

Gospel of John (Study 18 of 24, Chap 8 Cont)

by G.W. North

The sermon emphasizes the necessity of knowing the truth of Jesus, acting on belief, and understanding the profound relationship with God that leads to true freedom from sin.

Duration: 56:33

Scripture: Genesis 22:14, John 1:14, John 3:16, John 4:14, John 6:30-31, John 7:6, John 8:32

Topics: "Christian Life"

Description

The sermon transcript discusses the importance of truly believing in Jesus and acting on that belief. The speaker emphasizes that it is not enough to simply believe in Jesus, but one must also apply that belief in their life. They mention the superficial nature of some evangelical appeals and encourage listeners to build their future plans around their faith in God, while also being open to His plans. The speaker concludes by highlighting the significance of understanding the spiritual sacrifice of Jesus and the value of His blood in redemption.

Transcript

Are we all here? All that are coming. Is it on now? If I was thirty-eight instead of eighty-three. So then, Bobby, let's come into... Is everyone here that should be here? Do I see an empty place there? Is there someone else? Oh yes, yes, yes I can.

All right. Now, just remember this, this is very important for you to remember. This, the next words we are going to look at, after in verse thirty-two, you shall know the truth, and the truth shall make you free.

Remembering that these words were spoken to the many that believed on him, verse thirty and thirty-one. So it isn't sufficient to say, do you believe on Jesus? You understand that in your preaching, you've got to assure people that they must act on it. It is this that sometimes is called for, rather superficial evangelical appeals, if you know what I mean.

Get up and come to the front and so on and so on. They come to the front when I preach, don't think I'm sneering at anyone. A whole church first stood up this last Sunday morning when I preached.

But, that's wonderful, but it's what goes on after that. That is the proof of the initial act. The life tells, not one act in your life.

It's important to act on your belief. Oswald Chambers, if you read him, says that he believed and people should be encouraged. He was a psychologist as well as a great many other things.

People should be encouraged when all their attention is focused and so on, to act on it. That's coming from the psychological thing. There's much more about it, you should read him for yourself.

But here is the great thing. It's believing and continuing in verse 31. And continuing in his word.

His word, not my word about him, I hope that will help you. But that's not it. In other words, you've got to establish a relationship between yourself and the Lord, wherein he speaks to you.

Not necessarily through gifts of the Spirit or whatever thing you may call them. I know people who go to churches, they want a prophetic word. They're at a place in their life where they want a prophetic word.

And somebody stands up and speaks out a lot of chaff or straw and they think they must act on it. And so on and so on and so on. When the Lord speaks to you, he speaks in a word and a voice which is distinct from everything else.

I know, clear and loud I remember, one particular time I was walking with a whole crowd of people. And the Lord said these words to me. He said, it's done.

I can't remember now, I can't recall at the moment exactly what they were. And I was walking with these people and I looked around. I thought everybody had heard it.

It was as loud as anything in me. Oh, sorry, here are the words. Nothing doubting, because I trusted the Lord to give me a new heart and filled with his Spirit.

I wasn't doubting, I wasn't doubting. But he spoke clearly. Clear, so clear that all the ladies with whom I was walking, unfortunately.

Well, you know what I mean. All their chatter and all their talk that was going on. I don't think you've got to have that.

But you have to know that it is God speaking clear. And not even through anybody else, though he can speak through anybody else. You must have first hand dealings with God.

Keep that clear. Sometimes words of prophecy so-called or tongues of interpretation are so broad and wide that everybody in the church could say he spoke to me this morning. And don't waste your life on directive prophecy.

Tells you what to do and where to go and the train to catch, all that kind of thing. You know, if you're one of his sheep, you will hear his voice. He says it in this book.

How wonderful it is. It's not something trumped up or manufactured between your mind and the scripture. Our God is a living God.

He doesn't need anybody else to speak for him. Unless he does, he needs everybody to be a preacher of the gospel. Seems contradictory, doesn't it? But this is the thing.

Get clear. Absolutely clear. If not, you'll be lost in the miasma and fog of much preaching these days.

I'm not saying here, of course, or where you come from. I am here to tell you the truth, wherever you come from. Now here is the thing.

From this point, where he says you shall know the truth. I'm going to guarantee that you'll know the truth if you do what I say. That's what he's committing himself to.

All right. And the truth shall make you free. You can say from what? Well, you work that out.

He'll encourage your thoughts, all right, if you're on track. So let's go on, shall we? They answered him, we be Abraham's seed. Never in bondage to any man.

You may have seen the lies that poured out of their mouths. They were in bondage to Rome at that very moment. All of them.

Leave alone their own personal things or things like that. They were in bondage to Rome. Even the two on the road to Emmaus, two of his disciples, they said we thought that he was going to redeem Israel.

They meant from the Roman yoke. They hadn't understood. They really thought he was going to liberate them.

You remember I pointed out in chapter 6, they wanted to take him by force and make him a king when he fed the 5,000. They always think it was the outward. Now stop thinking about the outward and get onto the inward thing.

The outward will all fall into place for you when you are walking in the light and in the truth. It will all fall into place. Your enemies will have to serve you.

Let's move on, shall we? I say unto you verily, verily, it comes again. Whosoever committeth sin is the slave of sin. And the slave abideth not in the house forever.

He might stay there all day and have his meals given to him. He's got to go somewhere else to sleep. You can't abide in the house forever if you're not really free from sin.

That's why Paul was so careful to say to the Ephesians, let not the sun go down upon your wrath. All things like that. If you got angry with somebody without a cause, you've got to be cleansed and freed from it.

Absolutely. Do you understand this? These are basic statements of Christ. The rules are spelled out more independently and individually by the apostles, especially Paul.

So we go on with the Lord. Here it is. If you commit sin, verse 34, you're the slave of sin.

That's why you do it. And the servant abideth not in the house forever. The son abideth ever.

If the son therefore shall make you free, you shall be free indeed. Now Jesus does not make you free as a judge makes a prisoner illegally, shall I say, apprehended. He's up for trial.

He will say, you're free, you didn't do it. But Jesus does not do that. He makes you free.

Doesn't pronounce freedom. Although he does, of course. You see, we're into verbiage a lot.

Men and women trying to be helpful. Dear people, not yet taught of God. You have to be made free by Christ's indwelling.

He is the only man naturally born free from sin. And he's got to come into you. Though he was supernaturally born.

But I mean he came through the natural channel except Father. Here then is the thing for you to grasp. He makes you free.

All right? He makes you free. When I was a boy, they taught me to sing chorus. Free, free, free.

For he carried my sins on the tree. And he lives in my heart. So sin must depart.

And I am free, free, free. I wouldn't say as much as modern choruses. Oh, they don't face that.

God wants you to be happy. Clap and sing, shout, dance. It's psychological stuff dealing with the soul.

The mere soul and not the spirit. Be careful. People think I've got a bee in my bonnet.

I want it to buzz louder if it is. And I want God to hear it. Don't you be misled.

Jesus was never popular. God wants us to see this marvelous thing. If the Son therefore shall make you free, you shall be free indeed.

I know that you're Abraham's seed, but you seek to kill me. Because my word hath no place in you. I speak that which I've seen with my Father, and ye do that which ye have seen with your Father.

The answer to him said unto him, Abraham is our father. Jesus saith unto them, If you were Abraham's children, you would do the works of Abraham. See, it's as inevitable as that.

It's inevitable. Don't try and make excuses, either for yourself or anyone else. Hold the standard high.

Don't make a rod for people's backs. You and I must understand the teaching, the genuine teaching from God through the heart of John. You do the deeds of your father.

Then said they unto him, We be not born of fornication. That was a dreadful thing for them to say, because they were saying that Jesus was. If he said Joseph wasn't his father, then who did Mary fornicate with? That he should be born.

That's what they were saying. They were insulting him. Yeah.

Perhaps you would have thought he might have wielded a sword and swept them all off the earth. Fancy saying that. That's how dead they were.

That's how full of hatred, full of everything. He'd taken Moses away from them in that sense. But that didn't go back far enough.

Now he takes Abraham away from them. Can't remove them out of the scriptures. Or what God use them for in their day.

Beloved, you see that? Do you? Well God will refine you down to Him. And only Him. Not Abraham plus to Him.

Not Moses plus to Him. You could be born of God, a dear, sweet, wonderful child of God, and die tomorrow, and lived in a country where they hadn't even got a Bible. Don't you see what it's about? People still try to prop up their sins on what David did, or what Abraham.

He made a mess of praying anyway. He thought the way to pray to God was, Lord if there be 50 there, don't destroy it. If there be 30 there, don't destroy it.

If there be 10 there, don't destroy it. You can't pray to God like that. How about that? You can't.

That's no way to pray. That's bargaining with God. You can't bargain with God.

You know, I've heard that subject preached on. I was young and I drank it all in, and I realised it was all wrong. When you pray, say, Our Father, that means my, I'm in this hour.

This, this, this, this. And on again. I want three loaves.

There's your three loaves. Oh well, if you can't give me three, two will do it. I'll manage.

You see, you can't do that. Stop pretending. This is what it's all about.

I'm treating you as grown up people, you know, not just in the infancy class. You might get that in learning all about, what is sanctification as a word, or theology as a word, science of God. You can go through all this.

That's baby stuff. You've got to grow up. It's necessary.

Babies have to have baby stuff. They call me beef. You and I, you, yeah, beloved, we've got to see it.

You're here to face up, or I'm here to face you up with truth. And perhaps you'll ask Derek to cancel the week I got booked in June. You see, beloved, I'm much more interested in your soul and in your life than anything else in this world.

And I'm accounting to God for it. You see, I know that you can all be sinners, you see, but I'm still responsible for you. You may well, you might get accolades about it.

That's my concern. Here we go. You do the deeds of your father.

Jesus said to them, if God were your father, 42, he would love, you would love me, for I proceeded forth and came from God. Neither came I of myself, but he sent me. You say I'm hinting that I was born out of wedlock, or conceived out of wedlock, between Joseph and Mary.

I was not. Yeah. This is a big thing for you to face up to, and me too.

I proceeded forth and came from God. Neither came I of myself, but he sent me. Why do ye not understand my speech? Even because you cannot hear my word.

You're of your father the devil. But they believed on him. That's why I drew your attention to it.

They were believing. How about that? Fancy saying, well I'm a believer, and I mean that really. You might believe, believe, believe.

And still be of the father, of the devil. It's something altering your seed life. It's something altering your whole being.

Not just a personality change. That will follow. It's something that changes you from one ground to another.

New birth. It's a miracle. It's beyond believing, but until you believe, it never happened to you.

It's so overwhelming. You must, people have heard me said, I prefer baths to showers. When you go in the shower, you just get wet all over, and then you go out and dry yourself.

You get in the bath and you lie there for ten minutes, quarter of an hour. Not because you've got a lot of dirt on you, but it will do more for you in the way of relaxation than I don't know what, than a shower will. You see, you've got to go on.

He's washed me. He knows himself. He has to keep on washing me.

But he said, if you're really bad, of course, you'll only need to wash your feet, and you'll clean everywhere. Contact with your feet, or your contacts with earth, got to be cleansed. So the Lord wants us to see what the truth really is.

I know I'm talking about things which we may eventually reach in our future time together, God willing. But it's all in the Bible, you see. You've got to... It's no good you trying to preach on any chapter in John unless you know what John is saying all the way through.

If you preach something, you just preach on the text. You've got to preach God. If I may put it this way, it's got to come out of your mouth.

And so do people who have an instantaneous knowledge. This man, this woman is talking to me from God. Their brain may not have salted that out, but it can go quickly to your spirit and change you, and you'll realize afterwards.

But such is education, you must realize first that's education. You must realize that we have an alphabet, and you say, A, B, C, D, E, I, I don't know what. You haven't got a clue what it's about.

That's man's way. We're very clever, of course, we lay the foundation, but what foundation have these people laid? Let's go on. Shall we? You, you're of your father the devil, and the lusts of your father ye will do.

He was a murderer from the beginning, and abode not in truth, because there's no truth in him. When he speaketh a lie, he speaketh of his own, for he is the liar, and the father of it. And because I tell you the truth, you believe me not.

Which of you convinces me of sin? And if I say the truth, why do you not believe me? He that is of God heareth God's words. Ye therefore heareth them not, because ye are not of God. Then answered the Jews, perhaps if I shall stop and say this, he's really talking plain now, isn't he? He really is telling them.

The Jews said, say me not well, thou art a Samaritan, and hast a devil. I wonder if I can intervene this. You will remember way back in the beginning, Jesus went to Samaria, and sat on a well, and he dealt with a woman.

He said, woman again, are they more honest than men? Are they? And it finished up in Samaria, that they heard that Jesus was the Christ, and believed he was the Christ of God, before any Jews did. You read it through. The Samaritans, the outcasts, the pre-dweller Jews, met them if they met them, they spat on the ground.

So Yeshua was the one to whom he would go. He sat on the well, waited for her. When he left, after being taken to the men by her, wasn't that lovely? Or at least, the men ran out at her word.

They said, we know that thou art the Christ. No Jew had said that. They had the revelation before the Jews, and he was born a Jew.

Isn't that wonderful? I marvel at this book. I have not a devil. I honour my Father, and ye do dishonour me.

And I seek not mine own glory, there is one that seeketh and judges verily, verily. I say unto you, if a man keep my saying, he shall never see death. Then saith the Jews unto him, now we know that thou hast a devil.

Abraham is dead, and the prophets, and thou sayest, if a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead, and the prophets are dead? Whom makest thou thyself? Jesus answered, if I honour myself, my honour is nothing. It is my father who honours me, of whom ye say that he is your God.

Yet ye have not known him, but I know him. And if I should say I know him not, I shall be a liar like unto you. It's pretty plain talking, isn't it? He never hid anything.

There are times when he spoke so plainly as if they hadn't killed him on the spot. They did attempt it. The first attempt was made in the temple where he was.

We'll be in it in a minute or two. First attempt to kill him. When he dared to say he was before Abraham was and all these things.

I suppose you've got some favourite preachers, but you should read them avidly. Be careful, because they had favourite men. Beloved, I know him, that's God.

Keep his saying. Your father, Abraham, rejoiced to see my day and he saw it and was glad. He was deliberately bringing it on him.

You will remember that we can't keep making the cross-references, but nevertheless you must bear them in mind unless you'll never understand. You'll suddenly fall on a chapter and then afterwards you'll wake up years afterwards and say, oh, I didn't really know. You will realise this.

I've already referred to the Samaritans. They knew that he was the Christ before the Jews did as a nation. And we go right on with this and we can follow it through on other things.

But here's the thing. He said something in chapter 7. The thing he said was this. Just make the cross-reference at the moment.

We're in the same book. Are you ready? My time, verse 6, chapter 7, is not yet come. Your time is always ready.

Now the time is coming. He went on to speak of the Holy Ghost flowing out of a man's belly, women included. Come to me and drink.

Alright? Keep that clear. Now his time was drawing near. Because you realise that John doesn't spend much time on the first years of Christ's life.

The book divides between 12 and 13. It's taken up with the last week of his life, mostly, John. And he says these things.

It was his time. He made plain that he hadn't come to condemn sinners. We know that.

John 3, 16. But you've got to trace it through in his life. You're students.

Why? How does this work? If you haven't got that sort of curious streak inside you, you'll never make anything. You'll just be a dull sort of talker. You've got to get in to what you're after.

Here it is. Your father Abraham rejoiced to see my day. And he saw it.

And was glad. Then said the Jews unto him, Thou art not yet fifty years old. Hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Go back in to chapter 8. Here it is. Verse 23. I am from above.

Wonderful, isn't it? The construction of truth. Before Abraham was, I am. You can't say that Jesus Christ was unless you are an unbeliever, an atheist, a modern, I don't know what, belongs to the little greenies or something, and worship the earth, do more for animals, tigers, lions, elephants, I don't know what, than for the sinner next door.

It's a whole charade. Don't go around kicking all these things and stoning them. That's not what I'm talking about.

It's having the thing in balance and perspective. See what it's about. If you go around kicking dogs, I should imagine you're worse than a dog, or lower.

This is the thing we have to see. We're new people. We are the new age people.

How about that? Get it into your thinking. Do you believe new age teaching? Yeah, I think I do. Amen.

Gonna be a new heaven and a new earth, I belong there. All the other nonsense. Dead.

Verily, verily. Before Abraham was, I am. Then took they up stones to cast at him.

Their first attempt at his life. They used to grumble about Moses. The way he sort of told Moses, as we read a little earlier, you have one that accuses you of Moses, in whom you trust.

Now he's destroyed the Moses idolatry. Now he's destroyed the Abrahamic idolatry. What else is he going to destroy? All sin, if you'll let him.

In you. What a tremendous thing. And Jesus went out of the temple.

I think it was so wonderful that he may not have gone out in disgust, but I think I would have done. Well, he told them they were of their father, the devil. But it's all so marvellous.

Going through the midst of them. Right through the midst of them. And know this.

You know why he did that? To show them that they were powerless to kill him. He was going to die in his own time and in his own way. That's wonderful.

But fancy having stones in the temple, aren't you? Perhaps they already had brought them. For as we discovered in the earlier chapter, in the end of chapter 7, the officers, the chief priests, verse 45, they go back to the Samhedrin. They say, why haven't you brought him? Nobody's ever spoke like this man.

Never. They'd gone there determined to apprehend him. But they were powerless to apprehend him until his time.

I go my way. Said the Lord Jesus. Was determined in heaven before he left.

Wonderful, isn't it? Why don't you get like this? Why don't you all get like this? Save us so much worry and fretting. Might kill me, it might do this. Well, good job if it does.

Don't you understand? It can't really happen if your life is hid with Christ in God. I say that's my spiritual life. But you wouldn't have spiritual life unless you'd got bodily life to hear God and read the book and know about him.

You are an involved person. You are three in one like God. Spirit, soul and body in one being.

You are. We have to see it. We've got to understand and get right into God.

If I haven't told you before, let me say it now. In the early days of the Quaker movement, you should acquaint yourself with Quakers. You will have been told something already about them, I suppose, during sort of revival teachings.

All right. They used to speak of the baptism in the Spirit as being godded with God and Christed with Christ. That's how they spoke about the baptism in the Spirit.

And nobody was allowed to open his or her mouth in a meeting unless God opened it. That's how they used to say. I say, God opened Sister So-and-so's mouth this morning.

Some husbands would like to have shut it up, I suppose. But this is the great thing. Ah, and vice versa too.

Yeah. Why don't you be quiet, woman, I heard a man say to his wife. Well, there you are.

Wasn't me. We have to see what it's about, beloved. We've got to see the reality of it.

I can't do anything except my father shows me, says, Jesus Christ, we can do so much. You heard that dear man that was in prison? Well, Jesus Christ was. He was imprisoned by his father.

Yeah. I cannot do anything, he said, unless my father shows me. You get like that.

I love this book. I love the truth of it. Well, you won't want much to do with other things.

But here's the thing. see, what, what, what, Abraham rejoiced to see Christ's day. Do you really believe that? You say, well, yeah, of course I do, I, the Bible says so.

Good loyal Bible believers, Bible believers. Great, do it, keep on doing it. But you must know, when did that happen? Do you know, I've been, I suppose I'm going to preach at the Rora this year, I suppose I am.

I've been wondering whether I should speak on this. So if you go to Rora, I'll meet you there. I know you're booked to go, but you might wangle out, say your mother's got a bad eye, or something like that.

The whole thing is to know the truth. What did Abraham see and where did he see it? I'll tell you, the place of which he spoke, calling it Jehovah Jireh. You know where that is, don't you? Don't need me to tell you where it is.

You don't. When it was Moriah, he renamed it. He said, in the mount of the Lord shall it be seen.

Now if I preach on this, you'll know beforehand, I'll say a lot more on it. But here's the thing. What did that man see on, well, in his heart, by faith, he received his son back from the dead, but in actuality he did not.

You know, not in the flesh. Because Isaac was never a slave. So whatever did he see? I'll tell you what.

He, on Moriah, it's pivotal. He looked back. God taught him that the biggest sacrifice was the spiritual sacrifice of Christ that was slain from the foundation of the world.

That was the thing that kind of, I don't want the blood, I want that spiritual sacrifice. And that's why we can preach about the blood. So he saw backward into the past it turns, if that be backward.

Then he sees forward. He looks around, he sees a little ram, and he takes it, and then he sees the whole of the Mosaic up to Calvary. Right here, yes.

The bloodshed. That was all built on Father Abraham. You say, Moses this, Moses that, it was Abraham as a man, a mere man, who lived through it.

He must have thought, every psychologist would say, so wonder that Isaac never went mad. Fancy seeing your father over the top of you, burying you up, going to burn you up, and going to step to, all the terrible upbringing these people have had, and all the psychiatrists have been sobbing on everybody else's shoulder. Beloved, beloved, that was God, but they don't believe in the Bible, these psychologists.

God showed them, that was the thing. You know, the agony of Calvary, wasn't the agony of the indictment, of having his bloodshed, you know what I mean? They, they, I expect, I would be a bit surprised if here, in Birmingham, people weren't crucified on crosses by the Romans. Actually here, wherever you come, oh sorry, might have been even in Europe too, wherever you come from in Europe.

When the Romans dominated the earth, they crucified them, or they even turned human beings into torches, for their celebrations. It was a spiritual thing. Okay, then there was the physical thing, of course, here's the lamb, I'm going to have the lamb, the blood of the lamb for redemption time.

That was long before Mosaic teaching on the blood, and of redemption. Long before Israel was a nation to go down into Egypt, and be rescued there from. The spiritual is the most emphatic.

What do you think it cost God to slay the lamb from the foundation of the world? What do you think? So it wasn't the father who suffered, and somebody hasn't told you the truth. No, it's not patropassionism, that is, it was really the father that hung on the cross. That's a heresy, you would have taken that already, I suppose, in your theology.

No, it was Christ the son. Poor Moses, unless he knew, he wrote about it, so probably he didn't know. Apologies to you, Moses, if I've not been thinking or speaking right, but here's the thing, you see, he's talking to Moses, so he's alive, well, of course, he appeared on the Mount of Transfiguration, with Elijah, with the Lord.

He's not on this earth, he's not dead. No, man and woman of God never dies, bodies do. Here's the thing, there was a ram, caught by its horns in a thicket, so Abraham knew immediately, went and caught the thing, sacrificed it, it's all so wonderful.

But oh, in the Mount of the Lord, it shall be seen, he called Mariah. Have you got to that Mount? Now, I have, verbally, taken you to it. But have you got there, in your understanding, and grasped for it? Now, if I take about an hour and a half, at Laura, on this subject, you'll be able to say, oh, we know all about that.

But, but, do you see, beloved, seriously, we can't really, unless you see, the spiritual sacrifice. Unless you see that, you'll chant about the blood forever, without any understanding. The blood had to be shed.

Note, weren't you, that when it was sprinkled, in Egypt, there was only redemption for those who were, inside, eating the lamb. And don't think that, you, have any place, in the, value of the blood, unless you say, I want you, Jesus, you're going to be my daily meat. I'm going to give you, that.

I'm ready, for the pilgrimage. Blood, blood, blood. sometimes, God forgive me, I'm wrong.

I think, do these people really understand, Lord? Do they? Pray God, he'll raise up men and women. And maybe you, if you're obedient, to preach the truth, out of the heart of God. But, only in the mount of the Lord, will you see it.

That was the mount of God. They took up stones, and stones, and stones. Just because, he said, before Abraham was.

I am. Couldn't say it, more plainly. The everlasting God.

We're going to place him, in history. Oh, well, no, no. Everywhere, without him, was not anything made, that was made.

It's so marvelous, to understand it. And I know, we can be content, with just the fact, that the blood of the Lamb, cleanses from sin, and all that. But you are students.

At least, that's why you came here. You'll only just be initiated, into the beginnings of things. Go on.

Go on. Go on and on. Unless you live in the real world, you'll never go on.

The Lord wants us to see, what the truth is. You've got to come, if you say you're a child of God, you're going to come through this world, and arrive spotless. He has to present to himself, a bride, without spot, or blemish, or anything like that.

Isn't it wonderful? So I could go on, talking to you about it. Meanwhile, beloved, I shan't see you for several weeks, I guess. When I see you next time, will you be further on, than you are now? Will you? You've got to go on with God.

Oh, I'm going to read. No, no, no. Well, yes, yes, yes.

It's spending hours with God. That's the last. Time for everything, is what you haven't got.

You've got to make time for that. Whatever goes to the wall, whatever else is kicked out of your program, you have spent time with God. I can only say these things to you, because I've done it.

No, I'm not boasting about that. But it can't come any other way. The Holy Ghost will illuminate things to you, if you're filled with Him.

And you say, like David, by thy Spirit, I have more knowledge than my teachers. Did you know David said that? Did you know David said that? He didn't only just know how to work a sling properly and kill a giant. And, and, and God will make you His workman.

Something like Paul's word to Timothy. A workman needeth not to be a sheikh. Rightly dividing the word of truth.

A vessel of honour. Only God can make you there, but not without your application. So, if you're planning your future life, build all your plans around this.

And allow the fact that He might come and cancel them all completely. Amen. It's so wonderful, isn't it? I'd better stop.

Let's just close in prayer, shall we? Father, oh Father, we belong to Thee and we can say in Thy heart, in Thy elections, in Thy choices, before Abraham was, we were in Thy heart. It's so wonderful, Lord, to realise what this eternal life, this great birth, what it's all about. So, Father, keep us in Thy heart, by Thy grace, washes us and cleanses us as we walk in the light.

How useless it would be that this was only a class of light and not a class of life. We bless Thee, Lord, for every illumination and make us like Thy Son. Please, Father, for Thine own dear name's sake.

Amen.

Audio: <https://sermonindex1.b-cdn.net/29/SID29142.mp3>

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