

# John

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Preacher: Hyde, Leslie S B (1916-2001)

- [ 0 : 0 0 ] As the Lord may be pleased to help me this evening, I will direct your attention to the Gospel according to John, chapter 14, and the last clause of the 19th verse.
- The Gospel according to John, chapter 14, the last clause of the 19th verse. Because I live, ye shall live also.
- Because I live, ye shall live also. Our dear departed friend was much blessed by these words.
- And as I thought upon it, it seemed that we could not have a more fitting word to meditate upon.
- Than this word, which was the support of her faith. The foundation of her hope. And produced that love to God, which only God can give.
- [ 1 : 1 1 ] Furthermore, we have in these words the only religion that is worth having.
- Without it, we are completely undone. With it, we must be saved. Because I live, ye shall live also.
- In the next chapter, we find the Lord speaking to us about the parable of the vine. And he said there, brings forth the importance of abiding in him.
- That is, union. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine. No more can ye, except ye abide in me.
- And then again, if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done. Referring to these words, as we have read to you, because I live, ye shall live also.
- [ 2 : 3 4 ] Therefore, we believe we can say, since these words were such a support, made such a difference, to our late departed friend's feelings at one time, then it can truly be said, if ye abide in me, and my words abide in you.
- My words, God's words, did abide in her. Now, it is important that we should consider the truth set before us.
- It affects us all. It is a discriminating word. The Lord's ministry was a discriminating ministry. There was no ifs and doubts or maybes.
- It was very clear. Here he says, because I live, ye shall live also. Well, there are two considerations principally.
- Because I live in the first place, and then ye shall live also. We may draw, first of all, this conclusion, that if Christ does not live, then we cannot live.
- [ 3 : 5 2 ] And the apostle makes that very clear in one of his epistles of the importance of Christ having risen from the dead.
- Because he says, if Christ be not risen, then is your faith vain, and our preaching is vain also. Ye are yet in your sins.
- And if Christ is not risen, then he is not alive. But, in the revelation, we read this.
- I am he that liveth, and is dead, and was dead, and behold, I am alive forevermore.

Now, we can read in the scriptures the various accounts of the Lord's resurrection, of his victory over sin, hell, and grave.

[ 4 : 53 ] We can see, we can see, we can see, the occasions, when he appeared unto various of his disciples, 500 on one occasion.

All these being evidences that he had risen from the dead. We can see, we can see, the times, the apostles, first chapter, and there read about his ascent into glory from Mount Olivet.

And read of those great and precious words which the Lord left through one of those that stood by.

Now, why gaze ye up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

Well, we can read all these accounts in the scriptures, and no doubt, as we read them, perhaps, they may be clear evidences.

[ 6 : 09 ] We may go as far as to say, I believe that. I believe that these disciples, these favoured people, did see the Lord Jesus going to heaven, into heaven, so that they know he is there.

But real religion requires something more than that. And there was something more than that. When these words were brought powerfully into the heart of our dear friend, now departed to be with Christ, which is far better.

Because I live. If Christ did not live, then he could not have spoken. Well, now, we hear of people having words come to them.

We would be careful how we speak about this. But we must make this observation. If you have had words come to you, then what have those words done for you?

Have they brought you to the feet of Christ? Have they caused you to adore and bless his great and holy name?

[ 7 : 28 ] Have they given you the revelation that Jesus Christ lives in heaven? Or, have you been glad that such and such words have dropped upon your mind because it just suited your requirements.

It enabled you to do what you had planned to do. We sometimes have to search ourselves relative to words that may come upon our mind.

Ever remembering, as one of our secular writers has said, that Satan can quote scripture to suit his ends. And so we should be very anxious to know that if God speaks, that there is something different about his speaking.

Now, is it not necessary for a person to speak in order that we may know that they are alive? The apostle Paul, in the 15th chapter to the Corinthians, he speaks about the gospel that he was called upon to preach.

For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures, that he was buried and that he rose again the third day according to the scriptures, and that he was seen of Cephas and of the twelve.

[ 9 : 05 ] And then he goes on to speak of others that had seen Christ. And now he comes to this word. For I, and last of all, he was seen of me also, as of one born out of due time.

For I am the least of the apostles, and that I am not, that I am not meet to be called an apostle, because I persecuted the church of God. And so the apostle says this, and last of all, he was seen of me also.

Now this will take us to that. Seen on the Damascus road. How did the Lord appear unto Saul of Tarsus?

He appeared unto him. As a light that was more powerful and more bright than the midday sun.

And though this might have been truly remarkable, yet there was a voice that spoke. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven.

[ 10 : 20 ] And he fell on the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And Saul knew at that moment that Jesus was alive.

Because he said, Who art thou, Lord? And the Lord said, Lest there should be any misunderstanding. The Lord said, I am Jesus, whom thou persecutest.

It is hard for thee to kick against the bricks. Now you see, friends, when God speaks to us like that, then we've got some very definite evidence of this great truth, because I live.

Later on, when Paul was about to be brought before Agrippa, in order that he may bear his testimony before kings, Pastis says to Agrippa, in relation to Paul, that he speaketh of one Jesus, who is dead.

So Pastis would say, We know he's dead. We've got witnesses that he's dead. That whom Paul affirmeth that he is alive.

[ 11 : 54 ] Paul could affirm that he is alive. Not he was alive, but he is alive. Because I live.

It will surely be profitable for us this evening to ask ourselves the question, Do I know that Jesus lives? Is it not important for us to ask the question?

But as we continue to consider this case of Paul, we find the effect that it had upon him.

And I think it is important for you to consider this, because this is the effect that it will have upon you whenever God speaks.

Whenever you come to this great truth and feel that it is the truth, it will have this effect upon you. And he, trembling and astonished, said, Lord, what wilt thou have me to do?

[ 13 : 10 ] And the Lord said unto him, a second word, you see, Arise, and go into the city, and it shall be told thee what thou must do.

The Lord Jesus Christ had revealed himself to Saul of Tarsus. He knew that he was alive because he spoke.

And he knew that he was alive because he commanded him and told him what he must do. There will be no opinions advanced now.

There will be no commandments of the Lord which will be relegated to second place, as it were. There will be no questions raised in the heart when God speaks to us and says, it shall be told thee what thou must do.

It will not be a question of, well, may I, or may I not. It will not be a question of, I've never been exercised about it. It will not be a question of, I don't feel inclined to.

[ 14 : 35 ] Because God has spoken. As I live. Because I live. Well, we could, and with the time, spend it in considering the, if I may say so, the theological aspect of this word.

Because I live. That is, Jesus Christ has life in himself. God. He is God.

He is the everlasting God. He is the eternal God. How many believe that he was God? Paul didn't believe that he was God.

And you haven't always believed that he is God. He is God. God. And if you do now believe that he is God, it will be on this ground, because I live.

God. And Jesus Christ, he lives. And he sends forth his spirit to quicken people.

[ 15 : 56 ] So we may turn to the second of Ephesians. There we find those well-known opening words, and you hath he quickened, who were dead and trespasses and sins.

Wherein in time past he walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Notice that, friends, the children of disobedience. If we may be tempted to think, I've always kept to the chapel.

Therefore, I've not been allowed to walk according to the course of this world. I haven't gone into the world as we know it and understand it.

That is, to enjoy the pleasures of sin for a Caesar. Well, be that so, you cannot get away from this.

[ 17 : 02 ] Now worketh in the children of disobedience. You're bound to come under that category because you have been disobedient. There's not one from Adam that has not been disobedient, among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others.

And now we come to these two words, but God. But God. Now, the apostle himself could use these two words with such effect because they were two words that stopped him here.

They were two words that stopped him there. But God. And so he knew, because I live, do we know that Jesus Christ lives because God, according to the riches of his mercy, and his great love wherewith he loved us, has come to us here, has come to us there.

As he came to Paul on the Damascus road, where would Paul have gone? He would have gone on to Damascus, he would have fulfilled his iniquitous desires, but God, God appeared to him, and God spoke to him.

Now, our line of things may not be the same as Saul of Tarsus, but the ways of God are the same.

[ 19 : 01 ] And can you trace in your experience this knowledge that Jesus Christ lives because he has stopped you in your mad career?

One of our hymns speaks so blessedly, amazing grace. How sweet the sound that saved a wretch like me.

Well, what was it that saved you? What was it that stopped you? There is a period known to God when all his sheep redeemed by blood, geliever ate for ways of sin, turn to the fold and enter in.

Are there own volition? certainly not. If you think so, you are totally deceived. if we are to be saved, it will be because of these two great words in the second of Ephesians about God.

And then you'll know that God is alive. You'll know that Jesus Christ has risen from the dead. And you'll know that he is standing for his power to quicken the souls of people.

[ 20 : 14 ] Because I live. But now we may come to another point in relation to this. There's an important word in the epistles of the Hebrews.

And this is a sweeter word. And this is a more gracious experience, if I may so put it. He ever liveth to make intercession for us.

because I live. Now do you know that Jesus Christ lived because of that? He ever liveth to make intercession for us.

Now first of all, we shall have to feel our need of the intercession of Jesus Christ.

Have we ever felt our need of the intercession of Jesus Christ? well, we are sinners, we shall have felt it.

[ 21 : 23 ] It is an easy thing for prayers to be repeated or prayers to be read. prayer. And many people, alas, that put on the name of Christian will be quite content to ramble over and go through quickly read prayers and prayers of repetition.

prayer. Sometimes, alas, we may come to that point where sometimes a time you may come across a person in a public prayer meeting and I've heard people say, you know what he's going to say.

I can stand up and say it for him. Well, you know, friends, you'll remember the time if God comes upon that poor center and makes himself known to him because I live.

And then he will come to the place where he hasn't a word to say. Perhaps some of you have had the experience of having a well thought out prayer only to have it all go when you've wanted to speak it forth.

How distressing. How humiliating. But that won't matter at all if in that moment you hear these words and the experience that conveys this knowledge brought into your heart because I live.

[ 23 : 22 ] We have no words. We have no prayer. Why do we have no words and why do we have no prayer? Well, it is because of our sin.

And sometimes this word may come forcibly before us. If I should regard iniquity in my heart, the Lord will not hear me.

How true that is. Perhaps we've been guilty of that. Satan's standing right by to ram it home. But the psalmist had to say this.

Yet the Lord has heard me. well how is it that the Lord has heard such a wretched person, that had such a heart that would regard iniquity, that had such a heart that was lust after evil things, that had such a heart that was deceitful above all things and desperately wicked.

How was it that the Lord did hear him? Was it not on this account? he ever living to make intercession for us.

[ 24 : 40 ] When do we need an intercessor? Well we need an intercessor when we cannot speak for ourselves. We need an intercessor when there is such a discrepancy between the two parties concerned.

How holy is God? How sinful are we? can we draw near to God? Can God draw near to us? Job speaks of a dazed man, one that is able to put his hand upon us both.

And has this truth been conveyed to your heart? Because I live. I live to intercede. I live to take your case up.

I live in order that your case might be presented to the Father. And in this intercession I live that I might be an advocate if any man sin we have an advocate with the Father Jesus Christ the righteous.

Because I live. Now another way in which we may know that the Lord Jesus Christ lives is from that word in the Psalms Christ.

[ 26 : 21 ] He has ascended up on high. He has led captivity captive. He has received gifts for men.

Yea, for the rebellious also. One of those gifts perhaps we may say the most principle of all gifts is what he speaks of in this same chapter and that is the spirit of truth whom the world cannot receive because it seeth him not neither knoweth him but ye know him for he dwelleth with you and shall be in you.

I will not leave you comfortless I will come to you because I live. Evidence of the Lord living therefore is conveyed to us if we are the subjects of the working of the spirit of God.

Now are we the subjects of the working of the spirit of God? You know there's a word in the judges which speaks about the birth of Samson and at the end of that same chapter it says and the Lord began to move him at times.

We may be very troubled because our religion seems to have such vacillations that is it is hot our hearts are hot and then they are cold we seem to be near and then we are far off always zealous and equally we seem to lack zeal and so we may be very troubled but the Lord began to move him at times that word at times surely is an important one is it not God's work that though he is continually in a person once that person is born again of the spirit yet the power is not always felt and so we find

[ 29 : 42 ] Paul complaining the good that I would I do not the evil that I would not that I do and how to perform that that I would I find not were there never any times when he was able to accomplish that that he desired to accomplish it was when the Lord moved him at times now let us look at our lives do we know Jesus Christ is alive because his spirit has moved us at times you see real religion brings us to some very critical points we can read the word every day the word of God will you join me if I make such a solemn and dreadful confession that there are times when having closed the book of family worship and offered a few words in prayer

I couldn't tell you what chapter I've read but at other times there was a movement and that movement of the spirit has passed something in that chapter on the mind and it remained God had manifested as this great truth because I live he showed himself what he was doing that he withheld that he gave and so we see this close tying up because I live ye shall live also the person to whom he the persons to whom he was speaking had yet to go on in life and it may be that we ourselves have got to go on in life therefore

God has been pleased to put this word in the future because I live yesterday today and forever ye shall live also as tomorrow that's in the future every day in the future ye shall live also now just put that side by side with what the psalmist confesses in the 22nd psalm no man can keep alive his own soul no man well that's what the word of God says and is it not important for us to consider what the word of God says rather than what men may try to tell us and when you come to prove it so when you find that you can't keep alive your soul that is God what what is

God preparing you for is he not preparing you for this because I live ye shall live also and that's why God comes upon people the spirit of God the spirit of the Lord moved him at times now John Newton he has a very beautiful word in the 193rd hymn thy power and mercy first prevailed from death to set us free and often since our life had failed had it not been in thee because I live he shall live also now if we refer back to the parable of the vine and the branches we shall know that in the late autumn and into the winter the sap goes back into the tree and to all intents and purposes the branches seem as dead things now spiritual people they go through their seasons there are times of summer and there are times of winter perhaps we may also speak of times of spring and of autumn yea in the son of

Solomon we recall those words the time of the singing of birds is come the voice of the turtle is heard in our land but does not this prove the or rather strengthen what the Lord speaks concerning the true vine and every branch now you see friends there's a time for bearing for bearing fruit I sometimes think you know that we cause ourselves a lot of trouble because we seem to go if I may use the expression quite berserk when it comes to spiritual application we would not expect a fruit tree to bear the whole year round would we there's a time of gathering and after that there is the leaf falling and then the sap going back into the tree itself and the winter coming over it and then the buds springing forth again and then the gradual development of the blossom and the fruit appearing and gradually growing until it comes to fully ripe and ready to be picked fruit and are you expecting to bear fruit every day is it logical for you to expect to bear fruit every day is there not a time when you may expect to bear fruit now to this end the Lord

[ 37 : 06 ] God brings his people through various trials trials and every one of those trials has one purpose and that is to make it very clear that you are a disciple of Jesus Christ how are these manifested 8th verse of the 15th chapter herein is my father glorified that ye bear much fruit so shall ye be my disciples now I feel this is very important friends you see we hear people sometimes saying oh I don't bear much fruit at all well of course it may be true isn't it very solemn though is this to be said that there's much fruit sometimes that the individual doesn't see perhaps we've heard a man or a woman bemoaning their lack of fruit when others have viewed it and they see much fruit what kind of fruit the fruits of the spirit those are the fruits that are to be displayed and which will cause people to say a goodly tree for when on the boughs rich fruit we see it is then we say a goodly tree how is this to be brought about how is this fruit to be produced it will stem from this because

I live ye shall live also now if Christ doesn't live then we can't live and if we're not joined to Christ then we can't live either but the church of Christ is joined to Christ every individual member is joined to Christ and you shall live also and you shall prove that you are alive and you will prove that you are alive because of the times that go over you the trials that come into our lives now if you look into some of your trials some of you I believe you will come to this conclusion you will see in them in that part which has seemed to be severe wintery conditions there's been a fall as it were from perhaps the previous comfortable moment the summer has just gone the fruit has been gathered and now your tree as it were has dropped all its leaves all the leaves of profession and it looks as though and you very much feel it to be so that you'll be a hypocrite after all and that's what trial does for us sometimes makes us wonder where our religion is if we have any at all but it will make us look at this word and prize this word a little that a righteous man hath is better than the riches of many wicked but God has his eye upon his trees because he is the vine and these are the branches and the time's coming when the sun's going to rise and when there's going to be a little life in the soul and the bitter winds and the sharp frosts of our trial whether it be affliction in our bodies or in our circumstances or adversity in our business when we suddenly feel so demoralized and can liken it to the winter in our experience and after a time if we can use these terms the days seem to get a bit longer the nights a bit shorter and we feel a little burning thought of prayer a little faith rising a little strength communicated so that we can wait upon God and call upon him in the day of our trouble and then there's a little thought a little budding thought of love in our hearts towards God well what makes this take place what makes this take place what is making a change now there's one point I would have you bear in mind and that is when you look naturally at this taking place in a train it's very quiet isn't it you don't hear a sound yet there's movement you don't hear the sunrise yet it does and in the same way you don't hear the spirits working

but it's moving the spirit of God is moving and there's come this as it was in the case of Samson the Lord moved him at times to secret prayer to diligent reading of the word to attendance upon the means of grace to coming to the house of God longing and hanging upon a word that God may speak through the preaching of the word there's a little revival in the soul and so as we watch events we may be able to discover the fruit of the spirit that Paul describes to us in the epistle to the Galatians love joy peace long suffering gentleness goodness faith meekness temperance is it not wonderful to see a person in their trials made submissive to the will of

God now you know friends the Lord Jesus Christ had a bitter pathway he had a heavy cross to bear you'll never have one as heavy as the Lord Jesus Christ lost and yet oh the grace set before us when he said father if it be possible let this cup pass from me nevertheless not my will but thine begun is your trial just now of such bitterness and yet has the spring as it were begun to reveal itself in the upward rising of the sap and is the fruit coming into its bud of love love to God love how shall we bless

God without love but the people of God do bless God and so when they do they have love to their soul they have love to God in their souls and they bless him for the cross that is laid upon them love love and then there is joy and peace now these two are joined in the Ephesians to faith joy and peace in believing believe in what believe in the truth we are endeavouring to set before you this evening because I live ye shall live also as the wintry period and the beginning of your trial seem to destroy everything even destroy the root you couldn't destroy the root the root and the ground the root well taken care of so it proves because it revives the psalmist says wilt not thou revive us again that thy people may rejoice in thee but he couldn't have had that hope if the root wasn't there there'll never be any reviving if there's no root

[ 46 : 58 ] Jude speaks to us our very solemn people when he says plucked up twice by the roots because I live ye shall live also ye shall live to pray and ye shall live to praise and ye shall live to honour God and ye shall live and prove that you're living and prove that you have eternal life now what is eternal life and this is life eternal that they might know thee the only true

God and Jesus Christ whom thou hast saved the eternal life begins when a person is quickened into life it is not something that we suddenly enter upon when we pass out of time every person that enters into heaven has had eternal life communicated communicated in the soul in the body the dying thief but an hour before he departed this life he had eternal life communicated in the body but is it not clear that he knew God the only true God and Jesus Christ whom he had sent does not his confession bear it out and we indeed justly for we receive the just due reward of our sins that this man hath done nothing amiss and then he says remember me when thou comest into thy kingdom

God has made him alive and he has made him alive because Jesus Christ was alive and he was going to be raised from the dead and though his confession of faith may be a little differently expressed yet it's the same essence of the publican's prayer God be merciful to me a sinner because I live ye shall live also you shall live on through life with all its changing scenes because Christ is in you and the apostle says the life that I live I live by the faith of the son of God who loved me and gave himself for me that's the way he lived he didn't live and maintain his religion by himself out of himself but it was

God that worked in him it is God that worketh in you both the will and the do of his good pleasure this is what God was doing this is what God did in our dear friend God was that God in her was that force which kept her religion going gave new life to her prayers inspired her praises caused her to honour God sometimes to offer the sacrifices of thanksgiving and to say let us go up to the house of the Lord or to say it is good for me to draw near to God this was life and this life was in the son of

God in the first chapter of John's epistle we read that which is which is very important that which was from the beginning which we have heard which we have seen with our eyes which we have looked upon and our hands have handled of the word of life that which we have seen and heard declare we unto you that ye also may have fellowship with us and truly our fellowship is with the father and with his son Jesus Christ fellowship how important it is that we enjoyed fellowship and enjoying fellowship manifest that we know this truth because I live ye shall live also two are better than one for if one fall the other shall hold him up well now has God held us up

[ 52 : 58 ] God held our dear friend up I'm sure many times and it was on this same ground because I live you see friends you couldn't expect help from a dead person could you and if you profess a trust in God do you believe that he is alive surely you must believe that he is alive how will you believe that he is alive on mere hearsay or as the spirit of the Lord may move you at times may cause your heart to well up in love and affection may enable you to come into the sweet and blessed experience the apostle speaks of in writing to the church of Colossae when he says set your if ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of



God set your affection on things above not on things on the earth now we come to this word oh and how important this word is for ye are dead and your life is hid with Christ in God have we proved this great truth for ye are dead now the words of the scripture are true and they mean what they say for ye are dead not in trespasses and sins in this case but dead is the fire that you cannot think one good thought that you cannot have one good wish if one good wish could purchase heaven that wish we could not attain unto remember friends of the carnal mind is enmity against God but how glorifying to the

Lord God the God of heaven when he moves when he proves to you that even though you are dead even though as we sometimes sing look how we grovel here below we find these trifling toys yet there are experiences which we may have at times and amongst those at times experiences we may put this one if he then be risen with Christ seek those things which are above and we're able to now when you're able to and you know that you're dead you know that you can't do this of yourself as much as you would like to oh it is so humbling isn't it but it is God glorifying when you can set your affections upon things above God draws your affections from afar to Jesus the bright and morning star set your affection on things above not on things on the earth this is

God's work this is God's miracle but what does it prove to us it proves in the first place because I live that is that Jesus is alive and in the second place it proves where our life is ye shall live also