

# Why Are We Sitting Here Until We Die?

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Preacher: Rev Murdo Campbell

[ 0 : 00 ] Well, good evening. It's lovely to be with you again this evening as we gather together in worship. I just want to say thank you for having me. It's been great to see you all again, to see many of you I haven't seen in a while.

But remember, I live on the West Side, and you're welcome to come anytime to Bonnie Barvis. So please do come. Our communion season is in a few weeks' time. You're welcome to come. Fill the church. It's great to be together, and it's good to worship together.

So let us worship God this evening. We're going to sing to God's praise in Psalm 95. Psalm 95, it's in the Scottish Psalter, page 357. Psalm 95, we're singing from the beginning down to the verse 6. And this psalm is a psalm that reminds us that we are all invited this evening. We are all invited to come and worship the Lord. No one is told to go away. Everyone is told to come.

That's what the psalmist says. O come, let us sing to the Lord. Come, let us everyone. A joyful noise make to the rock of our salvation. Let us before his presence come.

[ 1 : 19 ] With praise and thankful voice, let us sing psalms to him with grace. And make a joyful noise. So we'll sing Psalm 95 from the beginning down to the verse marked 6.

And we'll stand to sing, if you're able, to God's praise. O come, let us sing to the Lord.

Come, let us sing to the Lord. A joyful noise make to the Lord.

Let us before his presence come. Let us before his presence come. Let us before his presence come.

With praise and thankful voice, Let us before his presence come. Let us before his presence come. Let us before his presence come.

[ 2 : 33 ] Let us sing songs to him with praise. Let us before his presence come. Let us before his presence come. Let us before his presence come.

Let us before his presence come. Let us before him with grace, Over round him the 2nd through 22nd, For God for redemption take him For God for childcare, CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS Our Maker, let us walk.

Well, let us come before the Lord in prayer. Let's pray together. Gracious God and loving Heavenly Father, we give thanks this evening that this is where we are found, that we are found not only on mercy's ground, but that we are found in the Lord's house, and to know that we are people who have been invited to come, that the Lord himself has invited us, that he has brought us here this evening, and we give thanks for even those words we have been singing, that how the psalmist reminded us that we have all been invited to come and sing to the Lord, to make that joyful noise to our God, because he is a great God and a great King, that above all gods he is, the depths of the earth are in his hand, the strength of hills are his.

And enable us then, we pray, to come like the psalmist came, to come on bended knee, in surrender and submission to our great God, acknowledging that he is the King of kings, he remains the Lord of lords, he is the one who is high and lifted up, whose name is holy, and that we, as we meet with thee this evening, and as we meet in thy presence, Lord, our prayer is that we would know thy presence, that we would experience thy blessing, that we would all be able to say that it is good for us to be here, because it is here we have met with the Lord, and that the Lord has spoken to us, and reminded us about our need for salvation, to remind us that there is a heaven to be gained, and a hell to be shunned.

[ 6 : 23 ] We bless thee, O Lord, for the gospel, that it is the good news of Jesus Christ, it is the power of God unto salvation to those who believe, and we are reminded this morning of those who

do believe in this congregation, as we gathered around the Lord's table, and as we gathered to remember the Lord's death until he comes, and to be assured that even tonight, Jesus is one who is praying for his people, that he is praying for our salvation, he is praying for our safety, he is praying for our sanctification, to be made more and more like him, and even our eternal security.

But Lord, our prayer tonight, is that more and more in this congregation, would know it for themselves, that they would know this Jesus who loved them, and gave himself for them, that they would know the wonder and beauty of the gospel, that God so loved this world, that he gave his only begotten son, that whosoever believes in him, would not perish, but have eternal life.

And so Lord, our prayer is this evening, that we would have ears to hear, that we would have eyes to see more and more of Jesus, that we would have hearts to receive thy truth, minds to engage with it, and a will that is willing and ready to respond in faith and obedience.

And so Lord, we pray for those who are out of Christ, for those Lord, even in our own homes, and our own family. We pray for husbands that are strangers to grace and to God.

We pray for wives that are still uncommitted. We pray for our children that are on the broad road, that leads alone to destruction. But Lord, our prayer is tonight, that thou wouldst speak to them, that thou wouldst remind them and reassure them, that thou art the God who has provided a new and living way, in and through his Son, the Lord Jesus, and that we are to come to him.

[ 8 : 16 ] We're to come to him just as we are, saying like the hymn writer of old, that nothing in my hands I bring, but simply to thy cross I cling. And Lord, our prayer is that more and more would cling to the old rugged cross, realizing that this Jesus, he became sin for us.

Even though he knew no sin, he had done nothing amiss, and yet he became sin for us, all so that we might be made the righteousness of God in him, all so that we might be presented faultless before his glory with exceeding joy.

The wonder and glory tonight is that sinners are able to be saved, that we are able to be brought from darkness to light, from death to life, from the dungeon of sin, to liberty and freedom in Christ. And Lord, our longing is then that thy spirit would truly take the things of thy word, and apply them to our hearts and lives this evening, that there would be rejoicing in the presence of the angels, over sinners repenting, over people turning from sin unto the Saviour, turning from the way they are going, to following in the footsteps of Jesus, hearing the voice of this good shepherd, who laid down his life for the sheep.

Lord, remember this congregation, we pray. We give thanks for them, for every memory we have of growing up in this congregation, and even the people here. We pray, Lord, for thy servant over them.

[ 9 : 42 ] We pray for Calamurdo. We thank thee, Lord, for him, and we ask that thou wouldst uphold him and support him, and grant him to know thy grace and thy strength, even during this time of vacancy.

We pray, O Lord, that thou wouldst provide one who will work alongside with him, that in many ways, like Paul had Silas, or others had Elijah had Elisha.

Lord, we pray that thou wouldst provide for this congregation a man who will work and who will sow, and who will sow in tears, that he might reap in joy. Bless him, Lord, we pray, even in endeavours to mix with one another at barbecues or at beaches, Lord, but we also remember the Back to Church Sunday too.

And we pray, Lord, even as Christians, that we would be bold in inviting people, that we would compel them to come in, that the Master's house may be filled, that more and more would hear of this glorious gospel message, that they would hear that their soul might live.

For how shall they hear without a preacher, and how shall they preach except to be sent, knowing that faith comes by hearing, and hearing by the word of God. So, Lord, bless them, we pray, as a congregation.

[ 10 : 56 ] Remember them, we ask. We also remember the other vacancies in our own presbytery. We remember tonight's Shabbos, and we continue to remember them. And we think also of Grava too, and South Uist.

But, Lord, we rejoice knowing that North Uist has called a minister, and the minister has answered that call. And we pray for our brother David, as he prepares to take on that charge.

And we ask, Lord, that thou wouldst bless him and his family, Lord, be gracious to them. And, Lord, what we pray for ourselves as a presbytery. We pray for our denomination and even the kingdom of

God, knowing, Lord, that the harvest is plenteous, and the laborers remain few.

But, Lord, we look not to ourselves, but to the Lord of the harvest, that he would thrust out laborers into this great harvest field, men who will plough the fields.

Thou, O Lord, that thou wouldst break up even the fallow ground. And as they sow in tears, that, O Lord, the seed that is sown, that it would not fall by the wayside or among the thorns or onto the rocky ground, but it might fall into the good soil that thou hast prepared.

[12:05] Bless, Lord, then thy truth to us. Bless the cause of Christ to the ends of the earth, those who have gone to the far corners of our world. Even as we think of those from this congregation, we remember tonight, Muriel, and we pray for her.

We ask that thou wouldst bless her. And many others, Lord, who have left here and those who are witnesses in different places. But we give thanks that thou art the God who is sovereign, who is working all things together for good to those who are called according to thine own purpose.

So, Lord, remember us then, we pray. Remember places where there is wars and rumors of war tonight. We pray for peace. Peace, Lord, in Israel and even peace in Ukraine.

Lord, we ask that thou wouldst bring an end to these wars. And also, Lord, as we see even the difficulties in people's lives, where we see not even a day that goes by and there are different things that are going on and heartache and sorrow.

But, Lord, we pray that thou wouldst speak to us and remind us, Lord, that there is this wonderful Saviour who came into this world to bear our griefs and to carry our sorrows, that he came to be wounded for our transgressions and bruised for our iniquities.

[13:18] And so, Lord, help us then, we pray, to be people of prayer, but also people who are willing to tell it to the generation following that this God is our God and that he will be our guide even unto death.

Lord, speak to us then, we pray this evening. Open up thy truth. Sanctify us through it. And, Lord, that we would see none other save Jesus only. Go before us, then, we ask.

Take away our iniquities. Receive us graciously. For Jesus' sake. Amen. Amen. We're going to sing again, this time in Psalm 90.

Psalm 90, it's in the Scottish Psalter, page 349. Psalm 90 in the Scottish Psalter. We're singing from verse 10 down to the verse mark 12.

Psalm 90 is the oldest psalm in the Psalter. It's 3,500 years old. It's a psalm that reminds us that the God we are worshipping this evening, he has no beginning and he has no end.

[14:23] He is from everlasting to everlasting. That's what Moses prays in Psalm 90. But Moses was one who was so conscious that the God, although he worshipped a God who is eternal, when he looked around him, he knew that everyone around him wasn't.

They were finite. Because he says there in verse 10, three score and ten years do sum up, our days and years we see, or if by reason of more strength than some four score they be, yet doth the strength of such old men but grief and labour prove, for it is soon cut off and we fly hence and soon remove.

Who knows the power of thy wrath according to thy fear? So as thy wrath, Lord, teach thou us our end in mind to bear and so to count our days that we, our hearts may still apply to learn thy wisdom and thy truth that we may live thereby.

Moses looked at the world around him and he said, Lord, teach us to number our days that we may apply our heart unto wisdom. Psalm 90, we're singing from verse 10 down to the verse Mark 12 and we'll stand to sing if you're able to God's praise.

Amen. ■ the stress of such old men CHOIR SINGS

[16:57] CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS To learn thy wisdom, and thy truth, that we be made in their mind.

Amen. I'm not going to read the Word of God as we find it in the second book of Kings, and chapter 6.

Second Kings, chapter 6. So what in the Old Testament? Second Kings, chapter 6.

And we're picking up a reading at verse 26. And we're reading on into chapter 7. Second Kings, chapter 6, reading at verse 26.

Let us hear the Word of God. Now as the king of Israel was passing by on the wall, a woman cried out to him, saying, Help my lord, O king.

[ 19 : 05 ] And he said, If the lord will not help you, how shall I help you? From the threshing floor or from the winepress? And the king asked her, What is your trouble? She answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son tomorrow.

So we boiled my son and ate him. And on the next day I said to her, Give your son, that we may eat him. But she has hidden her son. When the king heard the words of the woman, he tore his clothes. Now he was passing by on the wall, and the people looked, and behold, he had sackcloth beneath his body. And he said, May God do to me, and more also, if the head of Elisha, the son of Shaphat, remains on his shoulders today.

Elisha was sitting in his house, and the elders were sitting with him. Now the king had dispatched a man from his presence. But before the messenger arrived, Elisha said to the elders, Do you see how this murderer has sent to take off my head?

Look, when the messenger comes, shut the door and hold the door fast against him. Is not the sound of his master's feet behind him? And while he was still speaking with them, the messenger came down to him and said, This trouble is from the Lord.

[ 20 : 25 ] Why should I wait for the Lord any longer? But Elisha said, Hear the word of the Lord. Thus says the Lord, Tomorrow about this time, A say of fine flour shall be sold for a shekel, and two sayers of barley for a shekel, at the gate of Samaria.

Then the captain, on whose hand the king leaned, said to the man of God, that's Elisha, If the Lord himself should make windows in heaven, could this thing be?

But he said, You shall see it with your own eyes, but you shall not see it, you shall not eat of it. Now there were four men who were lepers at the entrance to the gate, and they said to one another, Why are we sitting here until we die?

If we say, Let us enter the city, The famine is in the city, and if we shall die there, and if we sit here, we die also. So now let us go over to the camp of the Syrians.

If they spare our lives, we shall live, and if they kill us, we shall but die. So they arose at twilight to go to the camp of the Syrians. But when they came to the edge of the camp of the Syrians, behold, there was no one there.

[ 21 : 33 ] For the Lord had made the army of the Syrians hear the sound of chariots and of horses, the sound of a great army. So that they said to one another, Behold, the king of Israel has hired against us, the king of the Hittites and the kings of Egypt to come against us.

So they fled away in the twilight and abandoned their tents, their horses, and their donkeys, leaving the camp as it was, and fled for their lives. And when these lepers came to the edge of the camp, they went into a tent, and ate, and drank, and they carried off silver and gold and clothing, and went and hid them.

Then they came back and entered another tent, and carried off things from it, and went and hid them. Then they said to one another, We are not doing right. This day is a day of good news.

If we are silent, and wait until the morning light, punishment will overtake us. Now therefore come, let us go and tell the king's household.

And so on. May the Lord bless that reading of his own holy word. Well, before we consider that passage this evening, we're going to sing again, this time in Psalm 49.

[ 22 : 49 ] Psalm 49, it's in the Sing Psalms version. on page 64. Psalm 49, page 64 in the blue psalm book.

We're singing from the beginning down to the verse 9. And if Psalm 90 was the oldest psalm in the Psalter, Psalm 49, it's not the youngest, but I would say it's the most solemn.

It is the most solemn psalm in our Psalter. It has a message for all of us to remind us that our days are all numbered.

And it doesn't matter how much we have in life, how much money we possess, or even how much we know, nothing can keep us from meeting God when we close our eyes and take our last breath. It's a very solemn psalm. And that's why the psalmist begins with the word, listen. Listen. Listen. Listen to me, all you peoples, all who in the world dwell, in the whole world dwell, low and high, both rich and needy, hear the message I will tell.

[ 24 : 01 ] I will speak with understanding, wisdom from the heart I'll preach. I will listen to a proverb, secrets with the heart I'll teach. Why should I fear days of evil when the wicked hem me in, those who boast of their possessions, by their trust in wealth they sin.

There is no one able, there is no, there is no one who is able to redeem a soul from death. None can pay to God the ransom to prolong another's breath.

And we'll sing down to verse 9 of Psalm 49 and we'll stand to sing, if you're able, to God's praise. Amen. For your deep love, time, if you're able, are they a person, if you're able, the blessing I will tell.

I will speak with understanding, wisdom from the heart, I will listen to the caller, seamless with the harmony.

Why should I fear days of evil, when the break yet can be in?

[ 25 : 42 ] Those who boast of their possessions, find their trust in wealth they sin.

There is no one who is able to redeem our soul from death, none can pay to all the ransom, to prolong another's death.

To lead him a life is costly, none sufficient might's campaign, so that one should end immortal, free forever from the aid.

Well, if we could, this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, 2 Kings chapter 7.

2 Kings chapter 7. And I want us to focus upon the words of verse 3.

[ 27 : 14 ] 2 Kings chapter 7 and verse 3. Now there were four men who were lepers at the entrance to the gate, and they said to one another, Why are we sitting here until we die?

Why are we sitting here until we die? My unconverted friend, I want to speak to you this evening, and I want to speak to you about your soul, and I want to speak to you about where you stand in relation to Jesus Christ.

I've spoken to my Christian friend over this communion season, and it has been good to spend time with Christian friends, to gather together in worship, to spend time around God's word, and also to enjoy the sacrament of the Lord's Supper.

But my unconverted friend sitting here this evening, I want to speak to you, and I want to ask you the same questions that these lepers were asking themselves.

Why are we sitting here until we die? Why are we sitting here until we die? Now, I don't speak to you this evening just as a visiting preacher.

[ 28 : 48 ] I don't speak to you as someone who doesn't understand where you're at. I don't speak to you as someone who doesn't know what it's like to sit where you are.

Lord, I speak to you as someone who used to sit where you are sitting. Because I was once an unconverted friend sitting in this church.

I was once an unconverted friend sitting where you are tonight. In fact, I used to sit upstairs, second from the back. I used to sit upstairs, second from the back, and I used to think that the minister, Kenny I, that he couldn't see me sleeping in my pew.

I was wrong. Because standing here tonight, you can see everything. You can see everything. And yet back then, when I was an unconverted friend, I didn't listen to what was being said.

Nothing about Kenny I's preaching. But I didn't listen to what was being said. Instead, I spent my time sleeping or counting the different colored squares on the window behind me.

[ 29 : 52 ] I don't want you to do that tonight. I want you to do as Psalm 49 was telling us. Listen. Give attention to what the Bible is saying.

Because the Lord is able to speak to you. And the Lord is able to save you. That's why I want us to think about this question together this evening. Why are we sitting here until we die?

Why are we sitting here until we die? Because, you know, as we read, it's a question that was asked during a discussion between these four lepers sitting at the gate to the city of Samaria.

And so this evening, I just want us to listen in to their discussion. And I want us to hear their concern and their conversation and the conclusion that they came to.

And there are three simple headings this evening. Their concern, their conversation, and their conclusion. So first of all, their concern. The concern that was going on at the time. Look at verse 1 of chapter 7.

[ 30 : 51 ] Elisha said, Hear the word of the Lord. Thus says the Lord, Tomorrow about this time, A seah of fine flour shall be sold for a shekel, And two seahs of barley for a shekel, At the gate of Samaria.

And the captain on whose hand the king leaned, Said to the man of God, If the Lord himself should make windows in heaven, Could this thing be? But he said, You shall see it with your own eyes, But

you shall not eat of it.

You know, When we come to 2 Kings chapter 7, We see that Elisha, Elisha was the Lord's prophet. Elisha had been called, commissioned, And commanded to proclaim God's word, And plead with sinners to repent.

Elisha was what you could call a foreteller. He was someone who preached and proclaimed The good news of salvation. But Elisha was also someone who was a foreteller.

He prophesied and predicted future events. And that's what we see in these opening verses. Elisha says there in verse 1, He says, Hear the word of the Lord.

[ 31 : 53 ] Thus says the Lord. Tomorrow about this time, A seah of fine flour shall be sold for a shekel, And two seahs of barley for a shekel, At the gate of Samaria.

But the thing is, What Elisha foretold there, What Elisha prophesied and predicted, It seemed unbelievable. In fact, it seemed too good to be true.

It seemed too good to be true. Which is why the king's right-hand man Said to Elisha there in verse 2, If the Lord himself should make windows in heaven, Could this thing be?

Now the reason the king's right-hand man Doubted and even disregarded What Elisha had to say Was because Israel was at war. Israel was at war. They were fighting with their northern neighbours, Syria.

Which, going by our news at the moment, Sadly shows us that There's nothing new under the sun. But in Elisha's day, Israel was at war with Syria. Because they were fighting over this city here, The city of Samaria.

[ 33 : 00 ] And in the previous chapter, Which we read some of it, The Syrians, they captured, They took control of the city of Samaria. And as you'd expect, King Jehoram, Who was the king of Israel at the time, He wasn't happy.

He wasn't happy that they had taken control Of his city, The city of Samaria. But the thing is, What annoyed and even angered the king most, Wasn't his fight with the Syrians.

What angered him most, Was the famine in the land. Because like it was, During the first world war, And the second world war, Food was rationed.

But as time went on, The rationed food, It ran out. And there was a severe famine, In the land of Israel. But like it was then, As it is now, War brings out, The worst in people.

We hear all the stories on the news, About the wars that are going on in Israel, And also in Ukraine. Wars bring out the worst in people. And we see that even in the previous chapter, Because in the previous chapter, We read that the lack of food, And the famine in the land, It led to cannibalism.

[ 34 : 05 ] And we read it, I'm sure you read it with me. And you think, Is this really true? Did this really happen? That they were so hungry, They were eating children. And this angered the king, But he didn't direct his fury, And frustration towards the Syrians, Who were fighting with him.

No, he directs his fury, And all his frustration towards God. Because well, Who do you blame, When something goes wrong in your life? Who do you blame for wars, And famines, And abuse of children?

You blame God. When everything is going fine, God doesn't exist. But when things go wrong, God is to blame, For all the bad things, That happen in life.

The question I'm often asked is, Why do bad things happen to good people? And people, They often direct their fury, And their frustration towards God, And towards God's servants. And that's what the king does here, Because the king wants to kill Elijah, He wants to take his head off.

He's had enough of the king, Of the Lord's prophet, He's had enough of Elisha. In fact, At the end of the previous chapter, The king sent his right hand man, To tell Elisha, The king wants you dead.

[ 35 : 17 ] But Elisha responds to the king's death, By declaring in verse 1, He says, Tomorrow about this time, A sale of fine flour shall be sold for a shekel, Two saires of barley for a shekel, At the gate of Samaria.

Elisha tells him, He foretells, About this time tomorrow. In 24 hours time, There will be flour for sale, There will be food in the land, And the famine will be over.

In 24 hours time, Says Elisha, There will be flour for sale, Food in the land, And the famine will be over. But as, As we read, Or as we said, What Elisha had prophesied, And predicted, It seemed unbelievable.

It seemed too good to be through. This good news, Seemed too good to be through. Especially with Israel, Still at war, Fighting with Syria, This shortage of food, And this severe famine, In the land.

And Elisha's good news, It seemed too good to be through. Which is why, The king's right hand man, He responds, To what the prophet has to say. And he says, Well, If the Lord himself, Would open windows of heaven, Could this thing, Actually happen?

[ 36 : 29 ] In other words, He was saying, To the Lord's prophet, To the Lord's preacher, What planet are you on? Get real, Elisha. You're talking, Absolute rubbish.

I don't believe a word, Of what you're saying. We're not going to have food tomorrow. There's not going to be flour for sale. And this famine is not going to be over.

But the thing is, Because the king's right hand man, Because he doubts, And even disregards, What Elisha had to say. Elisha gives another prophecy. He mentions another prophecy.

He makes another prediction. He says there, At the end of verse 2, You shall see it with your own eyes, But you shall not eat of it. You shall see it with your own eyes, But you shall not eat of it.

And with that, Elisha, The prophet, He foretold, That about this time tomorrow, In 24 hours time, He was saying to the king's right hand man, There will be flour for sale.

[ 37 : 28 ] There will be food to eat. There will be no more famine. And the king's right hand man, You will see it. But you will not eat of it.

Because your life, Will be over. And you know, If you carry on reading through 2 Kings chapter 7, That's what you'll find. By the end of the chapter, The king's right hand man, Is dead.

And you know, Elisha's message, It was clear. In 24 hours, The promise of good news, Is going to be there. There's going to be flour, There's going to be food, There's going to be no more famine.

The promise of good news, Is going to be to all who believe.

But for those who don't believe, Those who disregard God's word, Those who doubt God's servants, There's bad news. And he tells the servant here, The promise there, Is a promise of death.

And you know, That was the thing about the king's right hand man. He disregarded God's word. He disregarded God's servant, And within 24 hours, He was dead.

[ 38 : 30 ] However old this man was, Probably quite a young man, If he's the king's right hand man. And it's safe to say, He wasn't prepared.

He wasn't ready. He hadn't thought about his soul, Or where he stood in relation, To the saviour. And you know, My unconverted friend, How often I would remind it, That we're not promised tomorrow.

How often do we say, That we don't know, What's around the corner. How often do we acknowledge, That we don't know, What a day nor an hour, Will bring in our lives. We saw that this week, Even in the news.

We saw the sad, And yet the solemn sinking, Of that super yacht. Where not even all the money in the world, Could prevent what happened there. Do you know my unconverted friend, How often we are confronted, With the reality, And the finality of death.

And that's why it's good to talk about it. That's why it's good to speak, And share about what's going on in our heart, And in our soul. And that's what these four lepers did.

[ 39 : 43 ] Because their concern, Led to their conversation. That's what we see secondly. So the concern led to their conversation. Look at verse 3. We read there, That now there were four men, Who were lepers, At the entrance to the gate.

And they said to one another, Why are we sitting here, Until we die? Why are we sitting here, Until we die? You know, Unlike the king's right hand man, Who doubted and disregarded what he heard, These four lepers, Entered into a discussion.

And they started talking about it. And you know, Some might think, That their conversation, Was pretty morbid. To be talking about death. Especially their own death.

But the reality is, They were realistic. Because the famine in the land, And the lack of food, That wasn't their only problem. Because as lepers, And as we read there in verse 3, They all knew that there was something wrong with them.

They all knew that they were living, With this deadly disease. They all knew that time was passing. That life is short. That their days were numbered. They all knew that, They were unclean lepers.

[ 40 : 54 ] That everywhere they went, They always had to shout, Unclean! Unclean! Unclean! They lived in isolation. That's why they're sitting at the, At the gate of the city. My friend, They all knew, These four lepers, All knew, That they were dying.

They all knew that they were dying. Because as lepers, They were living with a deadly disease, That they knew, Wasn't going to get any better. It was only going to get worse. Because their illness, Was slowly taking over their body. And it was bringing with it, As it does, More pain, More problems, More fragility, More frailty. And they all knew, That this disease, Was causing decay, And would eventually bring, Death. And it was for this reason, That they all knew, That every day for them, Was a gift. Because it was one day, Less of life. And one day closer, To death. And as these four lepers, As they're sitting, And dying, Outside the entrance gate, Entrance to the city, Of Samaria, They begin this conversation, About their future. They stop thinking, About the here and now.

[ 42 : 05 ] And they start thinking, About what's ahead of them. And they ask themselves, The question that we all need, To ask ourselves this evening, Why are we sitting here, Until we die? Why are we sitting here, Until we die?

And you know, You might think, That their conversation, Was a bit fatalistic. But you know, My unconverted friend, Their conversation, Was realistic. Because the reality is, As our bible, Often reminds us, We all possess, This deadly disease of sin. Whether we want to, Admit to it or not. In fact, Our bible, Likens leprosy, To the deadly disease, Of sin. And whether we're aware, Of it or not, Sin has a deadly grip, On all of us. Because sin has, Impacted and infected, Every area of our lives. And the sad reality, About sin, Is that it's hereditary. We pass it on, To our children, Whether we want to or not. And it's been passed down, To us, From generation, To generation, Because we were all, Conceived, In guiltiness, And sin. We were born in sin. We live in sin. And of course, In our youth, We don't really feel, The physical effects, Of sin.

[ 43 : 17 ] Young people, Don't think about, These things. I'm sure, The young people tonight, Don't think about, These things very often. Because they think, They've got their whole lives, Ahead of them.

I thought that once, As an unconverted friend. But as time passes, And as the years roll on, The physical effects, Of sin become more, And more apparent. So that when we look, At ourselves, And even when we look, At others too, Those grey hairs, They're all increasing, In number. For some, Their hair has already died, And fallen out. Those wrinkles, They're spreading further. The eyesight, Isn't what it used to be. The hearing, Isn't what it once was. The body, Isn't as fit. It's not as fast, As it used to be, In our youth. And with every passing year, Just like the lepers, There's more pain, And there's more problems. There's more frailty. There's more fragility. And every one of them, They are all evidences, Of this disease of sin, That is slowly taking over.

[ 44 : 23 ] My friend, You're dying. You're dying. That's what the Bible tells you.

We don't like to hear it. But you're dying. And there's no way, Of getting away from it. We can put it out of our minds, As much as we like. We can fill our lives, With as many distractions, As we want to.

But that doesn't change the fact. The disease of sin, Is slowly taking over our life, And we are all moving closer, And closer, To the grave. My friend, We're all in the waiting room. And we're all waiting, To see who's going to be called next. Now maybe you're thinking, Oh Murdo, Murdo, Take it easy.

Where's the joy? Where's the jokes? Where's the fun? You've been very fatalistic, Murdo. Know my unconverted friend, I want to be realistic with you.

[ 45 : 30 ] And sometimes we have to be realistic. Sometimes we need to stop skirting about this topic, And really speak about it. Because you know, Ten years as a minister, Something I thought I'd never do.

But when you have to stand over an open grave, And speak to a grieving family, You are repeatedly reminded, Of the timeless truth of scripture. That the wages of sin, That the wages of sin, Is death. The wages of sin is death. So why are we sitting here, Until we die? Why are we sitting in church, Until we die? Why are we sitting here, Week by week, Month by month, Year by year? Some of you have been sitting here, Since I was sitting here with you. Why are we sitting here, Letting our life waste away, To a lost eternity?

Why are we sitting here, Doing nothing, It seems, About our eternal well-being? Why are we sitting here, When we have the opportunity, Right before us, To seek the Lord, And to receive the promise, Of eternal life?

[ 46 : 39 ] My unconverted friend, Why are we sitting here, Until we die? Because the wages of sin, Is death. Thankfully Paul, Didn't stop there.

He said, The wages of sin, Is death, But, But the free gift of God, Is eternal life, Through Jesus Christ, Our Lord. And you know, For these lepers, Their concern about death, It led to their, Conversation about, Wanting to find life, And it ended with, Their conclusion, Their conclusion, Which I want us to consider, Lastly and briefly, Their conclusion, Their conclusion, Look at verse 4, Concern about death, I hope you think about it, And I hope it will lead, To a conversation, About wanting to find, Eternal life, And that you'll come, To the same conclusion, That these lepers, Came to, So we see their concern, Their conversation, And then lastly, And briefly, Their conclusion, Their conclusion, Look at verse 4, Or we'll read again, In verse 3, Now there were four men, Who were lepers, At the entrance to the gate, And they said to one another, Why are we sitting here, Until we die? If we say, Let us enter the city, The famine is in the city, And we shall die there, And if we sit here, We die also, So now come, Let us go over, To the camp, Of the Syrians, If they spare our lives, We shall live, And if they kill us, We shall, But die, As the conversation, Between these four lepers, Continued, They all came, To the same conclusion, And their conclusion, Was that, If they stayed, And sat, Where they were, It would mean, Certain death, If you just stay, And sit, It means certain death, But if they got up, And if they went, Into the city, There was the possibility, Of life, So for these lepers, To stay and sit, Was certain death, But to stand, And seek, Was the possibility, Of life, To stay, And sit, Was certain death, But to stand, And seek, Was the possibility, Of life,

You know, It reminds me, Of a conversation, I once had, With someone, That I worked with, When I was an electrician, He used to attend, Your church, I hope he'll come back, We were sitting, In the van one day, And we had been talking, About what happens, After death, A very random conversation, At lunchtime, But he put off the radio, And I remember, I'm turning to him, And he said, Murdo, What if you're wrong, What if you're wrong, About all this, Christianity, And God, What if there's nothing, After death, What then, Murdo?

And I said, Well, If I'm wrong, About being a Christian, It's done me no harm, And I'm happy in life, I enjoy life, Yes, Yes, There are hard things in it, But I believe, That the Lord is good, But then I turned, The question round, To him, And I asked, Well, What if you're wrong, What if there is something, After death, What if God does exist, And you have to stand, Before him, Then what, And all he could say to me was, Well, Murdo, I will be in a lot of trouble, Won't I?

[ 50 : 15 ] And that's what these lepers were like, They had come to the conclusion, That to stay and sit, Was certain death, But to stand up, And to seek, Was the possibility of life, To stay and sit, Was certain death, But to stand up, And to seek, Was the possibility of life, And they acknowledge here, That they weren't 100% sure, They had doubts, They weren't 100% sure, They thought, Well, Maybe I could be wrong, We don't know what it's going to be like, We could die in the city, But they'd come to the conclusion, That it's better to make this commitment, Rather than stay and sit, And suffer where they are, Do you see what's being said there?

They were saying, It's better to make this commitment, Rather than stay and suffer, And sit where they are, Because that will be fatal, And you know, If you think I'm fatalistic, You know, There are so many people, Who have a fatalistic view of salvation, I remember another time, When I was an apprentice electrician, I was 18, I was newly converted, And I wanted everybody to save, Be saved, And I still want everybody, To be saved, But this day, I asked my tradesman, I asked him the question, Well, Why aren't you a Christian?

And I never expected, The answer I got, He said to me, If I'm going to be saved, I'll be saved, And there's nothing I can do about it, If I'm going to be saved, I'll be saved, And there's nothing, I can do about it, And you know, My unconverted friends, So many people, And you might even be one of them, So many people, They accept themselves, They excuse themselves, From coming to Christ, And committing their life to Christ, And becoming a Christian, Because they're hiding behind, The doctrine of God's election, And they say, If I'm going to be saved, I'll be saved, And there's absolutely nothing, I can do about it, But you know now, I'd love to relive that conversation, Because you know, My unconverted friend, The sad and solemn reality, Is that those who, Live like that, And those who think like that, Those who sit in church, And stay where they are, Until they die,

When they die,

They go to hell, And they go to hell, Not because they didn't hear the gospel, They go to hell, Not because they were never told the truth, About salvation, They go to hell, Not because they weren't prayed, Or pleaded with, To come to Christ, No, They go to hell, Because they stayed where they are, And they sat where they are, And now they're suffering in hell, My unconverted friend, Why are we sitting here, Until we die, Why are we sitting here, Until we die, Because you know, Our bible, Never ever tells us, To stay, And to sit, Do you know that, Your bible will never ever tell you, To stay and sit, Where you are, No, The bible, The whole book, Is a divine invitation, And it's full of divine imperatives, The whole bible, From Genesis, To revelation, Is a divine invitation, Full of divine imperatives, And you read them all, They're all there for us,

And they're all saying to us, Come, Call, Upon the lord, Cry to the lord, Commit your life to the lord, Look to the lord, Listen, To the lord, Love the lord, Learn from the lord, Live for the lord, Ask, Seek, Knock, All these imperatives, My friend, Our bible is a divine invitation, Full of divine imperatives, And it never says to us, Ever, On any point in scripture, To stay, And to sit, Where you are, No, My friend, It says, Come, Come, Jesus, The free offer of the gospel, Says Jesus, Is come unto me, All you that labor, And are heavy laden, And I will give you rest, And you know, Like these lepers, You might be afraid, You might be apprehensive, About committing your life, To Jesus Christ, You might be unsure, You might be uncertain, What to do, That you know what to do,

[ 54 : 40 ] Speak to your minister about it, He would love to talk to you, About your soul, He would love it, Speak to your elders, If you know who your elder is, Or any elder, They would love to talk to you, Speak to another Christian, It's the conversation, A Christian longs for, Every day, To speak to someone, About their soul, And you know, Maybe like these lepers, You're afraid, You're apprehensive, You're unsure, You're uncertain, But you know, Like these lepers, You have come to this conclusion, I can't stay where I am, Any longer, I can't sit here anymore, I can't sit in my sin, I need to do something about it, I can't die and suffer in hell, Because I know that I need to come to this Christ, And commit my life to this Christ, Because like these lepers, When they started seeking, You know my friend, They made a commitment,

And they came into the city, And as we read in the passage, When they came into the city, The Lord had prepared the way for them, The Syrians were gone, The Syrians had fled, The Lord had prepared the way, And they came into the city, And what did they find?

They found life, They found life, They found good news, They found food, They found drink, They found gold, They found silver, They found it all, They found everything, They ever needed, And this news to them was so good, That they wanted to speak about it, And share it with others, And that's why you have a back to church Sunday, You want to speak about this good news, You want to share it with others, You found life, So my Christian friend, If you found life, Share it, Speak about it, Tell others about it, My unconverted friend, You need to come, And find life, Life everlasting, And you know, These lepers, They found good news, That they wanted to share it with others, And that's what we're doing here this evening, Because the good news of the gospel,

Is that, Even though the wages of sin is death, The gift of God, This free gift, The free offer of the gospel, Is eternal life, And I'm not the first person, To present it to you, And I know I won't be the last, And I'm so thankful for those, Who presented it to me, But it's a free offer, Of eternal life, Through Jesus Christ, Our Lord, So why are you going to stay where you are, Why are you going to stay there, And just sit there, Dying in your sin, You know, As I said to you, I speak to you as someone, Who used to sit where you were sitting, Because I was once the unconverted friend, Sitting up at the back, Sitting and dying, In my sin, But you know my friend, You need to get up, You need to wake up,

You need to come, To this Christ, And you need to come to him, With all your sin, And you need to seek forgiveness, From him, Because he's the only saviour of sinners, Do you know, I was thinking, Coming here this evening, My unconverted friend, If these pews could speak, If these pews could speak, They would tell how often we sat on them, If these pews could speak, They'd tell us, How many sermons we heard, If these pews in Kenneth Street, Could speak, They'd tell you how many preachers, Have pleaded with your soul, To be saved, If these pews could speak, They'd tell you how long, You've been sitting here,

[ 59 : 07 ] And you know, If these pews could speak, They would ask you this question, Why are you sitting here, Until we die, Why are we sitting here, Until we die, My friend, Get up, And go to Christ, Because there you will find life, Life eternal, May the Lord bless these thoughts to us, Let us

pray, O Lord our gracious God, May give thanks for, The beauty of the gospel, That Jesus is there on every page, Reminding us that he has come, That we might have life, And have it more abundantly, And Lord our prayer is, That for all our unconverted friends, That they would come, And see this Jesus, That they would no longer sit, And stay where they are, But that they would come to him, Because he says that, Whosoever comes to me, I will in no wise cast out, Lord speak to us we pray, May thy word find lodgment, In our heart, And bear fruit to thy glory, Go before us and we ask, For we ask it in Jesus name, And for his sake, Amen, Amen, We're going to bring our service, To a conclusion this evening, And we're going to sing the words, Of Psalm 62, Psalm 62, In the Scottish Psalter, Psalm 62, It's on page 294, We're singing from verse 5, Down to the verse marked 8, Psalm 62 is,

A psalm in which David, The psalmist, He tells his testimony, He tells us how much the Lord, Means to him, In his life, And I suppose that's what me, And Callum will be doing, In a few moments, So, Come along and, Callum will tell you, How he came to know the Lord, But what David does here, In Psalm 62, Is he tells his testimony, But he doesn't leave it there, He calls people, To place their confidence, And their hope, In the same saviour, That he loves, He says there in verse 6, He only my salvation is, And my strong rock is he, He only is my sure defence, I shall not moved be, That's David's testimony, The Lord is his salvation, Then he says there in verse 8 though, This is the application, You people, Place your confidence, In him continually, Before him pour ye out your heart, God is, A refuge high, So we're going to sing, Psalm 62, Verses 5, Down to the verse marked 8, And we'll stand to sing, If you're able, To God's praise, Can I possum to sing?

Another prayer, May I stop you, Without, Slut \$1% With and \$art! upon my Lord alone.

[ 62 : 42 ] O will be render for my hope and expectation.

The only my salvation is and my strong prophecy.

The only is my sure defense. I shall not burden thee.

In God my glory places and my salvation sure.

In God the rock is of my strength. My refuge was secure.

[ 64 : 01 ] Give me the best of confidence in him continually.

Be for him holy and pure heart.

Lord is a refuge and we're going to give thanks for the food that's served next door.

So please do stay behind if you can. It would be lovely to spend time with you fellowship. Lord, we give thanks for every good and every perfect gift that is truly from above, to know that thy son is the greatest gift. But we thank thee, Lord, for every reminder that thou are a God who gives, even in the food prepared for us, bless it to our body's use. And Lord, bless thy word to our souls. Because Lord, we ask that grace, mercy, and peace from God the Father, Son, and Holy Spirit may rest and remain with us all, both now and forevermore. Amen.