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## STABILITY IN THE CHRISTIAN HOUSEHOLD

(A word at a marriage meeting)

Psalm 16:8

Luke 6:47-48

Colossians 1:23

I would like to say a word about stability in the life of the christian and in his household. The scriptures I have read portray firstly the stable man, a man who could not be moved out of the path of life, that is the Lord Jesus. Secondly, the person who hears the words of the Lord Jesus and does them is likened to a man building his house on the rock, so that when the storms came it could not be moved. And lastly, for the soul that is established and grounded in the faith, the object of the heart is the hope of the glad tidings, and that soul is not to be moved away from that hope.

We are all affected by many different influences, both external and internal, and sometimes they depress us and sometimes they lift us up. It would be fair to say that naturally we are not very stable. Also, we are living in times of instability, when the very fabric of society is shaken from top to bottom, and nowhere is it more apparent than the instability at household level, where Satan has been so active in destroying what should be normal family relationships. From that background I thought that, first of all, we would have a look at the Man who never moved out of the pathway that was pleasing to God. That is the pathway that the Lord Jesus was in when here, and from the dark background of modern life, let us turn today and have a look at this blessed Person who in every way lived in stability before His God.

To the young couple here today, I would like to say of the verse I have read in Psalm 16, 'Make it the mission of your household.' Make it the main objective of your household to have God continually before you. Lean on Him as the One who is your first resource, and as leaning on Him you will not be moved out of the pathway that is pleasing to God. This blessed Man, portrayed in Psalm 16 as the pious man, who is He? He is the dependent Jesus, the Jesus who as Man here depended on His God in every word and every thought and every deed. Never was there a life like that life, a life of dependence. Truly He could say, "I have set Jehovah continually before me". Yes, no matter what the devil might have put in His way, before Him was this objective, "I have set Jehovah continually before me". So, He is presented here as the dependent Man. The Psalm starts, "Preserve me, O God: for I trust in thee". The dependent Jesus, who is He? None other than the blessed God Himself, and as such He did not need to ask to be preserved. As such He needed no

preserving, but as taking His place in the likeness of men dependently, He asks His God to preserve Him as trusting in Him. What dependence, what lowliness! Are we marked by these features? Do we find these features in the world around us? Features of piety and dependence, how lacking they are! But, as focusing our attention on the Man of Psalm 16, let us renew our dependence on God. We are in a material world and have all been blessed with material things, but these things seldom lead us to depend on God. The world of materialism takes persons away from God. How fitting therefore to have a look at this dependent Man who could say, "because He is at my right hand, I shall not be moved". How blessed is that word! All through these hidden secret years of the Lord's life the resource at His right hand was His God, and He was not moved. And coming into public life, did He lean on Himself? No! He leant on His God. A- and J-, as you face life together, consult the One who is willing to be at your right hand. Every householder here too has a responsibility to show how his house is to be as leaning on the One who is at his right hand, that is, God. Let me put the challenge to you; is your life as a householder patterned after the dependent Jesus? "Because He is at my right hand, I shall not be moved." He took that place of dependence, trusting in God, a place of obedience, "as the Father has commanded me, thus I do" (John 14:31). He is none other than God manifest in flesh! Oh, let us be thrilled today by the mystery of piety - that God has been manifested in flesh! He has come near to us in order to meet our needs, but above all in order to set before God the pattern of dependent manhood that God always looked for, and found only in Jesus.

So I commend Him to our young couple, as the only One to look to, and the only One to follow if they are to be preserved truly stable before God, not moved out of the pathway that is pleasing to Him, but preserved, as He was preserved in that pathway of blessed dependence. At the close of His journey Satan comes back as He nears the cross, making a last attempt to move Him out of the pathway pleasing to His God. His dependence shone out all the more, "not my will, but Thine be done." Oh the perfection of the Lord Jesus! Let us put other personalities aside and focus our attention on the one Man whose perfections in every way spoke to God of what He had looked for right down through the centuries and found only in the Lord Jesus Christ.

I move on to the next scripture in Luke 6. It likens the one who hears the words of the Lord Jesus and does them, to a man building a house, who dug and went deep and laid a foundation on the rock. There are actually two men contrasted here. There is the man who hears and does, that is the man of whom I have read, and there is the man who hears and does not. I did not read about him. Perhaps I made a wrong assumption when I assumed that everyone here was a hearer and a doer of the word. Let us for the moment

think of both men, the man who built on the solid foundation and the man who built without a foundation. There are two classes of people here in this world, only two. There are the wise and there are the foolish. The wise man, the wise woman, the wise boy, the wise girl is the person who has Christ in the heart. The foolish man, the foolish woman, the foolish boy, the foolish girl is the person who has rejected God's overtures in grace, and, as yet, Christ is still shut outside the heart. If the Lord Jesus, in His grace, should speak to you today and call for your attention, call for your heart, and you do not respond to Him you are like the man who builds without a foundation. Ah, how many are building without a foundation today! If you go down to the shore and write your name on the sand, after a while the waves come in, then go back, and your name is gone. That is the person who hears and does not do; but on the shore there is this rock and the waves come in and dash against it, wave after wave, and then the waves go back and the rock stands there. That is the wise man; he has built his house on the rock. Where have you built your house, dear friend? Thank God, we can say today, with perfect assurance that A- and J- have started their lives by building on the rock, hearing the word of the Lord Jesus and doing it. May they continue that way! But what about everybody else here? The poet puts it very beautifully:-

'Upon the golden seashore sand, I wrote my name one day,  
The waves came in and when they left, my name had passed away.  
Upon the shifting sands of time, men write their names today,  
But when eternal years roll in, their names will pass away.

'Upon the spotless Book of Life, God wrote my name one day;  
Eternal years can never take that God-penned name away.  
My name is there forever, through all God's endless day,  
For He Who died to write it there, has put it there to stay.'

That is the one who hears the words of the Lord Jesus and does them. If there be one unwise person, I mean by that, one person here who does not know the security of having his or her life built on the solid rock of Christ, I beg of you tonight to come to the Lord Jesus. Come to Him by faith, and build on that solid and sure foundation against which the greatest storms have beaten over the years but it remains firm and will remain so through all eternity. What a God we have to do with, dear friends, a God who invites us to come to the Lord Jesus, to make our peace with Him. Sinners we are, sinners by nature and sinners by practice, but, as hearing the words of the Lord Jesus and coming to Him and acting on His word, we become like this man who builds a house and digs

and goes deep and puts his foundation on the rock. I challenge every heart here, are you building on the rock or are you building on the treacherous sand of indifference, of neglect or of opposition to God? The opportunity is here for you to come and build on the sure foundation. No other foundation can man lay, but that which is laid which is Jesus Christ. As I said already, our young couple have started life together with the assurance that their lives are on such a solid foundation. May that assuredness go with them, and with every one who is on such a foundation, may it go with you every step of your pathway. The storms will come, but how many, especially of our older brethren, can testify that the storms that have come in their lives only prove the solid foundation on which their life is built. I commend that foundation, Jesus Christ, and His precious work with all its eternal value - the Rock of the Ages. No other foundation is worth building on!

The last scripture says, "if indeed ye abide in the faith founded and firm, and not moved away from the hope of the glad tidings". When I read this verse, I think of two persons in the Old Testament. The first is Abraham, a man of faith, a godly man. He sojourned with his nephew Lot, and God prospered him. There came a point in his life where it was felt better that they each take their separate ways. Abraham told Lot to choose, and he lifted up his eyes and looked round and said, 'This is the way I want to go'. He chose the well-watered plains of Jordan, towards the land of Egypt, towards Zoar, and he pitched his tent. You might say that is where he took his household. He pitched his tent towards the cities of Sodom and Gomorrah. How sad! That was where God brought in His judgment. Now Abraham is left with his choice, but before he makes it God says to him, 'Lift up your eyes Abraham, have a look round - north, south, east and west - I am going to give you it all'. That is how God answers faith. Where there is faith in God, God is never the debtor. He is no man's debtor, and you find that God gives Abraham direction and he moves his tents towards the oaks of Mamre which are in Hebron, and there he made an altar. What does the man of faith have uppermost in his mind? It is the thoughts of God, the things of God. Yes, Lot was prospered, living there in Sodom and Gomorrah, but he almost lost his life, and he did lose his wife. But the man of faith is prospered and he is blessed. God appears to Abraham again and again and it is blessing after blessing. When there is a need in the testimony, from his position at the oaks of Mamre, where he dwelt in the light of the purpose of God, he moves out to meet it, to rescue his nephew Lot. It is not true to say that once you get occupied with the purpose of God you are of no use in the testimony; it makes you all the more effective in testimony. So Abraham moves out to rescue his nephew, and more than that, out of his household comes what is pleasing to God. Then the heavenly visitors appear to him, and they are refreshed in the household of Abraham, the man of faith, who had moved

his tents towards that area, that area of stability where he would not be moved away from the hope of the glad tidings.

The other person I think of in connection with this scripture is Caleb. He went up with the other spies into the land, and they all came back with a report, but what Caleb and Joshua came back with was different from the others. They all paid tribute to the fact it was a good land, but the ten others came back with a report about all the obstacles. Caleb came back and the land was living in his heart. In principle he had the hope of the glad tidings, and all through that wilderness journey Caleb was not moved away from that hope. That is what is needed today dear friends, men and women of maturity who will stand in the testimony and who will undertake for God in the testimony, but in their hearts they will not be moved away from the hope of the glad tidings. What is the hope? It is Christ, to be with Him and like Him and that for ever. Later on in this epistle to the Colossians Paul will warn about influences which will seek to draw the Colossians away, such things as philosophy and vain deceit, plausible things, which we need to be on our guard against. They will deprive us of our prize; the prize is Christ! Oh, I commend to every one here the need to be firm, to be stable, to be not moved away from the hope of the glad tidings! Before Paul gives his warning about these influences, he seeks to safeguard their affections by presenting his impression of the glory of the Person of Christ, and line upon line, glory after glory, flows from his pen as he writes the first chapter, in order that their hearts might be fixed on Him and on no other.

I commend these simple suggestions to every one here that there might be greater stability in our christian lives; that our eyes may have a fresh look at the Man who was always stable before God; that if there be anyone who as yet is still building on sinking sand that has no foundation, they may come and build on the solid rock of Christ, and above all I commend to you this last scripture that, as Paul charged this local assembly, together we may move forward, founded and firm in the faith and not moved away from the hope of the glad tidings.

May God bless you A- and J- and through the waves and storms that may come your way, may you prove the safety of belonging to Christ, and as you lean on God may you prove, as others have proved, that He will be the stability of your times! May God bless the word.

Alexander Mowat

1<sup>st</sup> May 1993

IN WHAT ARE YOU TRUSTING?  
"...prepare to meet thy God..." (Amos 4:12)

Tonight you have an opportunity to prepare to meet God! God wants to meet you on terms of His love and grace. If He did not He would not have provided a Saviour in the Person of His Son. Tonight God would speak to your heart and say, 'Be prepared to meet Me'. Oh, my friends, it is a wonderful thing to meet God as a Saviour. In His grace He is appealing to your heart; He wants to bless you and He wants to save you. He is saying, 'Prepare to meet Me'.

There is no more important thing we can do in our lives. We make many decisions as we go through life; we choose a career, who we will marry, what kind of house we will live in and what we will aim for and do with our time. But we never make a more important decision than to trust in Jesus; that is the only way to prepare to meet God. Tonight, my friend, I want you to come to Jesus. I have come to Him and I know that if you do you will never regret it. "Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6). He can be found by you just where you are and is waiting to bless you. This is your opportunity; the Lord is so near to you. It only takes a word uttered in faith for you to be saved. Do not reject the message. We preach Christ Jesus, the Saviour of sinners.

What do you know about Jesus? What do you know of His suffering love at Calvary? Maybe you have never heard the story of His love before. I do not know all who are here; I do not know what your life is like, or where you stand before God. So I will tell you the story of God's love made known by the dying of Jesus. He died so that you might be set free from your burden of sin. Yes, Jesus the Son of God became Man. What a wonderful moment it was for this world when Jesus came into it. But what a moment it was when He died. The death of Jesus means that I can live, I can be forgiven, I can have peace with God because Jesus suffered and died in my stead.

Does the cross of Jesus mean anything to you? The cross where Jesus died that your sins might be forgiven. Yes, Jesus was cast out and Jesus is still rejected by many. People do not want Jesus in their lives. Why do without Jesus? Without Him you have no hope, no hope in this life or the life to come. I want you to have hope in your life, in your soul, by trusting in Jesus. I want to point you to the cross. Jesus was put on the cross by wicked hands. But it was God's will that He went that way, that He should become a sacrifice for my sins. Can you say that it was for your sins?

He was nailed to the cross. People did not care how they treated Jesus. They spat in His face, they mocked Him, they hit Him, they crowned Him with thorns and yet He displayed nothing but love. He never uttered one word of condemnation, one word of hatred. If it had been you or I our hearts would have been full of hate. He suffered, the Just One for the unjust, that we might be set free.

Tonight, my friend, you can have peace with God simply by trusting in the finished work of Jesus. It takes faith; you have to believe, but God will give you that faith. Jesus was crucified, then God clothed the whole scene in darkness and for three hours Jesus suffered at the hand of God the judgment that you and I should rightly suffer. He cried, "My God, my God, why hast thou forsaken me?" Why was it that God had to forsake His only begotten Son? It was because Jesus was offering Himself as the perfect sacrifice for sins. You and I are sinners, self-willed, doing our own thing and not wanting to take any notice of God. But God would appeal to you in love; He would point you to the cross and He would point you to Jesus that you might trust Him and be forgiven. Have you got the faith in your heart to come to Jesus?

On the cross Jesus said, "It is finished". How wonderful the finished work of Jesus is. He bore sin's awful penalty and then He was taken down from the cross and buried and He rose again on the third day. Yes the resurrection is a wonderful fact; we preach a living Saviour. There would be no point in preaching if Jesus were not alive. Do you believe in the resurrection? Tonight, my friend, I pray that you will believe in a risen, living, glorious Saviour. I can tell you that He is alive. A young woman was travelling on the London Underground. She was wearing a badge which said, 'Jesus is Alive'. A man said to her, 'How do you know that?' The woman replied, 'I spoke to Him this morning'.

What about you? Have you ever spoken to Jesus? Have you asked Him to forgive you, to come into your life and to be your Saviour? It is a most wonderful thing to know a risen, glorious Saviour and to have Him living in your heart by faith.

Michael Bond

14<sup>th</sup> November 1993



## TWO VEILS

### The Rent Veil

"And lo, the veil of the temple was rent in two from the top to the bottom,"  
(Matthew 27:51)

"... and the veil of the temple rent in the midst." (Luke 23:45)

These two scriptures speak of God coming out to us. Let us, for a moment, think of what it was for the blessed God to come out to us at such infinite cost to Himself! We deserve nothing. Mercy is shown to those who do not deserve it. If we deserved it, it would not be mercy. God was operating from above; the veil of the temple was rent from the top to the bottom. It has been said that God was breaking in on a hard line of what was Jewish that would hinder the glory of christianity coming out. He operates Himself; the veil is torn from the top to the bottom, and He rends the whole of the Jewish system that He might come out in blessing. What a God! Think of the giving of Jesus; think of what it cost God to forsake His only beloved Son. Do we think along these lines, or do we think that the gospel comes to us cheaply? It has come to us freely, but it has come to us at a cost of a work that has been done by Jesus which we will never estimate. Let us remember these things. God would speak to us in our affections in the way that He has come out, and He is still reaching out to us. Think of the way He is coming out, still reaching out to the sinner, and the truth of the Bible going out into all the world. That is the coming out of God in view of mankind generally having witness to a God who desires that all men should be saved, and come to the knowledge of the truth. How limited we have been, how limited we are; what kind of visions have we had? God would enlighten us as to the glory of divine operations, how He would never close the present dispensation of grace without men everywhere hearing of the way of blessing. So He is coming out that way: the veil of the temple was rent from the top to the bottom. Let us, therefore, take up our position standing by the cross, that we might also be readily affected by what the Lord has done and maintained on that line. If you face it in yourself we are all very hard, all of us, but grace is the greatest power in the universe, and it can break down, as it has done, the hardest heart, and we need to allow grace to operate among us.

In Luke's gospel it tells us that the veil of the temple was rent in the midst. It is God in grace coming out to all men. It is beautiful how earlier in the gospel you have one of the malefactors secured. Think of the grace of that, two of them crucified with Jesus, but Christ in the middle. One of them said, "save thyself and us", but what does the second one say? "Dost thou too not fear God, thou that art under the same judgment? ... but this

man has done nothing amiss." Think of that scene for a moment, think of Christ in the middle. Earlier in that chapter it is recorded that He said, "Father, forgive them, for they know not what they do." The grace of the dispensation was expressed there. Oh, let us understand these things; let us understand the heart of God. It has come out, it has been told forth in the preciousness of Christ here in manhood. We need to read the gospels more. I know we need to read them from the point of view of understanding something of the epistles, but let us see the movements of Jesus, let us see the way He did things. The Lord is shown in the middle so that one man, the repentant robber, might have the blessing, and the other robber would only have had to say 'Amen' and the blessing would have been his as well! How simple God has made things for us in the way He has come out in blessing.

I would like everyone of us to get an impression of the cost there has been to divine Persons to bring about blessing for us, and of the way that God has come out. He has come out because of His own delight in mercy. There was nothing in us that called it forth, nothing! If anything had been called forth by us, it would have been judgment, but God sets forth Christ as a mercy-seat on an absolutely righteous basis secured in the death of Christ at Calvary, that He might reach out to everyone tonight in absolute blessing. May our hearts be affected; we need to be kept fresh in the glad tidings; we need to be kept fresh in regard to the sufferings of Christ, as they were occasioned on our behalf.

### The Veil that Remains

"Having therefore, brethren, boldness for entering into the holy of holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is, his flesh, ... let us approach with a true heart, in full assurance of faith" (Hebrews 10:19-22).

When we come to Hebrews the subject is our entering in, and it has been well said, 'the veil is not removed, but we enter in.' I want help, and I need help to speak about this, it is so wonderful! It says, "Having therefore, brethren, boldness for entering into the holy of holies". How often did the high priest of old enter into the holy of holies? - only once a year, and not without blood. That was the old economy, that was the old covenant. The old covenant was a demand for righteousness, but the new covenant is supply. God has supplied it. Christ is our righteousness, and we can approach with boldness into the holy of holies. I say to myself then, do I take advantage of such a privilege by the blood of Jesus? In the Jewish order the blood was carried in but once a year, on the great day of atonement, but here, by one sacrifice Christ has secured our entering in.

Think of the perfection of the sacrifice of Jesus, that by one sacrifice He has perfected in perpetuity the sanctified. How glorious that is! You wonder sometimes (I wonder for myself) how we do not enter more deeply into these great divine thoughts. They are marvellous, and they are basic to christianity. I believe they are basic to the formation of the saints in regard to the love of God, because that is what is behind it. Righteousness has been established, and God's love was behind it. So it says, "entering into the holy of holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is, his flesh". It has been said, 'that if the veil had been removed in Hebrews, man in the flesh could have gone in, but not only has Christ entered in as gone through death but we enter that way as well, as going through death in some measure with Him'.

How wonderful these things are! When it was a question of crossing the Red Sea, which speaks of Christ's death for us, it was by command. Moses was commanded to move forward. But let us remember, when it was a question of crossing the Jordan which speaks of our death with Christ, it was a matter of affection. It is affection that takes us across the Jordan. It says, "when ye see the ark". That takes us across Jordan. What is the ark? It is Christ Himself! He went into the Jordan. He has been into death and has come out triumphant. He shed His precious blood, an eternal witness to the accomplishment of righteousness, and He has dedicated the new and living way. Think of the death of Christ and all that He has accomplished; think of the veil not removed, but the new and living way dedicated for us through the veil. That is, we go through that way, understanding the cost to Christ, and understanding that we are to be with Him in the presence of God. Morally, we must face death as well. That is the way of it, the new and living way which He has dedicated for us through the veil, that is, His flesh. Think of the way that Christ came out of death, His blood being shed, came out flesh and bone. Think of the glory and marvel of Christ now, a living Man in glory; a Mediator, Mediator of a new covenant. Let us become more attached to that wondrous Saviour; let us become more attached in the way He has entered in, making a way through for us by His death and making a way for us too that morally we might face death as well, and come into the glory of His presence on the other side of death. So that it may be said of us not only that we have died with Christ but that we are seeking the things that are above. The Spirit of God is available to help us. Remember though that we have to take things on. Let us read the scriptures in the power of the Spirit of God, so that we are enlightened. Thank God for those who have served amongst us, and those who still serve. Thank God for the help that they receive; where does it come from? It comes from a Man in the glory in the power of the Spirit.

Think of the wonder of men like Peter, Paul and John; think of these men; think of what they have left on record for us in the scriptures. Do we read it, do we understand it? Our understanding is very small, but the Spirit of God can enlarge us, and the Lord will teach us. " ... one is your instructor, the Christ ... and all ye are brethren." (Matthew 23:10, 8). Thank God for everyone who helps; that is the way things are worked out amongst us in Blairgowrie - everyone helps, and may we be liberated in that in some of our localities. We are a bit tied up, but let us be liberated; may there be a desire to enter in through the veil, where the first order of man has no place. God has finished with him; He has finished with him at Calvary!

Oh, beloved brethren! I believe as we lay hold of the glory of Christ and the way He has gone and all that He has accomplished for God we will be more ready to finish with the order of man that can never please Him. Let our minds dwell on these things. I believe there is a need for that. At one point it says of David that he "went in and sat before Jehovah" (1 Chronicles 17:16). He went in and sat as if he was waiting for a communication, and he got it! Let us go in that way; let us get some of the knowledge that comes by reflection and let us sit and meditate on the glory of divine Persons.

James McIntyre  
12<sup>th</sup> September 1993

## MEEKNESS AND LOWLINESS

Do we value meekness and lowliness as moral features that should characterize us? The Lord Jesus said, "I am meek and lowly in heart". They characterized Him in all His life of testimony and administration here. Yet withal there was dignity, authority and power, but dignity without pride, authority without arrogance, power without assumption.

Lowliness is connected with *service*, meekness with *suffering*. An outstanding example of lowliness is seen when the Lord washed His disciples' feet although He was the greatest among them. The outstanding examples of meekness were, first at Gethsemane, when He received the cup from His Father's hand, and then in receiving from the hands of men when before Pilate and Herod. How Jesus shone there in the glory of meekness! What moral majesty was there! What moral power for meekness is not weakness! What moral perfection for the Lord bore all without a sign of resentment, no gesture of

retaliation, no threatening look or haughty mien. Had there been any He would not have been the Lamb without spot and without blemish; He could not have offered Himself without spot to God for a propitiation; nor could Peter have referred to Him as our example, saying, "when reviled, reviled not again; and when suffering, threatened not". How short we come of our Lord and Teacher! Meekness is the supreme test: If we fail in meekness it proves that we have not been truly lowly, and that the leaven of pride has been working, hidden and perhaps unsuspected by us.

We need to be kept at the feet of the One who was meek and lowly in heart and to learn from Him.

Low at Thy feet, Lord Jesus,  
This is the place for me;  
Here I have learned deep lessons,  
Truth that has set me free,  
Free from myself, Lord Jesus,  
Free from my wayward will;  
But for Thy love constraining,  
I had been wayward still.

Lowliness is the spirit in which we give a word. Meekness is the spirit in which we receive a word. Lowliness means that I do not exalt myself. Meekness means that I do not defend myself. Meekness makes me bold in conflict in face of the enemy. Lowliness marks me among friends in peace and restfulness. Meekness is needed when men speak ill of you. Lowliness is needed when men speak well of you. Meekness shines when you are abased. Lowliness shines when you are promoted. Paul received the thorn in meekness. It was given to preserve him in lowliness. In meekness we do not rebel under God's chastening hands, nor retaliate when suffering under men's hands, but continue to serve both God and men in lowliness, the spirit of Christ.

The exercise of these two moral excellencies is a lifelong matter. It is the service of the Holy Spirit as figured in that rendered to Esther, six months with oil of myrrh and six months with spices and other things - one whole year, representing a lifetime. We are anything but meek and lowly naturally, and it is the service of the Holy Spirit to form us in the moral beauties of Christ that we might be pleasurable to God in a scene so opposite in character to the blessed Man in whom God's soul delighted.

May we have an increasing desire to submit to the delicate service of the Holy

Spirit. He would garnish us, as He did the heavens, with the glory and beauty of Christ.

W H Priestley

*Copies of this article printed on card are available from David Mutton, 64 Sandford Road, Bromley, Kent, BR2 9AN.*

### NONE LIKE CHRIST

Christ was forgiving while self-righteousness was grumbling: "Her sins, which are many, are forgiven ... Who is this that forgiveth sins also?" (Luke 7:47, 49)

Christ was receiving sinners and eating with them, while Pharisees cavilled at His grace. (Luke 15:1, 2)

Christ comforted those whom men condemned: "Neither do I condemn thee: go, and sin no more." (John 8:11)

Christ walked weary miles to reveal Himself to one whom the world was ashamed to own: "Jesus therefore, being wearied with his journey, sat thus on the well". (John 4:6)

Christ took into His own companionship one whom the world took positive pains to get rid of: "To-day shalt thou be with me in paradise." (Luke 23:43)

This world gave 30 pieces of silver to get rid of Christ. Christ gave all that He had, and His precious life as well to make sure of me.

Surely there is none like Christ. How safely you may trust Him.

Charles A Coates

## LIVING WATER

In the Temple stood a Stranger,  
    When the feast was nearly done;  
Hear the words of life eternal,  
    Spoken by God's glorious Son:  
'Come to Me and drink,' said Jesus,  
    'Where the quickening waters run!'

Like a torrent, full, impetuous,  
    Bond nor barrier could stay,  
Came the Holy Ghost from heaven-  
    From that Stranger, far away.  
O the power, the heavenly wonders,  
    Of that Pentecostal day!

Thirsty souls have drunk that river,  
    Nevermore to thirst again;  
Sources then of life and healing,  
    In a world of death and pain;  
Channels of fresh, living water,  
    In a desert without rain.

E L Bevir

## WE NEED THEE, LORD

We need Thee, Lord; thus have we come together;  
Dark is the night in all the world around;  
Thy love supreme has called and drawn us hither,  
We in the circle of Thine own are found.

Now, whilst we wait for Thee to come, Lord Jesus,  
Assembled here, remembering Thee we show  
Thy death, the bread and cup to all the witness  
Of love so great, that sets our hearts aglow.

We ponder, Lord, that stoop from heav'nly glory,  
Mark all the wondrous grace that brought Thee low;  
Steadfast Thy face, Thou wentest on to Calv'ry,  
E'en into death, that we Thy love might know.

We praise Thee, Lord! o'er death and grave triumphant,  
Free art Thou now from every hostile foe;  
Void is the tomb, Thyself no longer straightened;  
Free now to us Thy love's great thoughts to show.

A E Barnes



## GOSPEL TRUTH

### Jesus ... is peace for today.

'I'm just about keeping my head above water' is a good description of life for many of us today.

Coping with life is a struggle, but it is easier if you have a friend who understands you - someone to talk to, someone to share problems with and to help along life's way.

That 'someone' for many people is Jesus Christ - a personal Saviour and

Friend. No one understands like Jesus.

He has promised His presence to all who believe in Him, saying, "I will never leave thee, neither will I forsake thee." Hebrews 13:15.

He intercedes for us in heaven, so that we are not overwhelmed by our problems.

And He hears and answers our prayers; and guides us by His Word.

The presence and support of Jesus imparts true peace.

Reprinted from Brian Parr's regular column in the Chester local newspaper.

The newspaper has a circulation of 50,000 and many people are reading the articles. We need to pray that God's blessing may follow.

### A VOICE FROM THE DEEP

Steamship "London"

January 10 1866

My Dear Brother,

Before your eyes will look on this, your brother Frederick and I will be engulfed in the depths of the sea. We left Plymouth on the 6th. The weather was then stormy, but not such as to render any fear of danger. However, as we proceeded, the gale increased; and while I am penning these few lines the awful rocking of the vessel is such, that it is with the utmost difficulty I can hold my pen. I cannot describe to you the state of agitation which is written on every countenance; some awaiting with the utmost composure their fate; others so alarmed at the prospect of death that their shrieks are truly heart-rending. But, amidst it all, I am resigned to my fate. Blessed be God, I am resting on the Rock. I know in whom I have believed. Christ is precious to me. I do not know whether by any means you will receive this. Oh, that I could see all those with whom I have been acquainted! I mourn now over my own indifference towards their spiritual welfare; and now, with death staring me in the face, I feel I could do anything, if by any means I might save some. Tell S. not to neglect the salvation of her soul. Tell J. to give his heart to the Saviour at once. I want to meet all in heaven.

And now, my dear brother, farewell. Many have been the happy meetings we have had together on earth; our next meeting will be, I trust, where not a wave of trouble shall roll over us. I cannot say any more. God bless you and keep you.

Your affectionate brother,  
George

## THINGS OF WHICH WE ARE TO BE CERTAIN

1.

### 1. John 1:1-10

2:1, 2

5: 6-12, 20

The suggestion made for this occasion was that there might be an opportunity to touch upon some foundational truths. That, of course, gives rather more scope than could be taken up in one evening, even if we had the capacity. I thought therefore that I would like to speak of a few things of which the believer is entitled to be certain; and I trust we shall find that those things are foundational for our souls and for our experience before God.

It is very important to be certain and to have good grounds for what we are certain of, otherwise we shall be blown around as the scripture says, "tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14). There are plenty of winds of doctrine blowing around the world at the present time and there always have been. The question then comes, is there good ground for things of which we can be certain, things of which we can have the full assurance of faith on a right and sound basis for going on both personally and together. When I say that, I might just mention a little phrase of Mr. Raven's. He said that certainty was a good thing but by that he did not mean just a dogged certainty which he thought was a bad thing. It bears some thinking about. I take it that what he called 'dogged' is a kind of obstinate certainty which ignores the facts and does not have any good or solid foundation. That is not something to rest in. The basis of our certainty needs to be firm and have confirmation in our own souls.

The first thing I wanted to speak about in the first chapter of 1 John is that we can be quite sure we have a revelation from God and that that revelation is in the Person of the Lord Jesus Christ. It is quite clear from the subsequent chapters that there were those who had their own ideas and were bringing notions that would upset and disturb the people of God. So we need to see where John began. He begins where he knew that he stood, alongside all his fellow disciples, all the ones that had kept company with Jesus

when He was here. He speaks of that which was from the beginning. We want to get back to the certainty of what was from the beginning; what the apostles knew, and what they knew of the Lord Jesus Christ. Christianity centres in the Person of the Lord Jesus Christ and if you and I are christians we are what we are because we belong to Him and acknowledge Him to be the Son of God and personal Lord to us. But if you thought about the way we behave it would not always be so obvious that that is what we thought a christian is. We are often racked by uncertainty: unfaithfulness to the Lord often marks us and we often, I suppose, have to admit that we do not quite know where we are in our souls. But let us get back to what the disciples stood upon: they stood upon their personal knowledge of the Lord Jesus Christ. They had a privilege, of course, which we do not have; they had been here with the Lord personally: John speaks of "That which was from the beginning, that which we have heard, which we have seen with our eyes;" not a privilege given to us, "that which we contemplated, and our hands handled, concerning the word of life". It makes you realise how near Jesus came to them. How near He came to men. How near in His heart and spirit He has come to you and me. The hymn says 'Sinner, see thy God beside thee, In a servant's form come near'. That is how near the Lord Jesus Christ has come.

John greatly desired that all who heard him might realise how intimate and affectionate a knowledge the disciples had had of the Lord and the effect it had had upon them by way of bringing to them what he speaks of as eternal life. But I suppose to John who had been in the presence of the Lord, it was in a sense quite a simple thing to speak of eternal life because he had seen it in Jesus. He had seen One who, although He was here on earth, consciously breathed the atmosphere of heaven; was consciously always in the presence and love of the Father: and what He received from heaven and received from the Father He brought to them, for them to enjoy and to share with Himself. That is the spirit in which Jesus was here and if you want to see more of that, you can read John's gospel where you will find how he loves to set out how Jesus was amongst people here. I think we want to remember just who it was who was here, the Son of God in Person.

We have often said that where Jesus was, God was; when Jesus spoke it was God who was speaking; and He has the authority with which to speak. It is a divine authority that He has. I was struck the other day by something I read of Samuel Rutherford. He was on his death bed and they sent for him, from Edinburgh to St. Andrews, to come down to Edinburgh to come on trial and he said, 'Tell them I have a summons already from a superior judge and judicatory and I behove to answer my first summons.' And he said another thing too; he said, 'and I will be where few kings and great folks come.' The gospel is for all. One of the great beauties of the gospel is that it is for every man; it is not just

for those who are brought up in christian countries or christian homes; the word is good for men and women and children in every country in every circumstance. And yet the number that truly turn to God have always been limited as far as one can see. It is the Lord who knows those that are His, but it has always been the portion of true believers to find themselves in a minority, to come into opposition and to have to stand pretty largely on their own convictions.

We would not be where we are here today were it not that some of our forefathers thought the things we speak of worth dying for. In London and Oxford and Edinburgh and many another place, and right down to this day as well, believers have thought that what we are speaking about is worth actually giving up their lives for. That should sober us and bring us back to the fact that the Lord when He was here spoke with divine authority, with the most wonderful appeal to the affections of all who heard, peculiarly to people who felt their souls to be in need, who knew that they had not the solution to every problem in their lives and who were willing to give heed to Him. Really it should be no surprise, that it was sinners to whom the Lord appealed and sinners that came to Him, people that were convicted in His presence that they would not do as they were. And why is it that those to whom the Lord spoke most severely are those that He calls hypocrites - those that pretended to be other than they really were. I just put it to us all; where are we in our souls? Much passes under the veneer of christianity that is not real; it is not worthy of the name of the Lord. I may be as much marked by it as anyone else. We should be convicted by the way the Lord speaks in the gospels to and against hypocrites and draws near to souls who really felt themselves to be in need and felt they had nothing to be proud of, had no claim on God at all save the sense of their need. That is the way in which God drew near to men in the Person of the Lord Jesus Christ, and that is the One that John desires that you and I should rest our souls upon, for time and eternity should rest on the Lord Jesus Christ.

Now that brings us to another thing, because John says that the Lord had a message. When the Lord was here He spoke a great deal. Even John's gospel takes a little while to read through, and even longer for it to get into your soul. But John says that there was one particular message that He had, "And this is the message which we have heard from him, and declare to you". So what is it; what is this urgent message that God has sent through His Son our Lord Jesus Christ? It is, "that God is light, and in him is no darkness at all." There are only two things so far as I know, that God is said to be; one is that God is light, and the other is that God is love. He has many attributes, of course. He is righteous and He is holy. You will notice that it is in the first chapter that John says that God is light, and it is not until the fourth chapter that he says that God is love.

We should remember that: both are true accounts of God in His very nature, but one of the first things that man needs to know about God is that He is light. That is, God is entirely true to Himself; "in him is no darkness at all" and nothing but what is light can remain in His presence. That is a more practical issue than sometimes we realise, because we are in a world that is marked by a lot of darkness; that is what the Lord said it was. He gave many warnings to us as His disciples as to how we walk here in the midst of darkness. But then I might begin to ask myself whether it can really be true that God is light when there is so much darkness in the world that He has made.

Are you troubled in your soul when people say there is so much evil in the world, can God really be good? When trouble besets you in your own circumstances do you begin to doubt whether God is good? It is very human to do so, but I am always pulled up sharp if I begin to have doubts about God because of the way I think He treats me. Why did I never think that from the way He treated other people? It brings home to me my selfishness that I judge God by the way that He deals with me providentially and circumstantially. Dear fellow believer, let it be a real conviction in your soul that God is light and God is love. You will never be secure or certain about anything otherwise. There was one in scripture who said, "Behold, if he slay me, yet would I trust in him" (Job 13:15). I do not know if I am equal for saying that - we are not to tempt God. But those who have said it with conviction stand out as a beacon to us. They are certain in their knowledge of God.

Where do we stand in regard of our knowledge of God? There is no security in resting in your own thoughts of God. The only security is to rest in God's thoughts as to Himself and to His Son and to His people, which can include yourself. It is very lovely that God is the only One entitled to think of and for Himself, because He is God. He rejoices, we know this, to think and speak of His Son our Lord Jesus Christ; and He delights, too, to think about His people, those that the scripture calls His saints. He says as to them, "In them is all my delight," (Psalm 16:3). It is a marvellous thing that God finds satisfaction and joy in those that belong to Him because they love the Lord.

Just remember that God is light. There can be no compromise over that. And it leads directly onto another thing: to this question of fellowship. It is very striking that John should bring that in so early. He does not work his way through one and another of the foundation truths of the gospel and then come ultimately to fellowship. He has spoken of his desire that those to whom he writes should enjoy the fellowship of the apostles, and a wonderful fellowship they have. He writes, "that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship is indeed with

the Father, and with his Son Jesus Christ." It gives a wonderful tone to fellowship.

Now he says, "If we say that we have fellowship with him". Now, do we say that we have fellowship with Him? What do you say? Are you on your own? Are you trying to go through the world as a believer entirely on your own? God forbid that you should try to or need to, because fellowship is available. I say that on the basis of scripture. There is fellowship there to be had. Now, if you have got beyond seeking to walk alone, have you found any basis for fellowship among the people of God? "If we say that we have fellowship with Him." That is where the real fellowship has to begin and it is governed by some principles. You will understand, dear fellow christian, that I am not trying to point you in particular directions regarding fellowship among the people of God. I would like you to begin where scripture begins and make sure that scripture's understanding of fellowship is your understanding of it. Begin with scripture and the Lord will help you. I say that simply: it is my experience and doubtless like many another I have often got away from it, but I remain convicted before the Lord that fellowship is a scriptural thought and scripture sets out what it is. I am also convicted that men like John, Peter and Paul enjoyed christian fellowship according to God's thoughts, and I greatly desire that I should in some measure touch that same fellowship and let its same principles govern me. I commend to you that that should be your desire as well because it will help to regulate all your other thoughts about it.

Now we are told here what fellowship is not. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth." If you are contrary to God's nature, walking in darkness and yet claiming to have fellowship with Him the apostle would tell you this cannot be done. Do not walk in darkness and claim to enjoy the fellowship of God's Son; the authority of scripture is here to tell you that it cannot be done. Be governed by the scripture and by the conviction that I trust the Spirit of God would bring you about it. But, he says, "if we walk in the light as he is in the light"; it is not impossible. John, I think, knew what he was speaking about. He walked in the light. Is that to say we are perfect? No, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is not about being perfect, but about walking in the light. Just accept the way that God reveals Himself to us; God Himself being light and being in the light He will shed His light upon you and upon your steps so that you might walk in the way that is pleasing to Him. And you will find that you do get true fellowship that way and what is more, as to every hindrance that would come in from our side as to our sins and as to our shortcomings, "the blood of Jesus Christ his Son cleanses us from all sin." That gives a lovely link with a man like John.

There is not much wrong said about John. He was the kind of man we would like to be, keeping near to the Lord, in His bosom, sharing the secret of His thoughts and affections. Ah, yes, but John puts himself alongside all of us. He says, "the blood of Jesus Christ his Son cleanses us from all sin" and takes his place alongside every other believer as a sinner needing forgiveness and needing redemption. That is one of the great joys of christian fellowship, that all the saints of God are put together on that common basis. The Old Testament says that, "The rich shall not give more, and the poor shall not give less ..." (Exodus 30:15). Redemption's price is the same for all. All find themselves on the one ground before God, and you and I, young and old, experienced and less experienced, great sinner and lesser sinner, we all find ourselves on that same basis before God: let us never try to get away from it.

In the beginning of the second chapter I think certainty merges with something else called assurance. They are not very different, but assurance, I think, touches very much on my confidence in the presence of God. John says that he has written the way he has that we might not sin. He has presented the glory of the Lord and the majesty of God and the way of salvation so that we might not sin and yet, he says, we may still fall into sin, "... and if any one sin, we have a patron with the Father, Jesus Christ the righteous". He ever lives, it says elsewhere, to make intercession for us. And he says, "he is the propitiation for our sins." Propitiation is God's way of telling us that He is favourable towards us and has a good and righteous basis for being so in the atoning work of His Son. And that brings assurance. To quote from Mr. Raven again, 'I am sure no-one is as tested by their ministry as I am because there is so much dogmatism; we hold so much as dogma without it being true light and conviction in our souls.' You do not have to be a teacher to be marked by dogma. It may rest on words of scripture, or on things you have often heard. The only sure resting place is on the work of Christ as it is confirmed to you by the Spirit of God. I would greatly desire that everyone here might have a good and solid basis of assurance, because I am persuaded that not everyone always has. Many who take the ground of being believers and are genuine in their heart do not always have full assurance before God. 'Blessed assurance,' the hymn-writer says, 'Jesus is mine'. Such a one has confidence in the presence of God. I trust that everyone here has it. I am speaking to those who profess the name of Christ so that they would be assured as to their real standing before God, which is in Christ. He is the propitiation for our sins.

Now a word about the fifth chapter. We have been speaking of things which are outside of ourselves: what God is and the way that He has revealed Himself and the fact that the Lord is the propitiation for our sins. In the fifth chapter John comes nearer home to where we are in our own souls. Another good word from old ministry is that we are

never called upon to believe anything about ourselves. Never find your resting place in what you believe about yourself. We are called upon to believe in God and in His Son our Lord Jesus Christ. Nonetheless, this chapter speaks about what we have within ourselves which John calls the witness, and I want to ask you whether you have this witness in yourself.

John presents it as being perfectly normal that every believer should have the same assurance that John had himself, from within, that what he had to say is true. I trust that you have found that witness in yourself. Let us see what the scripture has to say about it. It points us, as always, first to Christ. "This is he that came by water and blood, Jesus the Christ; not by water only, but by water and blood." That must point to the death of the Lord, the fact that He had to die. We have spoken a little about His atoning work, but John has something in mind, be assured of that, in bringing it in here in the way that he does. He says that "it is the Spirit that bears witness, for the Spirit is the truth." And he moves on immediately to link the Spirit and the water and the blood together. He says "and the three agree in one." Now, dear fellow christian, are you convicted about it, that the Spirit of God and the water and the blood which flowed from the side of Christ all agree in one? Why has God sent His Son to die? And why has He given His Spirit? If the scripture says they agree in one we can be assured that is how God views it. The Spirit and the water and the blood that flowed from the side of Christ, they all point to one thing. Since the fall of man there has never been any hope for man after the flesh. That is one thing they agree about. The fact that the Spirit of God has found His resting place on one Man in the flesh (and that was the Lord Jesus Christ) tells us the story about the state of man. The Spirit of God does not identify Himself with you and me after the flesh. The fact that the Lord Jesus had to die bears witness to that same thing. If the Lord Jesus Christ, the Man who was perfect after the flesh, had to die, there is surely no basis for you and me to go on with the flesh. Scripture bears abundant witness to it that God is not going on with the flesh in any of us: it was put away from God's sight in the death of Christ. The eighth chapter of Romans will bear out what I say.

And then, these three, they also agree as to there being another Man before God. They confirm that the Lord Jesus Christ is in the presence of God. It says of the Spirit, "the Spirit was not yet, because Jesus had not yet been glorified." (John 7:39) The Spirit has come here because Jesus is in glory. The Spirit bears witness that the work of Christ has been fully accepted, that there is only one Man before God. As you go on through the chapter you find the apostle confirming that. He says, "and we are in him that is true, in his Son Jesus Christ." You and I are before God in Him. It bears a lot of thinking about -being "in his Son Jesus Christ" before God. It is a great comfort to your soul as it becomes



conviction and thus light to you. Allow it to govern you: it will affect your walk: it will affect you-as you come in to the presence of God. It will set you free to worship God because your worship will not be in the flesh. "God is a spirit; and they who worship him must worship him in spirit and truth." (John 4:24). The Lord says to the woman, "the Father seeks such". There she was, coming out with her water-pot, trailing a long, weary history behind her. It was to a person like that the Lord says, "the Father seeks such as his worshippers." The prospect was immediately put before her that she could be among them.

That is God's witness. John now says that the witness comes to be in our own hearts. "He that believes on the Son of God has the witness in himself". Find the convicting assurance in your own heart that what John has ministered in this epistle is true: that God has shown Himself to us in Jesus; that He is light; He has given His Son to die for us and that we, as believers, stand before God in Him. It is a conviction that He means us to have in our own hearts, to find in ourselves: "He that believes on the Son of God has the witness in himself". "And this is the witness, that God has given to us eternal life". Thus you find that you have got something in your heart that you never had before; you have assurance in the presence of God, assurance that your sins are forgiven, assurance that you stand in the favour of God just as Christ stands before God. "... that even as he is, we also are in this world." Then you come to be assured that you enjoy the presence of the indwelling Spirit to make these things good in your heart. "He that has the Son has life: he that has not the Son of God has not life." How stark and yet how simple, and how appealing, to have the Son, to belong to Him and to know, too, that He belongs to you. It is a scriptural expression, "My beloved is mine, and I am his" (Song of Solomon 2:16) and it brings assurance to the heart. "And we know that the Son of God has come". What a solid foundation to stand upon. "... and has given us an understanding that we should know him that is true;" the One who is light and who is in the light. That is what the Lord Jesus has brought here: a knowledge of God which He had perfectly for Himself and which He shared with His disciples and which He desires to share in our measure with you and me. "... and we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life."

Dear friends and brethren, I trust that these things might be used of the Lord to bring more assurance and certainty and confidence in God into our hearts in a difficult day. You hardly need me to say that it is a difficult day, and believers cast about themselves as to what to do. You and I have seen believers turn in just about every possible direction looking for something to do. Let us credit all with seeking to pursue what is right before the Lord. When we see so many turn in so many directions we may

well say, "But wisdom, where shall it be found? and where is the place of understanding?" (Job 28:12). I commend to you to do as many another has done: get back to the scriptures and see what they say. See what answer they have in your heart, in your conviction before the Lord as to what pleases Him and what will help every one of us forward in the assurance of our standing before God in Christ. For His name's sake.

David Burr

11<sup>th</sup> December 1993

*It is intended to publish a further address on the same topic based on the first epistle of Peter in the next issue.*

### THE WORD OF GOD

Christ is the Word. The Scriptures are of all importance, because all is now established in Christ, and they are the divinely-given record. . . .

The word of God . . . comes to us by Christ, and is continued to us - substantiated to us - by the Spirit. God hath spoken in the last days in the Son. All this period is characterised to us as God speaking to us in the Son, and is continued to us by the Spirit. God had spoken, and what He spoke had got its place in the world before the Scriptures were written. God had spoken in the Son. The testimony of God was there before the Scriptures were written. It was given by living witnesses and received in the power of the Spirit before the written record was possible. What people do not understand is the meaning of the expression 'the word of God'. . . .

The Scriptures are the record, and they carry authority, and cannot be broken. Anybody can appeal to the scripture, and if anyone contravenes the letter he is guilty; but nothing can make Scripture more than the letter, nothing alters the divine position as to the present period, that is, God has spoken to us by the Son and He can speak to us by no others, and the Holy Spirit down here confirms what God has said, but He does not add to it. The point is that the word of God is Christ, and christianity was established on the earth before the New Testament scriptures were written.

*Extracts from a Bible reading with F E Raven. (NS Vol.20 p194-6)*

If you know someone who might like to subscribe to 'Living Water' please send me their name and address and a free copy of this issue will be sent to them.

Mark Lemon, 130 London Road, Sevenoaks, Kent, TN13 1BA

## JESUS SAID "I AM" IN JOHN'S GOSPEL

I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time. John 6:35

I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal which I shall give is my flesh, which I will give for the life of the world. John 6:51

I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life. John 8:12

As long as I am in the world, I am (the) light of the world. John 9:5

I am the door of the sheep. John 10:7

I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. John 10:9

I am the good shepherd. The good shepherd lays down his life for the sheep: John 10:11

I am the good shepherd; and I know those that are mine, and am known of those that are mine, John 10:14

I am the resurrection and the life: he that believes on me, though he have died, shall live; John 11:25

I am the way, and the truth, and the life. No one comes to the Father unless by me. John 14:6

I am the true vine, and my Father is the husbandman. John 15:1

I am the vine, ye (are) the branches. He that abides in me and I in him, he bears much fruit; for without me ye can do nothing. John 15:5

I am not of this world. John 8:23

..... do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? John 10:36

Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest (it), that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. John 18:37