

# Anchored or Adrift

by John Ridley

---

*The sermon emphasizes the importance of faith in Jesus Christ for salvation and the gift of righteousness that comes through Him.*

**Duration:** 51:10

**Scripture:** Psalm 22:1-18, Isaiah 7:14, Isaiah 53:5, Micah 5:2, John 3:14-15

**Topics:** "Faithfulness Of God", "Witnessing Christ"

---

## Description

In this sermon, the preacher begins by discussing the importance of passing on the truth of God's word. He emphasizes the need for faith and confession in order to anchor one's soul in the faithfulness of God. The preacher then shares a story about Captain Davis, an explorer who returned home after years away and was filled with joy. The preacher relates this story to the faith journey of believers, highlighting the importance of being witnesses and confessors of Christ in a world that may despise His name.

---

## Transcript

My Heavenly Father, as the sands of time are sinking, on this last day and last night of an old year, we beseech you, be that thou would speak to our hearts tonight, thou would take thy servant, weak as he may be, and speak to him by thy spirit, the word that our spirit can make, and grant that in this great congregation some hearts may be opened to receive the Lord Jesus, that blessed shepherd, slave of friends, and all God our Father, save dear friends in this gathering tonight, from keeping a stubborn resistance in the heart, when the times are still at peril, plead on us, brethren of God, and grant us the power of domination, and of a new Holy Spirit, to boost Christ the bread of life tonight. To the listening people, we ask it through Jesus Christ, our exalted Redeemer. Amen.

One boy, one of England's greatest ministers, was asked a question. If you only had one sentence to speak to your fellow ministers, in England and throughout the world, what would be that sentence of counsel for the men who ask to preach to others? And after they ate garrot, thought for a moment or two, and answered, I would say, fellow preachers, make it plain to the people how they are saved. That is my work tonight.

I could have given other messages that I would have preferred to give, but I have waited on the Lord, and this is the message I believe He has commanded me to give. Are you anxious? Or are you drifty? Moment ten, verses nine and ten. That if thou shalt confess with thy mouth the Lord Jesus, or Jesus as Lord, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Or, with the heart, man comes to righteousness, and with the mouth, confession is made, unto salvation, full, pure, plain gospel, the like of which, perhaps, you will not find again in the official. Though all through the New Testament you've got the grand gospel in its simplicity, but how plain, how clear are these words? I want to take you back to 1805, 21st of October, and the great battle of Trafalgar was almost over. Lord Nelson has conquered the combined fleet of France and Spain, and is down in the cockpit of the Victory.

It's a great triumph, but at a cost. At last, Admiral Nelson has spoken down to death. Captain Thomas Hardy, his flag captain, has been down to see him once, and now it's four o'clock in the afternoon, and Hardy has returned to the cockpit of the Victory, and he takes the fast, cooling hand of Nelson, and congratulates him on a great victory.

And Admiral Golden has asked him on, because he's a lost human mind, for the coming storm. Anchor, Hardy, anchor, he said. Hardy sintered that when Nelson died, Admiral Custard Collingwood would take command, and then the sinking dying hero raised himself on his left arm, but he had no right arm, no right arm, raised himself on his left arm, and said, not where I live, Hardy, give me anchor.

If I live, I'll anchor. If I live. In half an hour's time, the hero of Britain had passed over to eternity, and for some reason, Admiral Collingwood did not answer.

Perhaps he never heard the Admiral's last command, perhaps the flag captain never sent it on, but that night the storm broke, and 40 of the prize ships out of 18 went down in the storm. Oh, my friend, I would say to you tonight, young or old, man or woman, go, go, be sure where you live, you anchor, with the sheep anchors of God, be sure you anchor. Why, what a vivid story that was, that demon story of the 27th chapter of the Acts of the Apostles, that British ship suddenly moving out from that sad, covered, shocked, near-sleep, and meeting the stern.

You'll answer them what it means, East or East, and it's a whirlwind of a storm, the terror of sailors in those days. I'm weak, jittered, dirty, has ripped my heart for years, that ship's caught, and you'll answer them. Passed up and down on those boiling jitters, with the lowering clouds above them, and 14 days without sun or star to guide them, the ship bound about with ropes to hold the tanks together, and the 276 prisoners and passengers just waiting for that casualty death, that the jaws of the sea seem to be opening to bring them to, all hope that Luke in his prophetic statement, all hope that we should be saved was taken away, and then the prisoner, the apostle, the man of God, stood tall, and said, God, things that have happened to me, I'm not a sailor for the sea.

Now, son, be of good cheer, not a man will be left, but the ship will be lost. What does he know about it? Why, in this dreadful heating of the sea, how can he foretell the future? What is the policy for saying this? There stood by me this night, the angel of God, who I am, and whom I, sir, shan't fear not for. Thou must be brought before Cedar, and know that it's given me, all men that sail with you.

Therefore, sir, I believe that it shall be, even as it was told me. Oh, blessed word. I believe, God, the answer of faith.

I believe, God, wherefore cause is terrible, as it was told me, the witness of the lips, the confession of his mouth. Then, to his great answer, faith, reliance on God, and confession, the two great answers of the soul, cast into the waters of God's word, cast into the faithfulness of God himself, holding the soul to every shore, and bringing at last to the blessed land of rest, rest. Of course, you must know that life is somewhat like a voyage.

Sometimes it's a calm sea, and sometimes it's cropping, and sometimes it's rough, and then finally it's gone, you're out for them, lonely. Soon when it is finished, bring a corpse dead. I'm hopeless.

I'm whole to fall to the unsaved. All hope of being taken away. Oh, how grand it is that boy, or the girl, or the man, or the woman, comes to the place of Christ, in the Lord Jesus Christ.

So, that's the first thing that I want to speak about. And then, confession, that's all, the two great answers of the soul. Faith, what is faith? Well, a little schoolboy raised his hand and said, please miss, is there even word out? All together wrong.

It's believing, what is? God is. A little water of them that diligently seek him, believe that Jesus Christ rose from the dead, with the heart to believe unto righteousness. My, that's a great statement.

I want to tell you tonight, dear friends, you can't build yourself into righteousness, with all the blocks of your good work, one on top of the other, building up your Bible tower, that'll never reach heaven. Because it is written, it is not of work, that any man build. You don't get right with God, by work.

Nor, can you buy righteousness. No. So, there are goals out there.

You can give your trust back to the side of an army, you can drop money in the price, you can give a gift to the mission society, that you cannot buy the gift of God. The man in Turkey could, the apostle Peter said, your money perish with you. If you took the gift of God, it would be purchased with money.

Nor, you can't buy yourself to righteousness, nor can you justify yourself to righteousness. With all the spiritual cosmetics in the world to come to it, with all the assistance of the worldly adornments to come to it, you may have a sparkling personality, you may have a grand education, you may have a ready wrist, you may have a character that seems to be fairly clear and good to the average person. If you cannot beautify yourself to righteousness, all our righteousnesses are as filthy rags.

What can I do without righteousness? I believe I'm to righteousness. Abraham believed God, and it was time to be him for righteousness. And when you come to the place of simple sincere faith in the Lord Jesus Christ as your personal savior, and put to your seal, God is true, confirming his son, and I will put my seal to the testimony that God is true, and I'll accept Christ as my savior.

Righteousness, through implanted righteousness of the Lord Jesus Christ, comes to you as a superlative, the robe of righteousness. Come on, the sinner, the garments of salvation upon him. What an answer, for all life's joys, accepted in the beloved Lord Jesus.

Ah, you say, well, Peter, I think I might prefer, all right, I'm not sure about my faith being so antagonistic of faith, but I think I might make it. You'll put yourself to three little tests, will you? Test number one, whether you have real saving faith. Let us go to the little town of Bethlehem.

Let us go with the shepherds of old from the Judean fields to that little town of Bethlehem, and let us join that worshipping company around the little child that's been wrapped in swaddling clothes, and as they go there in worship, let us join them. Why are you worshipping me so? Why are you worshipping that baby child in the manger bed? Oh, they say, the angel of the Lord appeared to us out in the Judean fields, and said unto you from this day in the city of David, a saviour, Jesus Christ the Lord, and we hadn't heard of him, and we're worshipping the saviour. Oh, you believe he is the saviour? We say to the shepherds, oh yes, they say, that a way back some seven hundred years before, the prophet Micah told us it would be

so.

Now Bethlehem, though thou be little amongst the thousands of Judah, as did me, shall he come first unto me, who shall be ruler in Israel, who going forth shall be of old, even from everlasting, to die to eternity. Yes, they say, and the great prophet of redemption, somewhere about the same time, said this great thing to us, I will show you a sign, God will show you a sign, a virgin shall conceive and bear a son, bear a son and call his name Emmanuel. God, Judah, also we're worshipping, we're worshipping God in human form, the son that was given, the child is born, the child, this shall be the sign, the boy shall be wrapped in swaddling clothes, lying in a manger, and here it is, oh we worship God in the flesh, God, Judah.

Do you, have you anchored there in the deity of Christ, the divinity of Christ? Do you believe that Jesus Christ is God? Do you believe that Jesus Christ manifested the invisible Father gloriously in the name Emmanuel? Have you anchored? Ah, my dear friends, greater people than we here tonight have anchored there. William Gladstone, four-time prime minister of Old England, and a wonderful Christian man, sent a message to the governor of New York, who had asked for some authority concerning the deity of Jesus Christ, and he said, all I write, all I think, all I am, is based on the divinity of Jesus Christ, the only hope that our poor way was right, right from the deity of Christ. Are you a believer? Have you cast anchor into the deity of Christ and believe that Christ is God? Come with me, Father.

Oh, come to the place called Calvary. Stand there for the moment on this hot day, and listen to the noise. Well, there's a mob gone wild in the city.

Help, and abuse, and stormy wars. Crucify him, crucify him, away with him, away with him, and see him come under an eastern star, bearing his cross, throughout that village of a place, under an eastern sky, amid a rod of fire. This man went forth to die for me, so I found his blood at home, blood-stained his every thread.

Cross-laden arms, arms he spread for me, pierced with his hands and feet, three hours orphaned feet, three hours raised at noon by the heat. So move, so move, for I like to sing that grand hymn by Charles Wesley that we opened the Fathers with, but let us come to Calvary. Let us look up while the burning sun looks down upon the blessed Lord of Glory.

Sing him there upon that cross of shame. Why is he, Emmanuel, lifted up to die on that cross? Why? That righteousness might come to you and me. Look yonder on that cross for a moment.

Look to his garments. They're gambling for his garments, his rapture underneath. They've tainted his garments, they've put him to an open shame.

Look at those hands and feet pierced, and the blood trickling down from that crown of thorns. Look upon that blessed Saviour and think for a moment about a thousand years before the Son of Prophets spoke of the whole thing in the 22nd Psalm. He said, I am poured out like water, and all my bones are out of joy, and my tongue cleaves to my jaw, and I am poured into the dust of death.

All that see me last meets the storm. They poke out the lips, they shake the head. Tell him he trusted in the Lord that he would deliver him.

Let him deliver him if he will have them. What? Did they say that at the time of the crucifixion? Did they not gamble for his rapture and pass his garments? Did they not see his bones out of joy upon that cross? Did they not know that the cross was maddening beneath that burning sun? Did they not realize that he was

the man of Nazareth, and Galilee, and the man of Jerusalem? Yet they had him crucified. And they gazed upon his face, and they could not recognize that face well, but they shouted in their abuse, come down from the cross, we believe you.

If you are the king of the Jews, save yourself. If you are the Christ, save yourself and us also, said the two malice action. Oh, wasn't he? Like a pack of dogs round him, surrounding his blessed form, all hearts full right back, even for the purpose of redemption.

Many would have done it that day. He finished with some more, and he earned more than the sons of men. Oh, how terrible the language.

But, if you want a little comment on it, read the book of Isaiah. A terrible word. He ceased almost to look human in the agony, and then the darkness shut him in.

Then the night fell at noon, and for three mystic hours, the blessed one, the dear Lord Jesus, was shut in and shut out from the eyes of the stopping crowd. But inside that gloom, he cried in the night as well as in the day. But there was no answer, and none to care.

And at last, the mystery is hidden from our eyes. We may not know. We cannot tell what pains he had to bear.

But some believe it was for us he hung and suffered there. And in that darkness, there's the offering of a soul for sin. He made his soul the offering for our sin.

And the way back over the centuries, we're hearing the voice of the prophet. Oh, we like sheep have gone astray. He has turned everyone to his own way.

And the Lord has caused to meet on him. The judgment of us all. All the sins of next day are, and we're sinners, God judges.

For no wonder the cry went up. My God, my God, why hast thou forsaken me? And then the clouds were broken. And our Lord, knowing that all things were now of concrete, landed back in his blessed mind for the 69th time.

Remember there was one thing to be fulfilled in the great prophecy. I saw the Roman soldier dip the sponge in vinegar and held it up to his lips. And then he had received the vinegar.

He said, it is finished. It is done. God is heard and dismissed his spirit.

Alexander White, the great minister of judges, was holding a little service in his own home. The usual day-by-day family worship. And they came up against the cross.

And Alexander White turned to his young son of four years of age and whispered to him, my boy, do you know what a cross is? Oh yes, father, he said, is that the ladder on which we shall march to heaven? Ah, my son, said Alexander White, when you are as old a sinner as your father is, you will know experimentally the truth of what has been. Oh, safe and happy shelter. Oh, refuge, pride and sweet.

Oh, trusting place where heaven's love and heaven's justice meet. As to the holy patriarch, that wondrous dream was given. So seems my Savior's cross to me, a ladder up to heaven.

Do you believe in what Christ did upon that cross that you might have righteousness? I give you one verse from Paul's mastery writings in 2nd Corinthians 5. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. I go anchored in the fact of the fact, anchored in the truth of the gospel of the cross. Thank God, great things happen, ain't them? Thank God that old Dr. Samuel Johnson, who was a walking encyclopedia for his knowledge, people were afraid to ask him too many questions lest they get caught themselves.

He knew something about everything, and many things about all spheres of life. And then he came to die, as we'll all have to come to what the Lord tells. And then he said to his doctor, Doctor, believe a man dying, there is no salvation save in the sacrifice of the Lamb of God.

That's the truth. I want to tell you young man at the back, dear young lassie in the front, dear friend in this gathering, there is no salvation save in the sacrifice of the Lamb given to you. That's how it is to finish work, you can't add to it.

It's righteousness, made the righteousness of God in him. Of course we must come to a third test, and apparently they're going to a garden with some women I meet today, and they're dear women, and they're longing to announce the body of the great prophet, whom they believe must have been the Messiah, but he's been killed at the cross, or he's died at the cross, and they're wondering who will roll away the stone they're saying to one another. And I fancy possibly, you know, one said, oh if only Peter was here, he'd be able to push that stone away, and another said, well of course if Peter and John were both here, they might push it away, it's a tremendous stone.

Whoever will push away that stone, I fear women don't pray. Look, it's rolled away. The angels that were standing to attention from the beginning of the crisis in Gethsemane, more than 72,000 angels, they're in action now, and the rock has been thrown aside, and one has sat upon it in contempt.

And two angels are in the chapel there, and they say to the women, why is she still living amongst the dead? She is not here, she has risen. Don't you remember what he said when he was with you? That the Son of Man would suffer many things and be killed as well? The third goes, oh wonderful fruit of God, that is risen from the dead to fulfill the Old Testament scripture of long, long ago, possibly a thousand years back, that the stone that the builders refused has become the headstone of the corner. This is the Lord's doing.

It's marvelous in our eyes. This is the triageous, wonderful declaration of his own power as God, and his own victory through Calvary, alive and ascending to make intercession for us according to the will of God. The resurrection was a blessed truth, that you got your anchor fast in faith, you believe in the deity of Christ, you believe in the redemptive sacrifice that he took your place, bore your judgment on sin, and you receive him as the righteousness of God, and he's risen to perfect that salvation, yonder in the glory, ever living to make intercession for his own.

You believe it? No! You say you don't believe it? You take God as lies in this matter? Oh no, friend. God save you from calling your creator a liar. This is God's gospel.

This is God's renewal, grand and glorious for every heart, as by the donkey cross before us the other day, grand and glorious, good news. We receive with gratitude indeed, faith. Faith.

Well, here's something that will close the faith story, and finish soon in a few quarters of an hour about the message. Captain Davis was an explorer, and he was years away from England. But when he came back, he was full of joy.

He was going to meet his wife, Faith Davis, and the four boys that he loved. And he reached the outskirts of his town, and met one of his townsfolk that he'd known from times gone past, and shook hands with him, and was welcomed by John. He said, is it you boys? Why, yes, you've changed so much, you've been away so long.

He said, yes, I know, I know. I said, have you heard the news? I heard of you, John. What he said, not my wife, Faith, taken by the pestilence.

Good God, it was so, said the man. A town girl named Millburn has been about while you were away, and run away with your faith, robbed you of your faith. The poor captain gripped the hand of his friend, stunned by the awful news, and then he said, rob me of my faith.

No, God in heaven, Lord in heaven, I have faith in thee, and I shall keep faith in thee, blow what blows their will in a naughty night. I don't know what you understand by a naughty night, but I can tell you we may be facing a nice experience in this world. I tell you that lawlessness abounds.

I tell you that error is on every side. I tell you that tribulation might be near at hand when some that love the Lord and are entombed at the touch of the firstborn are caught away. Oh, my friend, there might be a naughty night just round the corner in 1968.

Is your anchor holding, and will it hold when the night comes? And with faith, confession. Confession. Of course, no.

The right air you believe in your heart, you must confess it with your mouth. Didn't they all do it? When the Lord met Nathanael, told him about the fish-tree, where he'd seen him possibly in prayer, Nathanael was astonished and said, Rabbi, thou art the Son of God, thou art the King of Israel. When our Lord said to his disciples, who say ye that I am? Peter said, thou art the Queen, the Son of the Living God.

Laughter thou now, Simon, by Jonah. When Thomas saw the Prince of the Nails, as we heard about this morning, and the gas in the sight of our Lord, he had one outburst of confession, and my Lord, my God. When the apostle Paul was gloriously in the grace of God, what did he say? Quiet is written, I believe, therefore have I spoken.

We, having the same Spirit of Christ, we also believe and therefore speak. Do we? Are we witnesses for him? Are we confessors of Christ before a world that despises the name and the sacrifice? About twenty-odd years ago, twenty-two years ago, I was in a boxing stadium, not to see a boxing fight, but to hear a magnificent hero give the story of the defense of Malta in the Second World War. Lieutenant General Sir William Darby, and he told the story in his own way of the grand defense and deliverance of God, and then he said, now ladies and gentlemen, I want to tell you of my own testimony.

I received Jesus Christ as my own personal Savior when I was a boy of fifteen, and I have served him all through my army life. No easy place to be a Christian there, and though I cannot hope to describe to you all that my Savior is to me, but I would humbly and very earnestly commend my Savior to each one of you. The vast congregation of some thirteen thousand stood as the hero of Malta walked out, and about three or four days later, about that time, I was having a personal, private conversation with Lieutenant General

Sir William Darby, as I knew him fairly well by correspondence during the war, and I was a chaplain, and he handed over to me, he said, read that, Mr. Ridley.

That is from, and he named, a field marshal of the British Army, and I read something like this. Memory, you know, fails with me often now, but I think I'm nearly right, nearly at the accurate word, who said, and Darby, now you're going to retire from the active list. I want to tell you that your stand for Christ, and your witness for Christ, I have admired tremendously.

You have stood for him so grandly, and your witness has been such a testimony to people in the Army. Of course, Darby, you must recognize I'm reserved. I expect, I believe what you do, but I don't talk about it.

Well, field marshal, will that be an excuse in the glory? I'm reserved. I don't like to talk about it. I don't want to bring Christ to the front.

Well did Dr. Corrie say, and I'm glad to mention his name tonight, that worthy successor to D. L. Moody, Dr. Reuben Corrie. Well did he once say, and under that same man, H. P. Smith, one time, secretly for many years of this convention, was wonderfully converted, and from members of his family. Well did Dr. Corrie say, any supposed genuine faith, that does not confess Jesus Christ, will not be stuck to me.

And what is far more, will have no stock with Jesus Christ. For if you're going to be saved, said Darby, or rather said Reuben Corrie, if you're going to be saved, then you've got to confess to the world that Savior, and you've got to do it with your mouth. Oh, but you say, preacher, I can live a life that is a confession of Christ.

You have to never mention Christ, and you'll be wonderfully praised, of course, by people, and you'll get all the praise yourself, and the Lord Jesus Christ won't get any praise at all. And your life's grand is at my feet, because your mouth has been closed, and you were not brave enough to confess. For their great loss is not to your soul, but certainly to your reward.

Because, here I want to give you just reason, as I gather to the close, what great expositors of the scripture have said. The confession with the mouth here in view, is surely nothing less than the believer's open loyalty to Christ. The loyalty of the whole man to Jesus Christ.

Again, in some articulate way, we must confess Him, or we are not treading the path. Where the shepherd leads the sheep, Dr. Hanley Mould of Durham, no mean expositor of the Word of God, listens to another great teacher. But secret beliefs will not suffice.

Within it must the profession of that belief remain, as the indispensable condition to salvation. As a wise translation of Romans 10 and 9, to his paraphrase, again, Dr. David Brown said, this confession of Christ's name is an indispensable test of discipleship. As soon as we all might be ashamed, come to Jesus Christ and say, too far I don't want to hear what God has said, or what David Brown said, or what Corrie said.

I only want to know what the Bible says, what Jesus said. That's all I want to know in this matter. Out of the abundance of the heart, the mouth spits it.

And once the heart has received Christ by faith, there's a splash and the second dance is in because you can't keep it back. You must grip for Christ. You must whip your sword.

Listen again to Jesus. No man lights a candle and then puts it under a vessel, or under a bed, but on a candlestick for the most holy light and glory in the house. We are the light of the world, by the light that's unviolated, that shines, again and most definitely and gloriously.

Whomsoever shall confess me before men, him, him, him, will I confess before my Father which is in heaven, but whosoever will deny me before men, and as Crosby rightly said, there's practically no difference between denial and ignoring him. Whosoever will deny me before men, him will I also deny before my Father in heaven. This is the challenge that brought a young man of 18 to Christ, dropped on the verge of sailing over to with the first day IS, the challenge to stand up and confess the Lord openly and be a witness to Christ.

And when he heard it ring through to the first time in grand preaching around the coming of Christ, his own heart wanted to confess that it failed in charity. And he passed through the agony and an awful conviction of corruption and cowardice and sin, and returned to that place and sat underneath the great priesthood again and heard the great challenge and great truth. Came right out, right to the front, took the priesthood hand, and the burden of sin rolled away, rolled away.

And the young man of 18 went overseas and within a few months was on the verge of eternity, with the battle wound and the one thing that gave comfort, he had accepted by faith the soldier into his heart and he confessed him by the mouth and by the open stand. And God cannot lie. And so he went on until tonight.

We once wrote these few words, great confession, great confession, which the world detests to see, but great confession, great confession, Jesus, I would stand for thee, on the cross thou didst confess me, I would never forget thy love, great confession will I give thee, here on earth, and then above, above in the glory. You know, dear friends, that I believe I would have broken through the first night I heard the challenge of the gospel, if I'd been asked by the preacher just to ask for prayer. So they didn't do it.

And my courage wilted. I couldn't just make the open door. And that's why in my own love of evangelism, I tried to help people to come to the place of great confession and heart acceptance of Christ, through many struggles and battles and failures and fights and victories, I tried to help people to get from God the Holy Spirit, the power, the power to confess the failure, the renewal in the heart that longs to own him constantly, and out of the fullness of the heart that it knows what it costs Jesus to make the sinner whole.

He also will get back the good confession of a faithful heart, even in a little place dated time. That's why I'm going to ask us to battle in a few moments time in prayer. And I'm going to ask those of you who feel tonight that you've never really broken through with the great confession, and you've not really crossed the anchor of faith, and you'll be able to stand and to hold fast whatever happens till the day dawns and you'll with Christ.

And also there'll be some Christians amongst us who were once great witnesses for Christ, who could talk about the confession they made five years ago, ten years ago, we're not going out to tell the world now of Jesus Christ. If I'd like you to pray for me, Brother Vidley, please pray for me tonight, that I might have the courage and the grace of God given, not only to believe in him, but also to boast in him, who is the Savior of my soul. May God bless you.

Let us bow together quietly in prayer, our heads bowed, and just for a few moments, it's a vast company, but God's eyes can see in every direction. Our Lord Jesus can see, and I'm going to open my eyes after a

few moments of quietness, and I'm going to look for those who would ask for prayer tonight, that they may be anchored with the two-sheet anchor of the soul, faith and confession. We're bowed quietly in God's presence.

Would you lift your hand quietly, just where you are, if you feel at this moment you would like to be prayed for, that God's gracious spirit might work in your heart. Lift it up clearly that I may see and commend you to God in a word of prayer. Just lift that hand up because I'm watching.

Thank God. Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. God bless you. Yes, down in the corner, quite enough.

Thank you. Several down here at the front. Thank God.

Lift your hand up and then lower it, but lift it up. Thank you. Up here.

Thank you, my brother. Fine. Someone up on the left here.

Thank you, sister. God bless you. Someone else, just before I pray.

Yes, thank you, my brother, on the right. That's fine. Out in the open, God's in tune.

The Lord is watching. Lift your hand up quietly. Thank you, that brother right at the back.

That's fine. The Lord bless your heart. Someone else that would say, well, I'm a Christian, brother, but I've fallen down under witness to Christ.

Oh, pray for me tonight, but I don't do it right away from confessing Christ. Thank you. God bless your heart.

Thank you. Thank you. Thank you.

God bless you. Thank you, those friends in the corner. I'm watching.

One small up the side. Thank you, Bessie. Thank you, my lady.

Thank you. Thank you, Mother Bessie. God bless you.

Up on this other side, everyone. Thank you, my dear friend. God bless you.

I'm about to pray. I might have missed you. The Lord hasn't missed you.

I pray a brief prayer. We're going to sing a hymn. I'm going to ask those of you who've asked for prayer to do something while we're singing that hymn.

Source: <https://sermonindex.net/speakers/john-ridley/anchored-or-adrift/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**