plain to them, and to make it certain for them.

Cause, O Lord, there to be fruit in their lives. Cause their journey to be deliberate, Lord. Cause, O Lord, the joy of being with you to be their strength.

[54 : 40] Lord, we give you praise, glory, and honor and all God's people say, Amen. Amen.