

# Bread Enough to Give

by G.W. North

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*G.W. North emphasizes the importance of recognizing our spiritual needs and the necessity of sharing our own sustenance in Christ with others.*

**Duration:** 1:15:41

**Scripture:** Acts 20:17-18, 2 Corinthians 6:10, James 1:2-4

**Topics:** "Christian Life"

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## Description

In this sermon, the speaker emphasizes the importance of preaching the word of God without holding anything back. He shares his own experience of being told not to give away too much in his sermons, but he believes in following the example of Paul who kept back nothing that was profitable. The speaker encourages young people to consider what they will do with their lives and urges them to rely on God's power rather than their own strength. He emphasizes the need for genuine conversions and for people to be truly caught in the message of the Gospel.

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## Transcript

I want to talk to you tonight on a theme in the scripture, and I hope you've kind of settled down for an hour or so, and I've been more or less promised that I can take up the time I want, which can be very dangerous. I think I was somewhere the other day, and they told me I'd be speaking for two hours and a quarter. Well, I'm not going to do that tonight, at least anyway, I hope.

I hope you've brought your Bibles. I should be using the authorized version. All the time I may quote a little from the Greek or the Hebrew as I have to learn it to do it, and we can go on together, only then for a better definition of what the Lord is really saying.

And you do understand that it's most important for you and me to know what God says, not what a man paraphrases it to mean. Let that sink in. It's, we must know what God says, and as near as we can get it in our ideology and so on.

So then, not that I'm going to deal a lot in that tonight. If I do all the way through, I just sort of mention it. I want to take a theme with you, and perhaps we'll open our reading in the book of the Revelation.

And the third chapter, the letter to the Laodiceans in the third chapter, commencing at verse 14. Unto the angel of the church of the Laodiceans write, These things said thee, Amen. Or as they say it in India,

Ameen, because that's how it really should be.

We shouldn't say Amen, it should be Ameen. That's the correct way to say it. And the faithful and true witness, the beginning of the creation of God, I know thy words, that thou art neither cold nor hot, I would thou wert cold or hot.

So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. And white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. And anoint thine eyes with eyesalve that thou mayest see.

As many as I love, I rebuke and chasten. Be zealous, therefore, and repent. Behold, I stand at the door, and knock.

If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Amen. I suppose that you're fairly familiar with these letters that have been written by the Lord Jesus Christ through the Apostle John to the churches. And you will know that in each case there is a reference to the Lord's knowledge through works, there is a reference to overcoming, and there is a reference to hearing what the Spirit saith unto the churches.

That the Spirit is saying these things to us. And there are many things that the Holy Ghost is saying. Of these, even from the portion tonight, seeing that the Holy Spirit is saying them all, and the Lord Jesus Christ is speaking to us all directly, I want to take just one thing, and using this as a theme to, shall I say, let us get launched in these days together on this line.

We will catch it up in verse 17. The Holy Ghost is saying to this Laodicean church, Thou sayest, I am rich, and increased with goods, and have need of nothing. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

You know, it's a terrible thing to be wretched, and miserable, and poor, and blind, and naked, and not know it. That surely is a state of death. To be wretched, and poor, and blind, and naked, and not know it, that's death if there ever was it.

One of the most horrible and striking things that I notice sometimes as I go through the big cities and catch the hoardings probably, there's one in Bradford, it's almost a foreign citizen to me now, I don't know, is that there's someone gets relief from hunger every minute, and it's just a corpse lying on some kind of rag, stretcher. It's tragic, true, it's right, that corpse doesn't know it's hungry, doesn't know it's blind, doesn't know it's naked, and doesn't know it's wretchedness, and it's misery. It's true, isn't it? Absolute death.

And so the Holy Ghost is speaking so clearly. And God is having to say to this church, you think you're this, and that, and the other, but one of the things you're saying is, I have need of nothing. And is this word nothing I want to take up? Starting on this note, and finishing up, I trust, on a far different one.

This church is saying, I have need of nothing. It's terrible if a church speaks like that. I don't need anything.

Total deception. Utter death. I don't need anything.

I've got it all. The voice of the church, and I suppose that you're aware too that if you take a certain line of Bible interpretation of prophecy, and that is the futurist interpretation, you will be believing, or you will be supposed to believing, if you take this line. You don't know what you're supposed to believing if you don't.

You're supposed to be believing that this is the last state of the church in Christendom before the Lord Jesus Christ comes back again. If you believe that the Lord Jesus Christ is liable to come back tonight, then you've got to believe that this is the state of the church. Generally.

You must have. That's if you really stick to your futurist interpretation of prophecy. I don't know whether you do or whether you don't.

The whole thing about it, Philobey, is just precisely this, that, generally speaking, this is really the state of so many people that underlying so much of this, well, of course we know we need to sort of unite, for instance. We all know that. We're all aware of this.

We've all got to be shepherded into the bosom of the Roman Catholic Church. If you're a Methodist, you've got to be shepherded into the bosom of the Church of England, and if you're the Church of England, you've got to finish up ultimately in Rome. It's just going the way of the common market.

They want to shepherd us into Europe, and they want to do the same in the church, in the spiritual realm. This idea is running right through Christendom. Don't get too deceived by it.

The Church has ever, when it has fallen from grace, followed the world. The ideas and the spirit of the world have been transferred to the Church because the Church is carnal, and they get the same ideas. So be very careful what trumpet you pick up and start blowing.

Examine the spirit of the thing before you start getting into it. Much of what is being brought up, this is an aside really, I was thinking about these things deeply the other day, and the Lord brought back this great word of Paul to the Corinthians where he said the weapons of our warfare are not carnal. Now are you thinking how many things the Church is really copying the ways of the world? They say, well the world does it this way, they have demonstrations with big banners, and so on and so forth.

So that's what we'll do to propagate our truth, purity and what not, you see. We'll march around. That's a carnal weapon.

He's just copied the world. He didn't do it 25 years ago because the world didn't do it 25 years ago, you see. So now the world is doing it, now we'll do it, you see.

This is the whole stream. Watch it very carefully that the weapons of our warfare are not carnal. We're in a tremendous end, in a realm where we've got to rely utterly on the Holy Ghost, beloved, in these days.

We've got to listen to what the Spirit of God is saying, and listen very closely, very, very closely, for, beloved, only as we realize the truth that he's saying to us, and say, Lord, keep speaking to me. Keep on ruling in my heart. Keep on leading me on, Lord.

That's the only way that you and I shall keep open and tender and be sure that we're in the great ways of the Spirit of God in these last days. Anyway, here is an accusation, really, a complaint of the Lord. You know, they say, when they like to be very nice and sentimental about Jesus, they say, he never complains, oh, well, he's complaining in this.

He's complaining here, and don't you make any mistake about it. Here's the complaint of love. Yes.

He says, you're saying you have need of nothing, and you've got me outside the door. That's a complaint of your life. He wants to be inside.

Of course, he complains when he's outside. And it's a tremendous thing to our hearts to understand, so that we move in as God wants to move. And how are you tonight, here in this room? It's good to acknowledge exactly where you stand.

We'll trace it in a moment. If I said to you, have you any sense of having any need? And I know that the writer here is talking of basic things. I have need of nothing.

I've got it all. The Church says, we've got it all. Or are you in your heart? Rather like something else in Scripture.

We'll turn it up. I have a sort of a faint idea. We may at some time in the past have been in this particular verse before.

But we'll look it up in Luke 11. In the story that you know Jesus tells, which of you, verse 5, he's speaking, which of you should have a friend, and should go unto him at midnight and say unto him, Friend, lend me three loaves. For a friend of mine in his journey is come to me, and I have nothing to set before him.

What a terrible confession. And yet really, if a friend of yours, and I know it says in your version, in his journey, but the Greek has it, out of the way, a friend of mine out of the way has come. A friend out of the way, it's tragic, comes to you and says, I'm hungry.

I want some food. And you have to say, I've got nothing to give you. It's a tragic thing at the midnight hour.

If we believe it's the midnight hour, when people are out of the way, if we have nothing, we've got to frankly confess it. I've got nothing to give them. I think sometimes it's a tragedy that we've got books and tramps, even though people do write books and tramps.

It's a pity that we've got them, because we make these substitutes for what we haven't got. The Lord says this very clearly. He said it to me so clearly that I had to speak it out in a meeting fairly recently where I was.

He said, Man, give of thine own bread, not another's. It took the form of prophecy, but it was so clear in my heart, coming through from God. Man, give of thine own bread, and not of another's.

You see, he said, well, I've got a friend out of the way, I can go and get some. That's it. But frankly, what have you got to give of good, solid bread? You can only give of your own.

And there's a law in Scripture, so that when the man goes to this other man, it's Jesus telling the story, he's dealing on divine principles. He says, makes him say, Friend, lend me free love, not give them to me. Notice.

Lend them. That man knew in his heart that it's got to be repaid. This is the principle.

You cannot give of another's bread, ultimately, in the things of the Spirit. It isn't done. God gave us his own bread from heaven.

Jesus. I am the bread. God gave his own bread.

What God feeds on, he feeds on Jesus, the Father does. Feeds on him. He feeds his love, and he feeds everything.

He's utterly, totally satisfied with the life and the products of the life of Jesus. Absolutely. He's going to feed on us for eternity if we're really his children.

You see, this is the tremendous thing. Feeding on his own bread. Glory be to God.

You let that sink into your heart. Now, here then, is the tremendous thing. It's precisely because you're not feeding on your own bread that should be really your bread.

Because you've got no bread to give to others. Empty words. Nice little tracts.

The book you think will be most helpful. But to give them what you're living on. To give them your food.

And to say, honestly, I have nothing. I really have got nothing. Of course, you've got words.

But Jesus said that earlier. You say this. You say that.

You remember. But what have you got? And you know, beloved, this is what it's got to be. God's wrath of those of us that are together during these days shall really be able at the end of them, if not now, to say, well, Lord, by thy grace, something to put before a man.

Food. That he can feed on. Life-giving bread.

Amen. And Jesus said, if you don't eat the bread, you've no life. That's what he said.

It isn't in nice feelings and things like that and good meetings and beautiful conferences. It's if you don't eat the bread, you've no life in you, though you're a lively enough person in the meeting, on the surface. The whole and glorious reality lies here, beloved.

How many people have you fed on your own bread? I have nothing. It's great, isn't it? It's a wonderful confession, really, if it's true. And you know, if it's true, you'd better admit it.

You'd better confess it, if it's true. Because when you come there and take all the veneer off and all the sort of things away and get down to the place where you say, well, really, Lord, this is one of the things I want to tell you that moved my heart, you see, because I, there was a time in my life, and I want to bless God, it's a long time ago now, by His marvelous grace, when this was one of the ways I knew I hadn't got it. Because although I was invited rather to go and take meetings and sing at meetings and do all the kinds of things that you should do and everybody thought it was marvelous, I couldn't lay my hand on one person that I'd ever been able to lead to Jesus.

Not one. Oh, that got me. That really, I don't understand these people.

They've got a reputation of being wonderful workers and they labor on and labor on when there's no results. Well, the Lord said, look on the fields, they're white unto harvest. He didn't say they're just ready to be plowed and sown.

Keep that very well in your heart. He did not say that. He said they're white unto harvest.

Others have labored, the others have plowed and sown. You're going to enter into their labors, you're going to be reapers. Amen.

It's a tremendous thing for you to understand this great truth. To be able to know that by His grace you've been able to give someone food. Oh, beloved, the vast, vast need of it.

Everywhere. The food that people are seeking. They're having to put up with chaff and stones for bread and all the lovely little praises we could give to describe it.

The reality of it is that there's nobody much anywhere that can say, yes, come right in. Dark, isn't it? It's cold, isn't it? Frightening out there, isn't it? It was always frightening outside on dark nights in the East. In those days, come on in here and sit down.

What do you want? Bread? There you are. Praise God. If I said to you, please stand up, every one of you, and you've got to be able to know this.

This isn't a boast. You've got to be able to know that when they come to you, if you really are a friend, in the sense that Jesus speaks alive, remembering He said, I don't call you servants, I call you friends, and there you ought to be able to sit down and feed them. But to have to say, I have nothing.

Well, if it's honest, start there honestly, and God grant that perhaps even this night, you'll be in a place where you'll know you've got something that you can give to someone, really give to someone, of solid food. Let's look on into another section here. This time we're going into Matthew.

And in the fifth chapter, you remember this great sermon on the mount. Verse 13. You are the salt of the earth, but if the salt had lost his savour, wherewith shall it be sorted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Matthew 5, 13. Good for nothing. It's a phrase that we use.

Or we say, he's good for nothing, or she's good for nothing. This is the kind of phrase, and it isn't always the best sense in which it is used. But Jesus uses it in its realest, deepest sense.

And the thing that makes a man good for nothing, and you know the salt, it's supposed to savour. This is its great function that Jesus is fasting on. And if it isn't good for that, it's good for nothing.

It has one great function and job. Amen. I wonder if you've come to see this, that really in this life, you have one great function, to be the salt of the earth.

And if you're not being what God wants you to be, then you're good for nothing. Good for nothing. You and I have to be just what God wants us to be.

The thing for which he gave us life. Just to fulfil this glorious function in the earth. Let's look at these things squarely.

Now, we'll get a long way further than this before we're through, if God spares us to in these few days. But let's come on to basic things, shall we? There are talks about ministries and gifts and functions and I don't know what. But beloved, basically, you and I have got to be in this earth to be what Jesus wants us to be in the earth amongst men and women.

We've got to have the savour of the Lord Jesus Christ. You've been put into your precise circumstance that just through you being there, the same results will take place as though Jesus was there. You got that clear? The same should happen if you really are what you're supposed to be.

Praise God. Your very presence. Hallelujah.

To be a savour. Oh, how precious. Beloved, good for nothing? Nobody would call you that in the worldly sense unless they really didn't like you very much.

Would they? Oh, he's a good for nothing. She's good for nothing. It's a sweeping statement.

But Jesus said it. It's devastating when you really do listen to Jesus because we all like to believe we're good for some things anyway. You see.

But on this essential thing, beloved, we've got to be all that the Lord Jesus wants us to be. Praise God. Let's move on.

I'm moving on quickly at this juncture. This time we'll go into the same 21st, the 21st chapter of the same gospel. And the 19th verse of 21.

The 17th verse actually will start to get the continuity. He left them. Went out of the city under Bethlehem and lodged there.

Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it and found nothing there but leaves only. If the first one was food and the second one was flavor, this one's fruit, isn't it? Fruit on your life? Fruit.

Fruit for Jesus. Praise God. It's there or else it isn't.

It's either there or else it isn't. Praise God. I like that, don't you? I don't like this business of you don't know whether you're in or whether you're out or whether you're up or whether you're down or whether it's dark or whether it's light.

There's either fruit or else there isn't. Fig trees are not supposed to flourish just like green bay trees. They're supposed to bring forth fruit, not just big green leaves.

And the Lord is looking for fruit of you and me. The real glorious fruit that should be on your life. A fig tree should have figs in it.

You should have the peculiar fruit of God in your life for the Lord Jesus and for his glory. Fruit that's beautiful and glorious and if you say that you've been a Christian and you've really got life in you and you're really springing up and it's really this and it's really that, then the Lord at any time should come to find fruit on your life. Fruit.

Nothing but leaves. Now leaves are very necessary. But on a fig tree they're not the objective.

They're not what God is after. We all have to take root and grow up and have leaves and buds and promises and so on and so on and that is in many lives. But beloved, in the end it's got to be the luscious fruit that Jesus wants.

The word Bethany there by the way means the house of ripe figs. That's what the word, that's what the name Bethany is. The house of ripe figs.

And if you just for a moment think of what took place at Bethany. There lived a man who'd been raised from the dead. There was life alright.

There lived a woman who just loved Jesus and sat at his feet and listened to him. Mary. And there lived a woman, Martha, who had such faith that God could raise her brother from the dead on the faith that she had.

That's the kind of fruit. That's where he went. The house of ripe figs.

Love. Faith. Life.

The resurrection life of the Lord Jesus. Coming out into gorgeous fruit in your life. If you let this great basic thing of life really fill you instead of being a lot of leaves flapping about in the wind you'll be figs.

And you know if you've ever seen figs they're very firmly fixed. They seem to be a bit of an extension of the wood. That's why when you do have figs those stalks are hard.

You see they seem to be all part of it. They're not floppy things. They're just there.

They've come out. And if you see them when they come in they stick right out hard. It pushes itself out, that fruit.

It seems right out of the bark, out of the wood. And then there comes the fruit. Praise the day of the Lord.

And the Lord is looking for that. Nothing but leaves. Oh, praise God.

The thing about the bride in the Song of Solomon is this. That she says of him as the orange tree really it is as the apple tree in your version amongst the trees of the wood so is my beloved amongst the sun. All these great green leafy cedars and all sorts of things, you know great big green leaf trees.

Ah, there's an orange tree. It's got fruit on it, you see. I sat down under his shadow with great delight and his fruit was sweet to my taste.

Is your fruit sweet to the taste of Jesus? If he comes and sits under your shadow this night when you go to your home or if he sat in your room last night or the day before and he came to sit under your shadow if I may be allowed to use the figure say he came under your roof or under the results and influence of your personality and sat down under it would your fruit be sweet to his taste? Is there real fruit there? For all the leafy wordy verbiage of things is there fruit there? Is there nothing but leaves? Oh, beloved. He's after the fruit. We'll go one step further and this time we'll go to Luke.

At least we'll go one step further along this line. In Luke chapter 5 Verse 3 He entered into one of the ships which was Simon's and prayed him that he would thrust out a little from the land and he sat down and talked the people out of the ship. Now when he had left speaking he said unto Simon launch out into the

deep and let down your nets for a draft and Simon answering said unto him Master, we have toiled all the night and have taken nothing.

Oh, what a terrible thing. This time it's fish, isn't it? If we can keep up our F. It's fish. Toiled all the night taken nothing.

Well how much have you taken? How many have you taken? Hmm? You know, this was a terrible habit of Peter's. You say, oh well Jesus said follow me and I'll make you fishes of men. Well after three years and a half of following him it was still the same in John 29, 21.

They went out fishing all night toiled all the night. Children, have you any meat? No. They toiled all the night again and taken nothing.

Nothing. And this beloved is the terrible story of so many. It's tragic.

Now I know that in this great life of which the Lord Jesus has called us there always has to be a beginning and it's all very well for a grey-headed old boy to come and talk to you who's been in it for 10, 20, 30 years or more, you see. There always has to be a beginning but you see, beloved when there's been a, when there's a beginning oh, I tell you this there's nothing like, nothing quite like it in the whole world as when you've really led your first soul through into the life of God. Nothing.

You can talk about the thrill of this and when you were baptised in the Spirit or when you were anointed sometime or when, you know, a wonderful meeting and so on and so on and so on and I often get reports of marvellous meetings, you know. I still get reports about a marvellous time some brethren had down at Rora, at Whitson, you see. But, but that's not the the thing about it, beloved, is is you can toil all night and all night and all night and I told you this, this is one of the things that really got me in the beginning.

You can work, you can give up your days you can give up your nights you can study, you can get to know the book you can go and preach and you think, and somebody tells you go on, that's the stuff, give them the food and I want to tell you, just give them the Bible isn't giving them the food. If ever a man knows that, it's the one talking to you. And you can, you can throw out the net and you can sweat and you can do this and you can use all the tricks there are in the trade you can pull everything you know out of a bag if you've got a bag with things in, beloved but all, ah, ah, he says there's only one person that can do it for you and that's the one, he says I'll make you, I'll make you, he says to me Oh, glory be to God You know, the thrill of it sometimes when young men come running back or tripping back and they've been out to minister they say, oh God worked and God did this and God did that praise the name of the Lord God wants you to toil but not in your own strength God wants you to labour all the night long but not in your own power at all Praise God He wants you to know, beloved that at the end you've got to be able to join the net and, ah, the boat's full that's what he wants and they, these men and women they've got to be really caught they've got to be really caught they've really got to be in the boat so, ah, let's look at this now nothing of my own personal food to give nothing of real savour, nothing really no fruit, nothing fruit and nothing as a result of your works you remember this is more or less how the Lord talked to that church at Laodicea he said, ah, I know your works, he said he said that to everyone I know your works, I know what you're doing I'm not here calling you lazy that's not what I'm doing what I'm asking you is where's the fruit? where's the fish? where's the food? where's the flavour? where is it? that's what he wants you know, beloved the Lord does want to load us up with a lot of beliefs oh, I believe this, and I believe that, and I believe that you'll probably wake up and find if you haven't already done so I've had to do this lots of times wake up and find all the things you believe haven't been quite right anyway or lots of them yeah, that's right, I can see some heads

nodding that's absolutely right oh, to be laid hold of by the Lord Jesus so that he gets hold of your life and he can make it what he wants to be what he wants it to be, producing the fruit to him and for his glory, Jesus comes for the fruit amen here comes a friend, he comes for your bread in the night that right? and then of course, you know the other, don't you? yes, you work it all out for yourself there's the world out there they're swimming in that sea, lots of them don't they need to be shown, don't they need to be told?

I find this more and more it's true that the blaspheme are blasphemes it's true that the sons of Satan serve Satan it's true that all these things are going on but I tell you what I find that more and more there are those that are really wanting to find out really wanting to know and it's surprising how many people at least I seem to discover them anyway I can only tell you from my own experience that as soon as they're told straight and as soon as they're really shown the fundamental truth what they're not going to have is a lot of old religious nonsense I don't blame them for that but as soon as they know what's expected of them and what the Lord will do for them and they feel the drawings of the net round them praise God and they'll answer, they'll respond this is what I find it isn't

everybody but there are those that will respond to that but you see, you've got to have your life right you've got to be right with yourself you've got to be there amidst others and you've got one savour and one savour alone salt is salt that's right you can't doctor it up you can't change its savour it's used because it is salt and you're only useful to the Lord if you are salt in your situations you see that? that's right oh beloved be what God wants you to be don't curry favour don't try and get this or that place with men or with women no, you've only one great thing in life to do I realise this, that as time goes on with myself that it's so short oh, we have an account to render to the Lord see and if you said nothing, nothing when the victory had nothing but leaves he said cut it

down he said he cursed him fancy the Lord cursing him but he did how real it is then beloved for us to get right down to this great basic thing with God like say the man Paul and here we're taking a turn for the better we'll look into the Philippian letter shall we? in the Philippian letter we read this in the fourth chapter what a glorious chapter it is verse 18, look at the first four words look at the first four words three of them are all necessary I have all what a different cry from a man who says I have nothing they're both telling the truth they're both telling the truth compare it it's good to get down to our Bibles we won't always be quite searching like this all the time altogether so we'll be well Bible based in the Corinthian letter look at the second letter to the

Corinthians and the sixth chapter look at verse 10 as sorrowful think of that reading we took at Laodicea you know miserable, wretched, blind, naked as sorrowful yet always rejoicing as poor, he said you don't know you're poor you say you're rich he said to these these Laodiceans he said as poor yet making many rich as having nothing yet possessing all things you know why some people will never possess all the things that God wants them to because they can't honestly say they've got nothing you said to have to confess you have nothing is terrible ah you see here then we're on what's called a paradox a paradox here we have these these things that seem to be the same but there's been a switch somewhere where's this great switch between a man who has all those people stand up and say I've

got nothing to give to anybody you see many a woman or a man has confessed that to me I've got nothing lots of them have been able to speak in tongues lots of them have stood up and given prophecies so called lots of them have been preachers that don't believe in tongues and prophecies anyway so don't get snooty about it lots of them have just been preachers you see as missionaries on the mission field I've got to be careful won't I about this but it's absolutely right I had a person come once and they were working on

the same team as I was working came and said said to me can I have a talk to you Mr.

Lawson he said yes you can if you like well I said well now if you have time so we sat down this person on one side of the table I on the other side of the table some of you have heard me say this before I don't read books I don't know whether you do but I mean to get other people's illustrations I only know what happens in my own life so do you fundamentally you keep that very clear you've got to give your own food not pluck other people's books to get illustrations we sat down on opposite sides of the table and this person said I want to ask you a question I believe all you believe I'm utterly with you in all that you say I back you I do this how is it I haven't got what you've got you see there you are would stand in the same way and you know rebuke or do this just the same as I would

and be as honest as this person is you see nothing do you know why some of you will know this you must have heard me say this two or three times I said I'll tell you why there came a time in my life when I abandoned Jesus Christ utterly whether he was good or whether he was bad whether he was God or whether he was the devil whether it was moral or immoral whether it was for heaven or for hell whether it was right or wrong to do so I totally abandoned to Jesus Christ you've never done that that's right the tears began to run you read this man Paul's life you'll find this is what he did in fact Jesus took great liberties with him for a start knocked him off his ass or whatever he was riding on into the dust and that was that that started it we're all riding on asses or mules or a high horse

or something that's right you see this is the answer to it old Paul said as having nothing see as look at me I've got nothing I've got everything I've got everything praise the name of the Lord everything he says fancy yet possessing all things now you see he's on a par with old Abraham at least he's gone beyond him old Abraham you read in Romans 4 it says that God promised Abraham he'd be heir of the world old Paul says I've got it all things he inherited the world old Paul praise God he had everything inherited Rome Roman dungeon and I don't know what what do you want what do you think you want a palace you see that's it you've got too many things you want palaces you think that means that you own it you're something nothing at all come in by the prison and you'll begin to own something

do you see as having nothing so poor old Paul ain't got any comfort no wife to wipe his tears for him nobody to provide his meals nobody you see I'm better off than him when I've seen my wife if I don't somebody else's wife looks after me but this is the tremendous thing the the the people have got it all wrong how much you really want and how much do you want it go look at Calvary you'll see as having nothing not even his own blood possessed everything glory be to God do you see the divine paradox you've got too much we've all got too much you're almost saying I have need of nothing if you're not careful I mean by implication your brain wouldn't say that too well thought but God looks on the inner seated the divine principles upon which heaven itself hangs or stands amen glory be to God

I have all things and he says and abound he got so much it abounded out of him like rivers running out of him like fire flashing out of his eyes like inspiration coming off his tongue that's right power coming out of his hands all things be to God and abound we come to cling on to one thing and I know it's a good start yeah you think you've got something for the virtue now look in a prison you've got nothing how about your calling now as an apostle look at this and that no more churches church founded for you Paul no comforts no, no, no, no, no, no you see praise God I've got everything I've got everything isn't this just the trouble you and I will make our little nesting things instead of his God utterly completely terrible that's what it's got to be I said we'd taken a turn for the

better now here's a man not saying I have nothing and yet he is saying he's got nothing but he says it's having nothing yet possessing everything glory be to the name of the Lord it's so wonderful when we read these precious things let's have a look shall we into James now James is a very, very down to earth kind of a man John on Patmos and his heart and mind and imagination all swore right up into the visionary realm and God will pour wonderful things into him Paul caught up the third heaven but old James is very much down on the earth here we go James a servant of God and of the Lord Jesus Christ to the twelve tribes which are scattered abroad greeting now notice this thing that when he talks about is anybody sick he's not talking to the Christian church he's talking to the twelve

tribes scattered abroad keep that very clear in other words anybody has a right to appeal to the church for anointing and healing the people down the road across the street anybody this was God's divine institution in the beginning for healing when the medical profession and the pharmaceutical world didn't know very much they do, they know a lot now he says to the twelve tribes which are scattered abroad greeting my brethren count it all joy when you fall into divers temptations knowing this that the trying of your faith work in patience he didn't say when you fall into divers sins he said into divers temptations don't get temptation and sin marked twisted up there will you there's a difference between temptation and sin amen you are that clear? right the trying of your faith works

patience but let patience have her perfect work that you may be perfect and entire wanting nothing and I tell you you're really there there aren't you you're really there there aren't you wanting nothing say that's a satisfied man praise God that's why you don't know many satisfied people or if you do they're only they're only sort of satisfied in about in little things there are lots of people they opt out as long as they think they can get to heaven that's okay they're satisfied there and I always think those people won't get there personally because Peter said you've got to make your calling and your election sure that's what Peter said let me repeat that you've got to make your calling and your election sure just don't keep reading Romans 8, 9, 10 and 11 because they're your favorite

chapters on election read 1 Peter 1 as well he believed in election but he said you've got to make your election sure you've got to do it he didn't say that it's all right we need Laura God will see that you see and here's another thing beloved that you've got to see too that you can come to a place where you're perfect and entire I'm never so glad I didn't write the Bible you've heard me say that before I'm never so glad to be able to preach it I love to preach it the Bible says that you can be perfect and complete entire wanting nothing Amen Amen mind you you'll not get that in one hot fiery five minutes some people think you will it's let patience have her perfect work you've got to come under the perfect work of patience she's a lovely person Oh Hallelujah let patience have her

perfect work some of you get so impatient when you fall into a temptation you see you'll never be perfect and entire lacking nothing because you you you want to be out of it you don't want this temptation anymore you see the father says well we'll let him have another twenty times and I'll learn to be patient but storm the gates of heaven and this is sort of a modern Pentecostal approach to it now let's get to a biblical approach shall we you that sort of thing how about if Jesus had got out of the cross then that's a big enough temptation for him wasn't it would you like to have been in Gethsemane well he died actually as he hung there and entire wanting nothing glory be to God that's the way how much do you want what do you want tonight when I said how much I mean how much of all this

fullness I wasn't talking about money how much do you really want this you see beloved the whole thing about it is that you can have all that God wants you to have and be all that God wants you to be in this

moment at this moment of time but there's another moment and there's another moment and there's another moment and all these moments make up hours and days and weeks and months and years do you see it's a great progressive experience blessed is the man who can abide in a moment of time and know that he wants nothing but let him not think he can stop in his circumscribed experience here we're on the paradox again everything spiritual has a paradox about it let him not think he can stay there he must go on to the next moment and face it and tomorrow and the next day and the next month

and the next year and so like that little apple grows and you don't see it grow it just comes up it's growing it's growing from within it isn't growing from without it's not merely swelling so if you stick a pin in it it goes bang it's sudden it's solid glorious wonderful fruit amen do you see that and that's the way with God you've got to be perfect and entire having need of nothing wanting nothing and all glorious this is what old Paul says it's the same language as Paul the stupid people set James against Paul you see you really don't know it's the same language as Paul Paul says this he says I have all things and above I have need of nothing praise God amen isn't that glorious God some people say now you ought to explain that because it's so easy you should have put I have need of

nothing except God's grace and God's mercy and God's... and that will explain it to all the people that don't understand a lot of nonsense you can find a reason not to believe anything if you want you can you can find a reason to make a lie out of all truth if you want you can find a reason to make inspiration void of sanity if you want but you bring your own mind and heart to it to make it the whole thing gloriously real is this that you can being that precious place you can go home this very night and say oh hallelujah I've had this five years ago you can say to the devil get off I've got it now that's right in other words God in one stroke can cut the past off it's horrible enough amen and you'll never remember it again anymore for every once in a while but you remember those five

years if anybody comes like that that's the devil it's not Jesus do you see hallelujah this is the wonder of it this is the love of Jesus it's more spontaneous than any of those mighty rivers and fossils you've seen in Yorkshire it's true and it's glorious and it's there all the time and it's moving on his set place in his set plan but you've got to go on you've got to go on that's tomorrow there's that great sea out there you've got to go out under the command of the Lord Jesus Christ and I suppose really I ought to stop now I've got one more thing I want to say at least one more reference and it's in the Acts of the Apostles and Paul is speaking to the Ephesians in the 20th chapter and in verse 17 he calls the elders of the church together and when they come to him he says you know from

the first day that I came into Asia after what manner I have been with you at all seasons serving the Lord with all humility of mine and with many tears and temptations which befell me by the lying weight of the Jews and how I kept back nothing that was profitable unto you and so on kept back nothing this man kept nothing for himself he kept nothing to himself now this is a rule I've had to discover oh hallelujah do you know I remember when I first started preaching well at least it's not that I started very very first but when I really first started out going out preaching I didn't know anything about the new birth and experience anything like that and I went up to London you know that's the hub of the world to go out there and you're very important if you preach in London and so on and

I preached and after I finished preaching that night the leader a man I'd known for a long time came up to me and said you're not going to you can't preach like that he said so I said why no I was finally what it was all about he said you gave enough away tonight for four sermons he said you shouldn't have done that you'll run out you've got you should have do you know I've been preaching for these last decades and I've

not run out yet you see this is this is the marvel people get nice little sermons to preach it's a thing I never do never do that Paul says I kept back nothing that was profitable nothing he didn't hold anything back and I know this I know his secret the more you give the more pours in and the more they get you see that's the whole secret of it you're to keep giving and

giving and giving and now pouring and what do you do this is the way you're to live in this great big nothing that we've been talking about start where we started if you've got you may have you may have come I should doubt it but you may have done thinking well I have need of nothing perhaps you've only come to be a sermon taster or to see what it's like or something like that I'm not going to I'm just going to see holiday week I don't know you might have to you might have to say or you might be one of these people who say well well I've really never given anything to anybody but really I've never given them my own bread and fed their spirits and their souls on my own bread never done it you think of how much you say as a quotation of Andrew Murray or Oswald Chambers or Spurgeon or

Watchman Nee or other less reputable writers you think of how you think of how much you give that you're owed that you've cut the corn and ground the flour and turned it into bread that you can give them how much of it has been through the oven and baked in the fires of that through heats of your own love Jesus how much of it you're sure you haven't cut a slice off somebody else's love it's got to be original Amen praise the name of the Lord there aren't many people about who are original Amen don't strive for originality I mean don't say well of course I'm going to preach next week standing on my head the whole thing what I mean is we've got to get under absolute reality the world is needing it the world is needing it you young people that are here what are you going to do with your

lives you tell the Lord what you're going to do with your lives you can't do it by hotheadly throwing yourself against a wall or anything like that but oh I think I might have said when was I last here I don't know I've forgotten a few months back I think I might have said that 15 since I came back from India 15 countries have given me an invitation to go and preach since then it's got to 70 now that's the great need what are you young men going to do about it I'm going to settle down and get a good job and cover them so much to show them right it's a good scheme I can tell you a better thing to do say really yes that all right with you brother that all right with you not time to take your ink I'm aware no it isn't his ink I'm afraid the whole truth is this beloved that you you've got to

go through with God oh lord can Jesus come up to your bowels tonight and pluck the fruit ok that's a big thing is your savour right could you this moment rise from your seat with somebody that comes in out of the dark and give them your bread what would you say I'm going to go down and get one of the elders not that the elders aren't useful but don't you think they're God and they mustn't take your place and you mustn't take theirs the whole tremendous truth about it is that Jesus might come before you've got a chance get right get on with it and God wants you to be able to say lord I've got it I will remind you that Paul didn't write to the Philippians until he'd been to prison when he was in the prison then he said I've got everything you might say I've got a few things well the lord

wrote to one of the churches and said you have a few things the way to get more beloved is to keep on living and loving and burning and shining and giving of ministry and the holy spirit can meet your need if you're really come clear almost on the basic grounds of your living amen living with a view to the lord living with a view to others amen I suggest we pray and we'll leave it there for tonight a few talks to the lord

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