

For His Name's Sake

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John chapter 15. I want to speak with you on the subject of for Christ's name's sake. In the world many people do things for their own name's sake. We like to build monuments and put the names of men to those monuments. We have highways that are named after people of renown. We have buildings. We have organizations, religious and otherwise, where men proudly put their name to those particular ministries.

And a good name is to be desired, the Scriptures say, but there is only one good name. That is the name of the Lord Jesus Christ. We could not sit here and even utter the name of God were it not for his name's sake. None of us here that are the Lord's could ever hope or have a hope of glory were it not for his name's sake. And that is what he reminds the disciples of here in John chapter 15 and verse 16 to begin with.

He tells them straight up.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.¹

One of the first things you note here in verse 16 is that any that are the Lord's are his by his choosing for his name's sake. It has everything to do with Christ choosing his own. This is something that is always scandalous to men in free will religion today, because they are taught that you do the choosing, that God has done all that he can do and now the rest is up to you. You take the first step and God will do the rest.

But very plainly here in verse 16 he reminds his disciples of why they are different than the rest of the world. And, simply, we need this reminder ourselves lest in our minds and hearts we become proud of what we know or what we profess.

He says, "Ye have not chosen me, but I have chosen you."²

Some like to water that down a little bit and say, "Well, it just had to do with them being disciples or apostles or they were chosen for service."

But we know that whenever the Scriptures speak of election it is unto salvation.

If you look over in 2 Thessalonians chapter two. You notice how Paul writes it here in verse 13. 2 Thessalonians 2:13. And so in this already we see where men who profess Christ contest him on this very doctrine, wanting to make themselves the reason for why Christ is theirs. "I chose him." But that is not so.

Here in verse 13 of 2 Thessalonians two, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you..."³ Does your Bible say to service? That is how men like to preach it, but that would be a perversion of the Scriptures.

"...God hath chosen you..."⁴

And not only that, but from the beginning. You go back to however far the beginning is in time or eternity, if you are the Lord's, it is because he chose you. God chose you in him to salvation. And then it says, "...through sanctification of the Spirit and belief of the truth."⁵

¹ John 15:16-27.

² John 15:16.

³ 2 Thessalonians 2:13.

⁴ Ibid.

⁵ Ibid.

The reason you are set apart by the Spirit and even believe the truth—and, again, truth has to do with that objective faith concerning Christ and his death—it is because you were chosen to that from the beginning.

So you talk about the beginning of salvation. You talk about the end of it. It is for Christ's name's sake. It is because he was there from the beginning. The choice of his Father—he is the first elect to come into this world and to save those that the Father has given him.

You notice there is the choosing which is for his name's sake. And then in John 15 and verse 16 he says, "And ordained you."⁶

Some might quickly say, "Well, it is the same thing. If he chose you, he ordained you."

But in Scripture there is a distinguishing. In other words the choosing—and, again, we are talking not in chronological terms here. We are talking about logically. God chose and ordained. He set in motion all things pertaining to these that he has chosen that their salvation should be sure. That is what makes anything sure is because God has ordained it, whether it had to do with him bringing to pass every historical event that took place up to that time when Christ should be crucified and lay down his life. God was ordering all things according to what he ordained. And that ordination, his ordaining is not just with regard to those that he chose, but his ordaining has to do with all men. The election is for those that he chose. The ordaining, the setting forth of those circumstances and events that will bring each one of his own to himself, the Lord ordains all things. They come from his hand. He predestines all things.

And, as I have mentioned to you in so many ways, we may not know one second from now what he has ordained, but if we want to know what he has ordained, look back. Look at the circumstances that he ordained to bring you to a place where you would be brought to bow by his Spirit to the Lord Jesus Christ and own him and believe him. All of that is according to his ordaining. And that is what he reminds the disciples of here, that he has chosen them, but he has also ordained them, as it says, that they should forth and bring forth fruit which we will talk about in a little bit.

But I want you to see Acts chapter 13 and verse 48. Why is it that any of us believe? Why is it that any of us know the Lord Jesus Christ today? Well, it is because of his choosing, his electing, but also of his ordaining.

Notice here as a result of Paul and Barnabas preaching you can see beginning with verse 44:

"And the next sabbath day came almost the whole city together to hear the word of God."⁷

⁶ John 15:16.

⁷ Acts 13:44.

And in your mind you might think, “Well, the Jews should have been the most receptive, because it was their history. It was through them that God gave the oracles.”

But here we read, “But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.”⁸

To speak against what is clearly revealed in the Word is blasphemy. To speak against what is clearly set forth here concerning the grace of God and salvation by grace in the Lord Jesus Christ and by him alone is blasphemy. And it says, nonetheless, verse 46:

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”⁹

He couldn't have said a word that would have more irritated them than to say that. But it was the truth.

Verse 47.

“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles [of the nations], that thou shouldest be for salvation unto the ends of the earth.”¹⁰

We saw that in our Bible class this morning out of Psalm 22. To sinners from every tribe, nation and tongue that God purposed to save and for whom Christ came.

It says, “And when the Gentiles heard this, they were glad, and glorified the word of the Lord.”¹¹

Now there, again, you have to ask yourself. Was it because they were smarter? No. Was it because they were paying more attention? That only by the grace of God. The reason is given here in verse 48.

“And as many as were ordained to eternal life believed.”¹²

I believe that is what Christ is saying to his disciples back in John 16 that we are going to see in a little bit.

“I have... ordained you, that ye should go and bring forth fruit.”¹³

⁸ Acts 13:45.

⁹ Acts 13:46.

¹⁰ Acts 13:47.

¹¹ Acts 13:48.

¹² Ibid.

¹³ John 15:16.

He is not talking about personal fruit there, but through their preaching of Christ, the fruit that Christ has purchased by his blood there at the cross would be made manifest. That they would see the bringing in of every one that the Lord had ordained to salvation.

Now let's don't get Scripture backwards. It is easy to do. It doesn't say as many as believed were ordained to eternal life, does it? It says as man as were ordained to eternal life believed. That is always the order.

I may not know, but it will be evident in the Lord's time, in the believing upon him as he is set forth in this Word, arresting him, his person and work and bowing to him as a sinner before the Savior.

So all of this, the electing and the ordaining is for his name's sake. Secondly, coming back to John 15 and the second part of the verse 16 then we see that the conversion or sinners is for his name's sake. That is what it means here when it speaks of the bearing of fruit.

He says, "I have... ordained you, that ye should go and bring forth fruit."¹⁴

Again, very simple language, but let's not confuse it. You are not bearing the fruit. It is not coming from you. It is not coming from your Word. It is the direct result of having ordained sinners to salvation and Christ having purchased them. What we do is go and bring it forth. When the Lord said, "Pray ye therefore the Lord of the harvest,"¹⁵ that the harvest is plenteous but the laborers are few, he wasn't complaining. What he was saying is that he has purposed to cause Word, his glorious Word of salvation to go out throughout the world through very few men. And you look around and you can see it. Where are those that are truly exalting Christ today? Very few. But that is the way the Lord has purposed it. It is not by a mighty army. He is going to raise up those men and send them forth in their generation, the Elijahs who many times ministered alone. The John the Baptists that was called a voice, one voice in the wilderness. Those are the ones that the Lord sends forth that they should go and bring forth fruit. It is like saying, "Just go out and gather."

I had a man one time in Africa that was very opposed to the message that I was preaching and one day he told me. He said, "If I believed like you did, I wouldn't even be out here preaching right now." He said, "If I were you, I would just go back to the States, because if the Lord has already ordained those that are going to be saved, what good is it, you know, for you to be here?"

And the Lord gave me the wisdom to answer him at that time and say, "Well, if I believe like you did I wouldn't be here. If it was up to me to go out and convince men of their sin and endeavor to get them to make some sort of decision to believe on Christ, I would be the most discouraged person in the world, because that is a work I cannot do. That is the Spirit's work to do."

¹⁴ Ibid.

¹⁵ Matthew 9:38; Luke 10:2.

In reality the Lord has made our work easy, those that minister for Christ. That is simply to go forth and bring forth the fruit. He didn't tell me to go bear it. He didn't tell me to come up with it as if somehow my ministry is going to be judged based on how many I can get saved like religion says today. But I am just one that goes out there and as he fills the basket, bring it in. Bring forth fruit. That is what he says.

Sometimes he is pleased to cause many to be brought forth as on the day of Pentecost. Some days, some times he will have you labor in that field and not see hardly one. But either way, the mission is the same, to go and to bring forth fruit, that harvest of souls. Not that I am responsible for, but that he is responsible for. He is the vine. I am the branch. The fruit doesn't do anything of itself. It is born as a result of being in the root. And so it is that the Lord will have everyone for whom he died.

But not only in the bearing forth of the fruit, but as it says there in verse 16, "that your fruit should remain."¹⁶

I am thankful that that is even for Christ's sake. It is like that drunk that was leaning up against a pole when the preacher walked by on the street and the drunk called him out by name and say, "Hey, do you know I am your convert?"

And the preacher looked at him and said, "Well, you must be my convert, because if you were the Lord's, you wouldn't be in this state that you are."

You know, I am thankful that the bearing of the fruit is the Lord's, but so is the preserving it. So is the keeping. There are so many preachers today that prop up their hearers with a false profession and after having put the words in their mouth and gotten them to say the so-called sinner's prayer, it is like propping up a dead body. And they get that one dead body propped and take their hands off a little bit, to their little discipleship programs. Ok, I think they got him. And they come over here and start propping up another one. You know, each one win one. You have heard of that. Prop up another one. But all of the sudden one starts to fall. It falls and another falls and the preacher is scurrying trying to keep them propped up. That is what they spend their time doing. I am thankful that such is not the case with the Lord. It says, "And that your fruit should remain."¹⁷

If the Lord has produced it, it will remain. He said, "Of all that the Father has given me, I will not lose one."

Do we wander? Yes. But just like any fruit. Doesn't it get rotten? The Lord has to deal in his way and his time and in our hearts, but one thing is for sure, that it is he that will keep his own steadfast. It is the shepherd bearing the sheep, not the sheep bearing the shepherd. And when the sheep wander, he is the one that goes and gets them and brings them back. Such is the work of the Son.

¹⁶ John 15:16.

¹⁷ Ibid.

And it is for his name's sake. If Christ came to save sinners who in the end end up in hell anyway, what does that say about him as a Savior? He is no Savior at all. For him to have paid the price for a sinner and then for God in the end to have to punish that sinner for whom he died, that would be double jeopardy. That would be something that even our courts of law wouldn't recognize. No, he is going to have every one.

So the choosing is for his name's sake. The bearing of fruit is for his name's sake. And even our praying, thirdly, our praying when you look here in verse 16, is for his name's sake.

When he says there that "Whatsoever ye shall ask of the Father in my name, he may give it you."¹⁸

Now I am afraid that just like the Lord's prayer or the prayer that he taught his disciples to pray has become a mechanical thing, you can take the youngest child today and they can repeat it ad nauseum. You know?

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come..."¹⁹

You hear people repeat it that fast. They could be getting up to bat to try to hit a homerun. They are crossing themselves and they are praying the Lord's prayer. Many today think that no matter what they say in a prayer if you just tack on in the end, "In Jesus' name," then it is going to be accepted.

I have heard some of the most abominable invocations that have ended with "in Jesus' name." And I have thought everything they prayed is so contrary to his name and yet men and women are taught today just to say, "in Jesus' name" and it covers it all. That is not what Christ is teaching his disciples here. When he says, "Whatsoever ye shall ask of the Father in my name..."²⁰ again, context is everything in Scripture.

What is he about ready to do? He is about ready to send them out as sheep among the wolves. He is about ready to send them into a world that is at enmity with Christ as we see in the context. He said, "If the world hates me, it will hate you."

And so whatever you ask of the Father in my name, in other words, in that context with regard to the going forth and bringing forth the fruit, the difficulties, the discouragements that you are... the afflictions that you are going to face for my name's sake.

And I will tell you. It doesn't take long to start feeling the opposition, the persecution, particularly when you stand up and declare Christ as he is, when you declare to men simply that they are sinners before a holy God. That is an aversion today. When was the last time that you actually heard somebody in a prayer refer to themselves as being a

¹⁸ Ibid.

¹⁹ Matthew 6:9-10; Luke 10:2.

²⁰ John 15:16.

sinner and humbly acknowledging it before a holy God? You won't hear it in the convocations. You won't hear it in the invocations that are done publicly. That is an offense to men. It is an offense to tell men that their righteousness is nothing but filthy rags.

There are preachers today that aren't brave enough to pronounce it even though it is written in the Word. They fear what men will think. But even worse, they are trying to cover their own skins if you will, not acknowledging that their righteousness, their own is but filthy rags, too. To preach unto men that there is only one righteousness that God has ever accepted and approved and owned to the point of calling it his righteousness, that which the Lord Jesus Christ worked out, is unheard of. And to make it a point, to make it plain with people today, you will raise their ire. You will most certainly get them upset.

Over in Matthew chapter five this is the point of opposition and persecution. The reason why many preachers today are so well liked and have a parking lot full of cars on a day like this is because they are not saying anything. You know? Your kids can all be acting up, but if you don't point out what is wrong with them, they are not going to fuss with you. You just leave them alone. They are happy.

“Leave me alone.”

But you begin to correct, you begin to point out what is wrong, what happens? They get upset with you. And so it is in the sinful nature of man to declare unto them Christ the light among men and women who love darkness which is what the Scriptures say of sinners who are lost because their deeds are evil. We get upset.

But notice our Lord said here, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely [there it is], for my sake.”²¹

Because you dare to set him forth in truth he says, “Rejoice.” That is a present active. It means continually rejoice. “...and be exceeding glad: for great is your reward in heaven.”²²

It is not “rewards.” It is always singular. “Great is your reward in heaven.”²³

Who is our reward in heaven? Christ. It is not a reward in the sense of having earned heaven, but it is a reward in the sense of what he has earned on our behalf. We share in his glory because of what he has done. And it says, “For so persecuted they the prophets which were before you.”²⁴

So our praying for his name's sake, I believe, has, in the context, has everything to do with asking of him that liberty and boldness to speak to the honor and glory of Christ no

²¹ Matthew 5:11.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

matter what the situation, no matter how men grimace, no matter how men grit their teeth, not to change, not to compromise, not to back down, but to faithfully set him forth, whether it be to an individual out on the street or given the opportunity before kings and governors to ask in his name and he will answer.

And also in praying for his name's sake you see in John 15 and verse 17.

“These things I command you, that ye love one another.”²⁵

You talk about a brotherhood. Who is it that we look out for? Well, you say in the flesh we look out for those that are of like kin. That is true. But spiritually we look out for one another, those whom the Lord has taught and given one mind to. We pray for one another for his name's sake, because we are not alone in this battle.

Many times when we go through trouble and affliction we perceive that we are alone, but the Lord said, “There hath no temptation taken you but such as is common to man.”²⁶

But it is the Lord who in his glory and grace provides a way of escape. So it is for his name's sake that we pray for one another, we pray for ourselves asking that he give us that strength and grace to stand having done all to stand, not to compromise, not to renounce our Lord. It is an election for his name's sake and a conversion of sinners and our praying for his name's sake. But verse 18 of John 15 this is a word that we may not like to hear, but suffering, suffering for his name's sake.

We see, first of all, the reality of suffering because he says:

“If the world hate you...”²⁷

And, really, “if” in the original can also be translated “when” or “since.” Expect that the world hates you. Expect that your family members will be in defiance of you for not following the religious practices that they may be involved with.

You know, so many of us have heard, “Well, can't you at least bend one time?”

Not unless the Lord is in it. And so expect that there will be suffering for his name's sake, if the world hate you.

You ask yourself: Who was it that plotted the death of the Lord Jesus Christ? It was the religious world of his day. They brought him to Pilate. They brought him to the Romans who condemned him. But they plotted it.

Where is it that his death was plotted? In the synagogues. This is a place of worship and yet they hated Christ. That hatred because Christ doesn't give his glory unto man.

²⁵ John 15:17.

²⁶ Corinthians 10:13.

²⁷ John 15:18.

You know, people will say all the time, “It is not fair that God should chose to save some and pass by others.”

Well, we say that all the time to people, don’t we? Life is not fair. We don’t even determine these things. Our steps are ordered of the Lord. And if God were to be fair, your place wouldn’t be heaven. You would split hell wide open, every one of us in this room right now.

And we talk about men being devils. Have you considered yourself? Well, he is a devil. Well, that is just one devil calling another devil a devil. That is what we are by nature, worthless creatures. But if the Lord has been pleased to show us mercy even in this and in the way we set it forth, people get upset at you.

Have you ever had someone say to you, “Do you think you are the only one saved?”

Well, no, I know the Lord has a people that he has been pleased to save from every tribe, nation and tongue and it is my hope that I am one of those for whom he died. But I will not renounce my Lord to try to cater to and follow after men in their expectations.

There is a reality of suffering for his name’s sake.

And we have, secondly, an example in suffering for his name’s sake when he says here in verse 18:

“Ye know that it hated me before...”²⁸

You notice, “it hated” is in italic. Just read it.

“It hated me before... you.”²⁹

It is that simple. He was hated without cause. Here we are talking about Jesus Christ the Son of God who was perfect in his nature as God and perfect in his nature as man, never did sin. And yet the world hated him. Such is unbelief. You know, people don’t just believe they are as bad as what the Scriptures say. But had we been there and left to ourselves, we would have done the same thin that that religious generation did to Christ. We would have been in that crowd crying, “Crucify him, crucify him!”³⁰

We would have been among those that called him a gluttonous man, called him a wine bibber, called him a sinner, called him a Samaritan, called him a madman, called him one that had a devil.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Luke 23:21; John 19:6.

In fact, Beelzebub himself, the devil. This was language which our Lord Jesus Christ endured. And yet, you know, by none of it was he deterred from laying down his life for sinners such as we are, because by nature that is what we have done. We have blasphemed the Son of God in word and in deed. And yet in the time ordained the Scriptures say that he laid down his life, the just for the unjust that he might bring us to God.

I pray you are not sitting there right now thinking, “Well, if I had been there, I wouldn’t have done that.”

You have already done it just by that thought, assuming yourself and your nature to be better than they were. We are not.

In word they hated him. In deed Scriptures say they took up stones to stone him more than once. They led him to a brow of a hill and they would have cast him headlong down were it not for the fact that it was not that way that he should die. All of these things were already described back in Genesis chapter three if you go back there.

Why is it that he was hated? How is he our example of suffering for his name’s sake? Well, it was set forth all the way back in Genesis chapter three and verse 15.

The Lord himself said, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”³¹

All of the hatred toward Christ was the bruising of his heel. But the bruising of the head of the serpent was accomplished in his death where the sin of his people was put to the account of the Savior and he bore it. He bore it willingly. He bore it as a lamb, as a sheep to the slaughter opened not its mouth.

Such was his mission, such is the reason the Lord sent him into this world that he would be that sin bearer on behalf of those that the Father purposed to save.

So is it any wonder as we think about how the Lord has been pleased to draw us to himself that the world hate you?

He said, “Ye know that it hated me before it hated you.”³²

And then we see in verse 19 one final point and I will draw it to a close here. The reason for suffering for his name’s sake. It is because it is the Lord that has made a difference. I am thankful to be counted worthy to suffer for his name’s sake. That is not language that I have come up with. That is the language of the apostle Paul after they had endeavored to stone him to death, that he would be counted among those that the Lord considered worthy.

³¹ Genesis 3:15.

³² John 15:18.

You say, “Worthy how?”

Not in themselves, but because of his death, because he paid their debt and he owns them. Therefore the grace of the Lord has made the difference.

Here in verse 19 he says, “If ye were of the world, the world would love his own.”³³

But, again, this is talking about the religious world. We live in this world, but we are not of it. But even in a religious world, if God has made a difference, that is something to thank him for, that you are not identified with it, because if you were of the world the world would love his own. They would love you. They would embrace you as one of theirs. That is not a blessing. To be in false religion and having people loving you right along with it? All that says is you are in the same melting pot. [?]. And unless the Lord delivers you, you will be condemned with that world.

But he says, “Because you are not of the world...”

See, this is the reason for suffering for his name’s sake. It is because the Lord has separated you out from the world. If you are his, he has separated you out in election even before time. In time he separated you out at the cross. Christ didn’t go to that cross bearing every single person’s name on his breastplate. The names that are there as the high priest were those that the Father had given him. And in time, again, he separates you out by his calling. He doesn’t leave you to go alone with the way you would otherwise go in natural religion. But because he has bought you, he will separate you out and draw you to himself. And if in so doing that brings the ire of men, of religion—and I believe it will. When you declare a testimony of what the Lord has done in your heart versus what men want you to say, you are going to... you are putting yourself in opposition to that world.

But he says in verse 19, “I have chosen you out of the world, therefore the world hateth you.”³⁴

That is a distinguishing mark.

If you go over one other passage here in Philippians chapter one here is how I would exhort you even now in this day of religious ceremony and everything going on in the name of Christ that has nothing to do with Christ.

Verse 27.

“Only let your conversation be as it becometh [what?] the gospel of Christ.”³⁵

In line with his gospel.

³³ John 15:19.

³⁴ Ibid.

³⁵ Philippians 1:27.

“...that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”³⁶

When there is a war what do you try to do? Divide the troops. Form a wedge. Weaken them. That is what family members, that is what associates, that is what acquaintances do. They want to put a divide between you and your Lord. What they are doing is testing you. Is this a preference or is it a persuasion? If the Lord has taught you, it is a persuasion and there will be no separation. There will be no dividing. You will be of one mind striving together for the faith of the gospel.

And then he says in verse 28:

“And in nothing terrified by your adversaries.”³⁷

This is what Christ is saying to his disciples. Don’t be terrified.

“...which is to them an evident token of perdition.”³⁸

The fact that they are your adversary, that is an evidence of perishing.

“...but to you of salvation, [and notice] and that of God.”³⁹

You are not just being hard headed or hard nosed because you make a firm stand. I have been so taught of the Lord. I believe, therefore I have spoken.

And then verse 29.

“For unto you it is given in the behalf of Christ [for his name’s sake], not only to believe on him...”⁴⁰

You wouldn’t believe on him were it not him giving you that faith. But also what?

“...to suffer for his sake.”⁴¹

Expect to suffer.

“Having the same conflict which ye saw in me, and now hear to be in me.”⁴²

So even Paul is identifying with them in their suffering for Christ’s sake.

³⁶ Ibid.

³⁷ Philippians 1:28.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Philippians 1:29.

⁴¹ Ibid.

⁴² Philippians 1:30.

But I am thankful that the Lord didn't leave me to myself and I am confident that any here that are the Lord's, that is your testimony as well. Thank you, Lord, for having made a difference. Thank you, Lord, for having not left me to myself. Thank you, Lord, for having chosen me. Thank you, Lord, for having turned this heart of mine to you and to bring me as a guilty, lost sinner like anybody else, but to bow and to see my need and to own you as the Savior and your blood and righteousness as my only acceptance before a holy God.

All right. Brother Mike.