

(John) the Explanation of the Mission of the Master

by Willie Mullan

Willie Mullan's sermon explores the mission of Jesus, emphasizing the urgency and importance of witnessing for Christ.

Duration: 1:00:11

Scripture: Isaiah 42:1, John 3:14, John 4:34-36, John 4:39-43

Topics: "The World Need"

Description

In this sermon, the preacher focuses on John chapter 4, specifically verses 31-34. The sermon begins by explaining the mission of Jesus, which is to do the will of God and finish His work. The preacher then emphasizes the urgency of the task at hand, using the metaphor of fields ready for harvest. He urges the disciples to lift up their eyes and see the immensity of the task, not just within their own families and towns, but also in the world. The preacher concludes by highlighting the responsibility of the disciples to not delay in their mission, as the harvest is already ripe.

Transcript

Turning again this evening to John's Gospel, and we're at the fourth chapter. John, chapter four, and verse thirty-one, and verse thirty-one, thirty-two, thirty-three, thirty-four. These verses bring before us what I have put down as a heading, the explanation of the mission of the Master.

You see, the whole mission is explained here. When they said to him, Master, eat, he said, I have meat to eat that you know not of. And then the disciples thought that somebody had brought them something to eat, but Jesus saith unto them in verse thirty-four, my meat is to do the will of him that sent me, and to finish his work.

And so there's an explanation here of the mission of the Master. And then, following on in verse thirty-five, thirty-six, thirty-seven, thirty-eight, we have the excitement of the sermon for the servants. The Master turns round now to talk to the servants at the well, at Cyclus, for quite a time he had been revealing himself to the sinner.

And we remember how this woman began by calling him a Jew, then she began to call him Sir, then she began to call him Prophet, and then she began to call him Christ. And very slowly, but very wonderfully

and very fully, he revealed himself to the sinner at Cypher's well. And now he turns from revelation to excitement.

Yes, this is excitement to saints, servants. And so, there was not only a revelation there, but there was excitement. And then in verses thirty-nine and forty, we shall be looking at the excitement that is the joy that filled the woman's heart when she witnessed for Christ.

And when a witness was so triumphant, the exultation of the witness of the woman. And then in verses forty-one and forty-two, we have the exclamation of the saying of the Samaritans. Why, they came out loud and said, we have heard him ourselves, and know, no doubts at all about this, we know that this is indeed the Christ, the Savior of the world.

And then from verse forty-three, right to the end of the chapter, we shall be looking at the exhibition of the wonder of the world. Five headings tonight. The explanation of the mission of the Master, the exultation of the sermon for the servants, the exultation of the witness of the woman, and the exclamation of the saying of the Samaritans, and lastly but not least, the exhibition of the wonder of the world.

Now, we're back at verse thirty-one. Now, in the meanwhile, his disciples prayed him, saying, Master, weep. And I think you want to stop there and notice just two things.

You know, these disciples, they could see the physical weariness of the Master. You remember that when he came up through the country to Cyprus well, being weary with the journey, he suffered up from the well. And they knew about the physical weariness, and they knew about the physical needs.

They knew about all these physical things. But the Master answered like this. But he said unto them, I have meat to eat that ye know not of.

You see, they did know about the meat and the physical weariness, but they didn't know about the spiritual satisfaction that Christ got in seeking souls. That was something they knew not of. That was the kind of meat that really sustained and refreshed and revived the Master.

You see, he had taken a long journey up to Samaria, but he had taken still a longer journey in through the woman's darkness until he touched her very soul with light. And that sort of thing refreshed him. Sometimes folk blame us for doing too much and going too hard, and I feel that sometimes they don't even know the refreshment that you get out of hunting for souls.

My, there is meat in this thing, you know. And Jesus said, I have meat to eat that ye know not of. They knew about the physical weariness and the physical needs, but the spiritual satisfaction they knew nothing at all of.

Verse thirty-three. Therefore said the disciples one to another, half any man brought him off to eat. You know how blind they were.

My, they can't get it at all. He said, I have meat to eat that ye know not of, and then they put their heads together and say, did somebody bring them something when we were away? They're always at the physical, material, natural, national end. They never seem to set their affections on things above.

And you know, we're not much better at times. We're not much better. We're so slow to grasp the spiritual that all the time we seem to be bound by the physical and natural and material and national.

Then Jesus came out into the open in verse thirty-four. Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work. You can see the satisfaction that Phil Christ taught here.

Our Lord Jesus was always satisfied doing the will of God. No matter how difficult or how sacrificial, no matter how the problems would gather and the storms would howl, the Lord found satisfaction in being in the center of the Lord. But notice how he puts this.

He said, My meat is to do the will of him that sent me. You see, when he says, sent me, he's taking his place as a servant of Jehovah. He's not talking of the Eternal Son, no.

He's talking of one who was sent by the Father to do a work, the servant of Jehovah. You remember God speaking in Isaiah forty-two, and Isaiah forty-two begins like this, Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. And, you know, as the servant, my, this was his occupation, to do the will of God.

And then he comes to this great point, My meat, that was his satisfaction, is to do the will of him that sent me, that is his occupation, and to finish his work. You know, he was determined to see it through. And no one at that point knew exactly what that entailed, to finish the work that the Father had given him to do.

My adjustment, all that we preach continually in the gospel, it meant that he must go down yonder to dark rugged Calvary and put away sin. It meant that he must defeat Satan. It meant that he must taste death for every man.

It meant that he must lay down his life in a sacrifice that would meet every requirement of God's holy throne, and he must go right through into the deep depths where there was no standing before this work could be finished. And so, you can see his satisfaction, My meat, he said, is to do the will of him that sent me, that's his occupation, and to finish the work, that is his determination. And I think, you know, if you connect this with verse 4 of the chapter, you'll see something.

You see, when we came here, we found that he must need to go through Samaria. And you remember how we looked at it from one angle and another. Why did he need to go through Samaria? You see, when Orthodox Jews were passing out of Judea to Galilee, they always crossed the Jordan, just here somewhere, and they went up the Perea Valley on that side of the Jordan, and when they got up to near Galilee, they crossed into the province of Galilee.

They wouldn't go through Samaria. The Jews had no dealings with the Samaritans. But on this occasion, you see, our Lord felt he must, needs, go through Samaria.

Why? Here's the why. It was the will of God. It was the will of God, and he was perfectly sure that when he walked into Samaria, and mind you, Orthodox Jews must have looked at him, and his disciples must have been very sure to follow him.

The custom of the day was being broken, but the master didn't mind about the customs of the country, and he didn't mind about the criticisms of Jews that had no dealings with the Samaritans, and he didn't mind who lagged behind. This was the will of God, and he must. Why? He was obliged to go through Samaria because God had willed from all eternity that he should meet the woman at the well of that particular point in the history of this world, and he must meet her.

There are quite a lot of musts in the book for Christ. Yes, as the serpent was lifted up in the wilderness, even so must the Son of Man be lifted up. My, the Godhead had brought all this over, and the covenant was made, and the Lamb was chosen before the foundation of the world, and our Lord Jesus knew the will of God, and he was obliged to go up through Samaria.

So here you find the explanation of the mission of the master. You see his satisfaction, you see his occupation, the servant of Jehovah, you see his determination, he's determined to see it through, and you see the obligation he must need to go through Samaria. Now, when we get to there, he looks at the disciples, and he begins this sermon for them.

This is a sermon for servants, and there are great expectations here. Verse 35, "Say not ye,' this is something he doesn't want them to say, "say not ye there are yet four months, and then come authority.' You see, I believe this, that as the disciples came up through Samaria, and passed through many of the fertile spots of that beautiful part of the country, my, it was at the season of the year when the crops were just appearing through the earth, and as they saw the new green verdure of the crops, my, they said among themselves, in four months we'll have ours. Because they're back to the material, they're back to earth again, but the master's changing it, and he's on the spiritual, remember, and he's saying to them, "Say not ye, say not ye there are yet four months to have.' My, I'm going to point out tonight that what the master was exhorting was this, that they would open their eyes to see the urgency of the task.

They had a spiritual job, you know, to do, and he was going to open their eyes to see the urgency of the task, and I would be glad that I could open the eyes of someone this meeting to see the urgency of the task. I believe that if each one of us only got one glimpse tonight of the urgency of the task, I believe impressions would be made in this meeting that would bring glory to God and blessing to many others. Let me put it this way to you.

I think that everybody in this meeting now knew this verse, "Worst not thyself of tomorrow, for thou knewest not what a day may bring forth." Would be glad that every believer got the hold of this tonight. My dear friends, there are no spiritual guarantees, no physical guarantees for tomorrow. Let's let the hold of that.

My dear young woman in this meeting, saved by grace, you've already got an old mother at home now, and she's at the fireside now, maybe looking up the television, and she's nearer hell than she ever was before. Let me tell you this. There are no physical guarantees that she'll be there tomorrow morning.

"Worst not thyself of tomorrow, the day for you seeking is now." It wouldn't have asked, wouldn't put it away down the years. I'll talk to her when she's done. "Worst not yourself of tomorrow." And I think that every man and woman here knows this, that many of us believe that this very night in which we are standing, the Lord Jesus Christ can come back from heaven.

And do I believe this? And if He comes tonight, let me say this, that the dispensation of grace ends this very night. It ends. And there are no dispensational guarantees for tomorrow, no physical ones, and no dispensational ones.

And do you see this old book that we're reading out of? There are no scriptural guarantees for salvation tomorrow in that book, while it is called today. If you hear His voice, pardon not your heart. Might physically, they can die.

Dispensationally, the age can end. Scripturally, there are no guarantees for tomorrow. Dear friend, would you God that we could see the urgency of the task.

Now is the accepted time, and now is the day of salvation. I think the man that got the hold of this vest was old Dr. Talmuth. He was a great man.

And you know, once he went to preach way up in the north of Scotland, and as he was walking home with the minister for his lunch, the minister said to him, I've got a little girl called Mary back at home. She's just 13. I want you to talk to her today about her soul.

After lunch, you go into the drawing room, and I'll send her in, and you have a good chat to her. You know, old Talmuth was a very wise, shrewd, clever evangelical preacher. And after lunch, when he went and sat in the drawing room alone, after a moment or two, a very lovely little girl of 13, you know, came in through the door, and said, good afternoon, sir, I'm coming in to sit with you.

He knew right well she was sent in. And he said, Mary, tell me this, did your daddy send you in to all the preachers that come here? She said, yes, sir. And did they all talk to you about getting saved? He said, yes, sir.

And you were not saved? No, sir. He said, you know what I would say to you? Don't bother your head about it for another ten years. You were 23 then.

Go away, dear, and have your flaming. Go into the world and take all the amusement you can. Put it out of your mind for another ten years.

My, she'd never heard anything like that before. Staggered. She said, sir, I may not live ten.

He said, yes, yes, that's right, you see. Well, cut her down a bit. Don't bother about it for another five years.

You'll be 18 then. He said, sir, this is ridiculous. You know, I may not live five years.

Well, he said, then we'll cut it down further. We'll say we'll put it off for 12 months. Don't think about salvation for 12 months.

You'll be 14. And then she wept. She said, sir, my pal that stuck with me at school took meningitis and died.

And she was only 14. Why are you telling me this? I may never see 14. He said, that's right, Mary.

What will we bring it down to? Six months? Three months? Said Mary, I'll tell you what God says. Now is the accepted time. My dear young folks, for some of you in this meeting, and your only smile I know, it may be now or never.

And if Christ comes this evening and shuts the door, you'll weep. But you'll know I wasn't a fool. You'll be damned by the urgency of the thing.

The urgency. Would to God we could all see the urgency. And then he didn't only exhort them to see the urgency.

Have a look at this. Verse 35, he said to them, say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes and look on the fields.

And I want to underline that word, fields. Oh, how many fields we have to look up this evening. Oh, the immensity of the task.

My, if each one of us would only look at all the fields connected with our own family that's going down to hell. What a field we have, just with our own family. And then if we would just look at all the souls connected with our own church.

Oh, what a field we have. And then if we would look at all the souls going down to hell, connected with our own town. What a field we have.

And then if we looked at all the souls connected with our own province. My, in every hill and valley and grain and backwood of Ulster, Protestants are dying in darkness, and by their side thousands of dark Roman Catholics. What a field.

And if they go into the Congo, and China, and up to the Arctic West, wherever we go, lift up your eyes this evening, and look on the fields. Oh, the immensity of the task. This is my 25th meeting in 90 days, 25 times in 90 days, and I never touch the fringe of the job.

Never touch the fringe of it. I'm not able. Can't do it.

And a thousand like me couldn't do it. Oh, the immensity of the task. Did you see the urgency? Did you see the immensity? Then look at this.

It says, say not. There are yet four months, and then come the harvest. Behold, I say unto you, lift up your eyes, and look on the fields, for they are ripe already to harvest.

My, there's a responsibility here. You know, he was just saying to them, don't you fellows be putting this thing off? The thing's ready. You're in the harvest field now.

My, you're in it now. My dear young fellow, if you go to school tomorrow and you're saved, you're in the harvest field. And my dear young woman, when you go to work in the morning, you're in the harvest field.

Oh, that we could see the responsibility that's ours, if our hands are willing, if our eyes are open, if our lips are dedicated, you're in the harvest field, dear. My, it's already run. And then I want you to notice this.

He said, say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields, for there are ripe already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth, may rejoice together.

And herein is that saying true, one soweth and another reapeth. You know, we need to learn the duality of the task. My dear friends, I've learned this long ago.

I had to take that old collar off. I was nearly hung for a month or two. But I'm not too worried about the collar, whether it's round the rape road or not.

I think that we all ought to learn this. You know, one soweth and another reapeth. Now, I've done a fair bit of reaping in my days.

I've had the great joy of, year after year, of leading hundreds of souls to the Savior. But you know, I'm old-fashioned enough to know this, that sometimes I'm leading a young man or young woman to Christ, and you know, an old godly mother back at home did all the sowing. Oh, I know that.

I know that too well. And sometimes I'm putting my arm round a young man, and he's weeping, and I know that I'm reaping. What a Sunday school teacher's fault! Sometimes I lead a soul to the Savior, and you know, the whole sowing was done by some consistent, faithful, loyal servant of Christ who lived before him.

I do the reaping. I do the sowing. So don't be too worried, you know.

If you're one of the sowers, you go on sowing. You know, sometimes my brethren, they talk to me about this sort of thing. They say, you preach there, and souls get saved.

You go to Belfast, and they get saved. You go somewhere else, they get saved. You go to Scotland, they get saved.

Yes, I'm one of the reapers. But remember, I'm not more important than the sower. Well, not a bit of me.

And they say this, in this very church where we are tonight, for forty years there are old men here whose souls--I don't despise them, you know--I'm standing on the foundation that those fellows fought for. And they sowed, and sowed, and sowed, and they're trying to work their way through. But we're doing the reaping.

But we're doing the reaping now. So you take courage if you're just one of the sowers. You know, an old man said this to me once.

He said, you know, a farmer's very particular about who sows. But they would nearly let anybody in at the harvest time to do the reaping. And they would, you know.

So, dear mother, you go on sowing. Dear Sunday school teacher, go on sowing. Dear worker in the factory, go on sowing.

And one day, the sower and the reaper will rejoice together. They are saying, you know, I'm only the last link in the chain of somebody's salvation. Which is good to be in anywhere on the chain.

And so he's exhausting them here to see the urgency of the task, and the immensity of the task, and the responsibility, my authority around you, and the duality. You may have to do the sowing, and somebody else may have to do the reaping, but we'll both rejoice together by and by. And then we come to verse 39, and many of the Samaritans of that city believed on him, watch this, for the saying of the woman which testified, he told me all that ever I did.

I think that's wonderful. You know, I feel like this, that this woman, who had had five husbands, and who was living with a man that she had no right to, this poor, down-and-out, scarlet sinner, it seemed that nobody would walk out to the well with, because usually in the Far East, the woman maybe came in pairs or more, but nobody would associate with her, only Christ. He wasn't a bit afraid to sit alone with her out in the country.

He made himself of no reputation the whole way through. He didn't worry about what they said. And you know, I think that this woman, when she found the Christ, and knew that she had talked to him, and that this was her beloved, you know, she might have said, oh, who am I? I couldn't go into the city and talk to anybody.

Think about my past. Why, they all knew my character. They would never listen to me.

I'm sure the devil told her all these things. But you know, she never listened for a moment. Why, she just left the well of the water pot and went straight in among them, I said, the men of the city.

And she told them, I met the Christ. And here's what the book says, and the book never makes any mistakes. Verse thirty-nine says, And many of the Samaritans.

My, don't you marvel at the many? Oh, not just one or two, you know. My, she told this story with such feeling and power and joy and grace and blessing upon her that many turned to the table. Thank God for a woman like that.

She came out to the well, you know, not very much use. She went back in and evangelized. And whether folks like it or not, God used her.

And her testimony was taken. And God blessed her. Why, her testimony was a triumph.

And then, we come to this exclamation of the Samaritans. Verse forty, So when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there two days, and many more believed. You can see many believed through her, and many more believed because of his own worth.

Of course, he has the preeminence and all things. And said unto the woman, this crowd, Now we believe not because of thy saying, for we have heard him ourselves. My, their ears were opened to hear the voice of the Son of God.

And oh, and their hearts were opened, their mind was opened, they knew, and their mouth was opened. This is indeed the Christ, the Savior of the world. My, I tell you, friends, what an exclamation this is.

There are no limitations with these fellows. They didn't worry about limitations, did they? Oh, no. My, they said, We have heard him, and deep down in our hearts we know.

And out comes the great exclamation, This is indeed the Christ, the Savior of the world. And don't limit it. There's a Savior for every man, and woman, and boy, and girl who will come and trust him.

It was a wonderful exclamation. And now we're moving on from the well. Verse 43.

Now, after two days he departed saints and went into Galilee. Before Jesus himself testified that a prophet hath no honor in his own country. You see, I think that's a little parenthetical portion put in, and it's teaching us something.

You know, the Master didn't worry too much about the crowds, and those that follow the Master shouldn't worry too much about the crowd. He was having a wonderful time in Samaria. My, there were crowds coming, and crowds believing, and crowds testifying.

But he must keep in the will of God. And it was God's will, and he knew it from the Old Testament, that he must go up to those that sit in darkness, that they might see a bit white. And he didn't mind leaving a crowd.

And he knew right well, when I go up yonder, my prophet hath no honor in his own country. He wasn't looking for crowds, or honor, or pats on the back. He was going now where he would be despised and rejected, as we'll see in the next chapter.

But he didn't mind. And, you know, Philip followed the Master very, very, very closely here, because he went down to Samaria on one occasion, and there was a revival. My, the whole city fell at the feet of Jesus.

But God called Philip away from the revival to a little place in the desert. I hope we're not angling after the crowd. And brethren, when God speaks to me to go to the smallest tin hut in the country, I'm believing, I'm believing.

And I mean every word of that. I'll only be useful to God when I'm in the center of the will of God. And all the time going through Samaria, or going to Galilee, or leaving the crowd, or going into the crowd, it was always my meat to do the will of him that sent me.

It's always there. What a wonderful thing he's teaching, these disciples. You see, I think the whole thing is for their benefit.

You see, when the woman went into the city, and she spoke to the Samaritans, and the great crowd believed, you know, this is exactly the thing that the Lord was showing to the disciples. Not one of those disciples of his would have gone to a Samaritan and said, the Christ is out of the well. Oh, no.

Oh, not at all. Not them. Ah, but the woman showed them that the harvest was ripe.

And now the master's rubbing it in. My, he doesn't mind going where he's despised if it's the will of God. Great teaching there, brethren, if you take it in.

And now when he comes into Galilee, here's something to watch very carefully, verse 45. Then when he would come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went on to the feast. Mind you, when it says they received him, because they saw, it doesn't mean that they received him as Savior.

Oh, no. My, they wanted to see some more of these exhibitions. They weren't receiving the Lamb of God, or the sacrifice for sin.

Oh, not at all. They were only pleased that one of their countrymen had gone down and did so many wonderful things at Jerusalem. But they were not receiving him as Savior.

My, these were the very crowd that went to toss him over the brow of the hill. But watch, verse 46. So Jesus came again into Cana of Galilee, where he made the water wine, and there was a certain noble man whose son was sick at Capernaum.

And you can see that Cana of Galilee is just there, and Capernaum is just there. There are 25 miles between the two towns. And this noble man came all the way down to Cana of Galilee, where Jesus was.

Verse 47. When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The noble man saith unto him, Sir, come down, ere my child die. Now, I want to point out that this noble man came to the Lord believing in a way, believing in a way. Yes, in a kind noble way, he believed.

He wasn't saving faith, you know, but he was limiting the power and the performance of the Lord Jesus. Well, he hadn't real faith at all. Looking at the story, you would think he was a wonderful fellow.

He said, Come down, ere my child die, come down and heal him. You see, friends, he thought that Christ must be at the bedside and put his hand upon him and make some sort of an exhibition, or the child wouldn't be healed. He couldn't believe that Jesus could heal 25 miles away.

Oh no, he couldn't believe that. You see, he limited the performance of Christ. He did, and he did this.

You know, he really pleaded. He said, Sir, come down, ere my child die. He thought, you know, if death comes at us all over now, you can't do anything if he dies.

Do you see it? Well, he didn't believe at all. You would almost think he did at first glance. But he's limiting the performance and limiting the power of Christ, and when you limit, you can't really believe.

Man, his excitement was unbelief. It was only believing in a kind noble way. Never believe like that.

That's not my savior, you know, when you have to limit him. Oh no, you know, Jesus knew all about this fellow. He said, you know, except you receive signs and wonders you'll not believe.

You know, he was like the clouds, he received them just because they saw the wonders that he did in Jerusalem. But you know, that's not believing in Christ at all. Lots of folks, you know, my, they get all hallelujah and amen when they think there are some wonders being done.

Let me tell you this, a man could cast out devils every night in the week and die and go to hell. That shakes you, because I meant it to. Let me tell you that.

This book says, when the master hath risen and shut to the door, many will stand without saying, Lord, Lord, open unto us, in thy name we have eaten and drunk, in thy name we have cast out devils. He shall say, I never knew. Don't get excited.

Except you get to the point, don't go angling after signs and wonders, dear, because you'll go to hell. He believed in a kind of a way. Now watch it, because this is very wonderful.

Verse 49, over again, the noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth, and the man believed the word that Jesus had spoken, and he went his way. Now, I would say he's getting nearer now.

Oh, you say he's believing now. Oh, not a bit of him. Not a bit of him.

You know, the master turned and said, Go thy way, thy son liveth. And the noble man turned, and he's going back twenty-five miles, believing the words that Jesus had spoken. You say he's a believer.

Oh, wait till you see. Just wait till you see. You know, I think he went down the road like this, saying now, now he said, thy son liveth.

He cannot fail. The word is true. I believe his word.

I believe it'll work all right. I've not doubted. And he goes the whole twenty-five miles back home like that.

You say, Mr., he's a believer. All right then, we'll see. We'll read on.

Verse fifty-one, And as he was now going down, his servants met him and told him, saying, thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour in which Jesus said unto him, thy son liveth, and, and, and himself believed. Where did he get that bit to put in? He believed what? I'll tell you. When he came down the road the first time, he believed this man could do wonders, with fashion limitations on them.

And that's not belief at all. When he's going up the road, he's clinging on to a word. Clinging on to a word.

Let me tell you this, unless the word leads you to a person that you place your faith in as the son of God, as the sacrifice for sin, as the savior of the weak, then you're not safe. My, it was only at the last laugh when they said, the son, thy son liveth, it said, he himself believed. My, he knows the man back yonder is the son of God, is the savior of the world, is the Christ, he's everything, his whole faith.

Double use it, is it? Because if you've only got a touch, you know it'll be a pity on you. There are thousands in the north of Ireland who've only got a touch and they're on their way to hell. I'm telling you, I'd love to shake the foundations round some of you.

Mind you, I'm standing here tonight and it's not a guest that I'm leaning on. The arms of my faith are round the person of Christ. He's mine.

I've got a real living savior, one who died for me, one who rose again, one who lives in the power of an endless life. I, he's my beloved, he's mine, my real personal savior. You see, friend, the word is given collegiate of a person.

I think I've told you this before, but for the benefit of somebody, I'll tell you it again. I preached once at the big fashionable church, and the minister there was a good fellow. Well, when I had a mission there, he must have been a good fellow.

And one night we had seven or eight people waiting behind to trust the Savior. And I dealt with a woman over in the corner and led her to the Savior. In fact, I think she's in this meeting tonight.

And then when I had led her to the Savior, I wandered along the line, and I can see the minister, he's down on his knees, and he's got his arm around the big man that's serving, and he's got his Bible open before them on the seat of the pew. And I just strolled behind him and listened carefully, and the minister saying, now look, look, that's John 3 in 16. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.

And then I saw him squeeze the big man and say, do you believe that? And I heard the big man sob and say, yes. And I heard the minister say, you're saved. Then I butted in, and I said, no, he's not.

He's not saved. I said, who told you? Where did you learn this? Who told you that mental assent to writing on paper would save anybody? Who told you that? Is that what you've learned somewhere, that your mental assent to writing on paper would save you? Because if that's all you've got, you're on your way to hell. So I pushed the minister out of the room.

I said, let me talk to you. Tell me, did you believe this before you came in? He said, of course I did. I said, you weren't saved before you came in, were you? No, and you're not saved yet, either.

He said, I'm not sure I've believed that all my life. Of course you have. I could get sinners to stand up in this meeting now.

They believe that, even now, that God loved the world and gave his son, but by merely giving assent to writing on paper doesn't save them. I said, let me talk to you. I said, you know, sir, God so loved this world that he gave his only begotten son, the blessed Lord Jesus, who came from heaven and who went beyond blood-stained cross and died an atoning death and paid the ransom and rose again from the dead, a living Savior, able to save any that will come.

And whosoever believeth in him, not that, him, that was leading him to him. You know what old W.P. said? And I almost curry to use anything he used. He could do it, but I couldn't do it, and God blessed him a thousand times.

But to make the thing clear, he said this. He said, you know, the day that I got married, they gave me a marriage license. And I can see him doing it yet.

He said, you know, they gave me a beautiful marriage license, and I rolled it up, and I put it in the box. He said, do you think I took it to bed with me at night? Not a bit of it. I took her to bed with me.

I, especially, he got a woman, didn't he? Yes, when I got saved, I got a person, not a tax, a real person, one who's alive, one who's alive forevermore. He's mine. I am his.

Wonderful salvation, isn't it? My, not until this fellow got away to the end of the road did he believe. I mean, his whole house believed. From the dead, they knew that this was really the Savior.

You see, here's the idea. John is writing this gospel, and he's taking these signs, and at the end of chapter 20, he says, These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing in him ye might arise through his name. And where you are tonight, as you have opened to the Christ of God, it's not mental ascent to writing on paper that saves you.

It's the opening of the heart to trust the Christ of God for the Savior. Are you done now? It's with the heart that man believes on the righteousness. And not until he came to the end of the road did his heart open, and he believed.

Next Tuesday, God willing, we'll move on into the fifth chapter. Let us bow together for a moment. Blessed Lord, thou hast revealed to us tonight what believing really is, thou hast revealed to us what believers can really do, and thou hast revealed to us the task that really lies before those that believe in thee.

O God, open our eyes tonight to know that there are no guarantees for tomorrow for our friend, that there is no guarantee that the dispensation will continue tomorrow. O God, give us vision. Realize where there is no vision, the people cherish.

O God, speak to every believer. Make us, from this moment, redeem the time. O God, some of us waste it, some of us let the precious moment go by in nonsense that could be spent before thy throne, pleading for the perish.

O God, bless this meeting. We thank you for thy help and for thy truth, and ask thy blessing for the glory of Christ. Amen.

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