

John

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Preacher: Dawson, Herbert (1890-1969)

[0 : 0 0] John Sabbath day number 836. Thy mercy in my heart is the theme of my song, the joy of my heart and the growth of my own.

Thy three grace alone on the first to the last has won my affections as they are nice and fast. 11. Tonight the watching my song is the theme of my song, the joy of my heart and the growth of my soul.

And I hear it alone on the first to the last has won my affection.

And I am the one who's my heart and the growth of my soul. Has won my affection and found my sorrow.

I am the one who's my heart and the growth of my heart. And I am the one who's my heart and the growth of my heart. My heart and the growth of my heart. My heart and the growth of my heart. My heart and the growth of my heart.

[1 : 5 0] My heart and the growth of my heart. My heart and the growth of my heart. My heart and the growth of my heart.

Inst■i■■■ song.

Jesus, my friend, when he found a tree, to open the channel of merciful peace, to open the channel of merciful peace.

Without thy strength, I could not live there.

Still, soon, I refuse me to walk on his trail.

[3 : 2 5] Thou through thy three crosses, my strength is divine, and he that was made me shall peace be alive.

Thou through thy three crosses, my heart is dead.

Night, the church is born, ever thou art for my love, with wonder to give this unhargy she falls.

Tis all thy thy goodness, I fall to the ground, and live to the praise of the mercy I call, and live to the praise of the mercy I call.

The Lord at thy cross, He stands up the Lord, orlungen, to the Lord, for another light, dua ■■■ software, PH Daf object CHOIR SINGS

[6 : 5 2] CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS Let us read together for our instruction from the Gospel of Luke, chapter 24.

Chapter 24, the Gospel of Luke. Commencing to read. And O Lord, this Sabbath afternoon, we bear one special matter before Thy holy majesty.

Thou knowest that Thy dear young handmaid has come with her husband and the little babe that was given unto them, to give thanks unto Thee for that gracious aid afforded in the hour of nature's sorrow.

And we humbly beseech Thee to accept the tribute of their hearts. And O do grant, O Lord, that the little babe coming to Union Chapel for the first time may grow up to love the truth that the father and mother have been taught to love.

And that the little babe may be found amongst Thy jewels in that great day when Thou shalt make them up.

[9 : 29] And O Lord, we ask that Thou wilt bless the dear young people in their varied homes where these dear little babes are found.

And gladden their hearts as they watch the babes growing up. And help them to be exercised unto godliness and to seek Thy divine aid that they may be helped to train up the children Thou hast given in that way wherein they should go.

O Lord, O Lord, thy word declares, and we have seen it fulfilled under Union Chapel roof many a time, one generation shall praise Thy works to another.

And Thy word still holds good. The children of Thy servants shall continue, and their seed shall be established before Thee.

O grant to each little household where these dear young children are found, it may please Thee to dwell there as the Son of Peace.

[10 : 47] And guide and guard the children along life's way, and bless them therein for time and for eternity.

And now, O Lord, we do humbly beseech Thee to grant Thy divine aid that the preacher might be made Thy messenger in Thy message, and that the gospel in the proclamation of it may be known as good tidings of great joy.

God be merciful unto us and bless us. Cause Thy face to shine upon us, that in Thy light we may see light, and know that matters are right between our souls and Thee.

We would desire every mercy, and that mercy which transcends all other mercies, pardoning mercy.

We ask in the name that ever prevails before Thee, the name of Jesus. Amen. Amen. Amen.

[12 : 25] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. I can't be good, and I can't be good.

I can't be good.

I can't be good.

[14 : 11] I can't be good.

I can't be good. I can't be good.

I can't be good. I can't be good.

I can't be good. I can't be good.

I can't be good. I can't be good.

[15 : 37] I can't be good. I can't be good.

I can't be good. I can't be good.

I can't be good. I can't be good.

I can't be good. I can't be good. I can't be good.

I can't be good. I can't be good. I can't be good.

[16 : 45] I can't be good. I can't be good.

I can't be good. I can't be good. I can't be good. I can't be good. I can't be good.

I can't be good. I can't be good. Chapter 14, verse 6. Jesus saith unto him, I am the way, the truth, and the life.

No man cometh unto the Father but by me. Chapter 14, the Gospel of John, and the sixth verse.

In this word, you have a wonderful summary of the Gospel of the Grace of God.

[18 : 04] All that you read in the word of God in its entirety is set forth in this great word which dropped from the lips of Jesus Christ when he dwelt on earth as Emmanuel, God with us.

As you read the word of God, especially in the Gospels, and also in the epistles to the churches, you will find that sometimes great truths were stated because that which led up to the statement thereof was something which needed to be rectified in the minds of those who had names on the church roll.

And in this word before us, it was a question that welled up in the disciple Thomas' breast.

Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

And now that seems a very simple question, a surprising question.

[19 : 40] But the answer came. But the answer came. Jesus saith unto him, I am the way, the truth, and the life.

No man cometh unto the Father, but by me. I must not take up time in approaching the subject, but it is wonderful to contemplate how Jesus Christ, and he was only a few hours away from Calvary's cross, when he spake the words before us, and yet, although he was coming to the climax of his sufferings, and to die in the stead of poor sinners like you and me, yet, yet, yet, yet, yet, he could turn aside and deal very tenderly with his disciples and their questionings, and he showed, speaking with great reverence, wondrous forbearance with their ignorance.

And yet, while I have said that, I must add a little to it. As you read in the Gospels about the disciples of Jesus, in some things they did display their ignorance.

And they could not enter into some things which Jesus Christ set before them as to his truth, especially the truth of his sufferings and the necessity for it.

And yet, as I thought on the subject, hoping it was the right one to bring before you, it came to my mind that when all is said and done, the eleven disciples did cling to Jesus, almost to the very last, and although Jesus Christ was opposed by the world without, and the Pharisees and scribes murmured against him, yet the eleven disciples still cleaved to him.

[22 : 06] And that must be said in their favour, that they were right at heart, although in some matters, they had not got light to enter therein.

And that gives me another thought. It might be, yea, it is. It is a fact that often the disciples of Jesus, in the early dealings of God with their souls, may display ignorance regarding some viewpoints of truth.

And yet, if you ask them, what think ye of Christ, the answer will be coming with readiness. We believe and are sure, thou art the Christ, the Son of the living God.

Lord, to whom can we go? Thou hast the words of eternal life. Jesus said to Peter, Whom say ye that I am?

And Peter answered, Thou art the Christ of God. And Jesus declared, Blessed art thou, Simon bar Jonah, Flesh and blood hath not revealed these things unto thee, But my Father, which is in heaven.

[23 : 35] And now, I want, as the Lord should help me, to look at the subject from at least three viewpoints. Jesus said unto him, I am the way, the truth and the life.

No man cometh unto the Father, but by me. Let us look at Jesus Christ being the way. I am the way.

And now the way is the way to God. How poor sinners like you and me Are enabled To be brought to have to do with God And God condescend to have to do with us Through Jesus Christ There is one God One mediator between God and man The man Christ Jesus I do think that is a wonderful word God Was in Christ Reconciling the world Unto Himself And now To understand this truth And get down to Bedrock Regarding it As the Lord should help us You and I must go back To where I often take you

To Eden's garden And you must think again Of the Adam fall And what happened As the outcome Of it Sin entered into the world And death by sin And so death Passed upon all men For that All Have sinned And when the Lord God Came down into the garden And dealt with Adam And dealt with Adam and Eve For their breach Of the law Under which they were placed And whereby alone They could dwell in all the happiness That Eden's garden afforded The word of God Says The Lord God Drove out the man And the woman too And there was an angel With a fiery flaming sword Mark the wording of it Which turned Every way To guard the way

That led to the tree of life So that It was an impossibility For man To approach again To the tree of life Because the fiery flaming sword Guarded Every way And in any attempt For man to do so He would be cut down By the fiery flaming sword And now that is not just A piece of history It is to reveal to us A tremendous truth By the deeds of the law There shall no flesh living Be justified There is no way Whereby A sinner Can Get past That fiery flaming sword To Partake of the tree Of life And now when Jesus Christ

[27 : 09] Declares I am the way It tells us That in the fullness of time God sent forth His own son Made of a woman Made under The law And I want you to follow this along As grace is given And Jesus Christ In the life he lived And the death he died And by his rising again From the dead On that Easter morn Long ago The way to the tree of life Was opened But No longer As it stood in Eden's garden The tree of life Is in heaven Jesus Christ himself Is that tree of life The tree of life In Eden's garden

Was figurative Of Jesus Christ As The tree of life In reality I am the way How was that way Opened What became of the angels Firey flaming sword And now The hymn writer Tells us Sinner Thou hast done the deed Thou hast made the Saviour bleed Justice drew its Sword on me Pierced my heart To pass By thee And now That fiery flaming sword Which sets forth Justice Sets forth The law Of God In all its holiness Righteousness And that it must be kept In every jot and tittle And the curse Thereon

For those who do not Keep it Be evermore Removed Jesus Christ In that life He lived Fulfilled the law In every jot And tittle And when he died On Calvary's cross The soldier Pierced his side And in that Precious blood That flowed Therefrom Christ died For Our sins And payment God cannot Twice demand First at a bleeding Surety's hand And then again At mine And now For every Poor sinner Who is brought Down Before God With whom he has To do Realizing his Undone state Under the law And that he Cannot produce The righteousness Which the law Demands When he has

To sigh and cry Naked I come To thee for dress Helpless look To thee for grace This word Looks at the sinner Oh so kindly Jesus Sath unto him I am The way The truth And the life No man Cometh unto the Father Father But by me And I want You To keep in mind Especially you Dear young people That when Jesus Christ Came down Into the world To save Sinners It was not To bring them Back Into a garden Of Eden State of happiness On the earth You sing You sing About that I do wonder Sometimes if When you sing About it You ponder That truth In your heart Because it is A tremendous Truth In him The tribes Of Adam Boast

More blessings Than their Father lost When Adam Fell He lost A continuance Of living In the midst Of that Garden of Eden Earthly Happiness And he had To go forth Yea he was Driven out Into the world Now under A curse And he had To live his life Henceforth With that Background And the Lord in his Great mercy Showed to Adam That there Was another Adam to Come Not only Adam in Eden's Garden The first Adam But another Who should be Designated The last Adam And that When Jesus Christ Should come Into the world In the fullness Of time He would Make up The breach Which the

[32 : 12] Adam fall Had made Between God And man For this There must Be one Who can From sin And death Release us Make up The breach Twixt God And man Which none Can do But Jesus And now Then The angels Fire a flaming Sword Is sheathed And poor Sinners Although They feel Guilty Beyond Words To describe Are enabled To draw Near to God And are Made Nigh By the Blood Of Christ And they Are guaranteed A welcome And they Learn this Beautiful Truth Jesus Jesus Said Unto Him I am The way No man Cometh unto The father But By me That rich

Atoning Blood Which sprinkled Round I See Provides for All who come To God And all Prevail in Plea I am The way I am The way Whereby Poor Sinners Can be Made Meet For the Inheritance Of the Saints In life Jesus Said Unto Him I In all That I Am As the Sinner's Friend In all That I Have done In the Life I Lived And the Death I Died And by My Rising Again From the Dead My Glorious Ascension I Am The way And now It Means That Jesus Christ Is the Way To heaven Not just The way Back To Eden's Garden

To live Again In the Midst of All that Earthly Happiness Which is Forever Marred And never Never to Be seen Again And now That Is what We may Call The Setting Of The Subject And Throughout Old Testament Times It Was Made Plain To Those Who Were Taught Of God That Jesus Christ Was The Way To God And There Could Be No Access To God But Through The Merits Of His Blood ■ O Pew Heart To And people They They were offered for sacrifices.

But then not all the blood of beasts or birds on Jewish altar slain. Could give the guilty conscience peace and wash away the stain.

But it was what that blood typified. What it stood for. It was to lead the thoughts of those who were taught of God to Jesus Christ.

[35 : 30] Behold the Lamb of God which taketh away the sin of the world. Without the shedding of blood there is no remission of sins.

And so one in writer says blood tracks all the path. The path that a sinner must go along to get to heaven.

Blood tracks all the path. Jesus saith unto him. I am the way. The way to God then.

The way to heaven. And now the way in Old Testament times. Was just as I have said through the shedding of the blood.

Of millions of birds and beasts. And that way. Was a dead way. The blood had got no value. No virtue.

[36 : 36] It was just to set forth. The blood of Jesus Christ. Which should be shed. In the fullness of time. And it was to teach.

All who would come near. To God. I can have no access to God. But through the merits of Christ's blood. Yes.

Jesus saith unto him. I am. The way. And now the great thing is. Are you and I in this way?

I hope many of you. Have long trodden in it. Some of you. Have taken a few steps in it. And some of you.

It may be. I hope. It is the truth too. Are asking the way to Zion. With your face. Thither ward.

- [37 : 40] And now this great truth. Is brought home to us. More and more. In journeying on through life. There is not a man.
- That is born of God. But readily will say. If ever my poor soul is saved. Tis Christ. Must be. The way.
- Jesus saith unto him. I am. The way. And then you find. Here you see.
- How the. Angel's fiery flaming sword. Was. Removed. And the way opened. For man.
- To approach unto. God. As you read. In the Hebrews epistle. Having therefore. Brethren. Boldness.
- [38 : 37] Margin reading. Liberty. To enter into the holiest. By the blood of Jesus. By a new. And living way.
- Which he hath. Consecrated. For us. Through the veil. That is to say. His flesh. In heaven. And high priest. Over the house of God.
- Let us draw near. With a true heart. In full assurance of faith. A new. And living way.
- I said the old way. Was a dead way. In the world. But the blood of Jesus Christ. Has got. Infinite efficacy.
- And there is. Ever in it. A wondrous. Freshness. It still possesses. Value. Beyond any preacher's words.
- [39 : 34] To. Describe. And it avails. For the vilest sinner. Out of hell. Who lives to fill. His need. He is welcome.
- To the throne of grace. The saviour's blood. To plead. The blood of Jesus Christ. God's son.
- Cleanseth us. From. All sin. Jesus saith unto him. I. Am. The way.
- The way. And now. It might be helpful. To look at what kind of a way. Jesus Christ is.
- He is not only. A way. As I have tried to set forth. In. The doctrine. Of how. God. And man can meet together.
- [40 : 29] On friendly terms. He is. A way. In which you. Are favoured to walk. And realise. By. A gracious.
- Experience. How good it is. To go along it. Jesus saith unto him. I am. The way. And now.
- It means this. The way. That Jesus. Trod on earth. Is a setting forth. Of the way. You will have to go along. If you are a sinner.
- Born again. And the word of God. Tells us. We must through much tribulation. Enter into. The kingdom.
- Of God. Then it must be. That if you follow Jesus. In the way. That he has tracked out. With a sinner tone.
- [41 : 25] In blood. As you follow him. You will find the way. From time to time. Is a way of suffering. You must never think.
- That suffering. Can be eliminated. From. Your life. As you journey on. If the way you go. Has got heaven. At the end of it. The word of God. Stresses it. If we suffer. With him.
- Mark that word in. With him. Does not say for him. Though thousands have suffered. For him too. Laid down their lives.
- For Jesus sake. But. This truth. If we suffer. With him. We shall reign with him. Shows to us.
- [42 : 21] The nature of the way. You must expect. To go along. And you read. In the. Epistle of. Peter.

A great. Word. Wherefore. Let them that. Suffer. According to. The will of God. Commit the keeping. Of their souls.

Unto him. In well doing. As unto a faithful creator. Dear friends. Dear young friends. Especially.

Mark that word in. Wherefore. Let them that. Suffer. According to the will of God. You will not be able to. Eliminate.

That suffering. From your life. If it is the will of God. Because. It is the will of God. That in that suffering.

[43 : 15] You shall follow Jesus. And have fellowship with him. In his sufferings. And learn to say. Did Christ my Lord suffer.

And shall I repine. His way was much rougher. And darker. Than mine. One of the greatest evidences. You can have.

That you are a pilgrim. To Canaan bound. Is to have sanctified suffering. To be able to see. Affliction. Which God has laid on you.

Or yours. And you. To be able to declare. It is good for me. That I have been afflicted. That I might learn.

Thy statutes. I know. Oh Lord. That thy judgments are right. And that thou in faithfulness. Hast afflicted. Me.

[44 : 11] Oh. Thus it is. You follow Jesus Christ. In the way that he is. Jesus saith unto him. I am the way.

And he that taketh not up his cross. And followeth after me. Cannot be my disciple. Shall Simon bear the cross alone.

And all the rest go free. There is a cross for everyone. There is a cross. For thee. Remember that.

It is then a way of suffering. And you will count it. Do listen. You will count it sometimes. A great honor.

To suffer with Jesus Christ. Not only is it given unto you. To believe on his name. But also to suffer. For his sake.

[45 : 10] And so. Jesus saith unto him. I am the way. A way of tribulation. A way of suffering. A way of affliction.

And it may be. Yea it will be. A way of temptation. Think how Jesus Christ was tempted. Forty days. Forty nights.

Among the wild beasts. And ere we hungered. And ere we triumphed. And Satan left the field. A defeated foe. God's own foe.

May plague his sons. Sin may distress. But not subdue. Christ who for us conquered once. Will in us conquer too. It is not against you.

To be in heaviness. Through manifold. Temptations. But. When you are brought low thereby. It will be well for you.

[46 : 09] To look again. At this word. Jesus saith unto him. I am the way. And you. A tempted sinner.

Can follow. The tempted. Savior. And you shall learn. He is able to succor them. That are tempted.

Trust in him. Ye tempted saints. Tell him all your sad complaints. He are present. Help will be. Give you strength and victory. A way of temptation.

But then. Not to. Enlarge too much. Under this heading. Jesus saith unto him. I am.

The way. And now do remember. It will ever be a way of service. God does not allow. Any of his people.

[47 : 10] To be lazy. In things divine. And he puts them. Each one. Every one. In a niche. A sphere. Where they may. Serve him. The Lord. Christ. And it is a great honor. To be put in such a place. To do it.

I am among you. As he that serveth. Jesus Christ said. To his. Disciples. Cause. Does he say.

Worldze.ails. He. Will ever meet. So. In good. I be. For it. wherein you can do what you can for his name's sake to fulfill what the gospel reveals to you.

Horde up the sacred word, feed thereon and grow. Go on to seek to know the Lord and practice what you know. And not forget what Joseph Hart says.

[48 : 20] Behold the gospel plan. Trust in the Lord. Alone for life and do what good you can. I like that line of things.

When on the bell rich fruit we see, tis then we cry a goodly tree. Jesus saith unto him, I am the way.

And you will find it is a way of service God will ordain for you. It may not be anything spectacular and you should not be looking for that either.

It may be in a very humble sphere. It may be to be a husband, a wife, a mother, a father, a master, a servant.

Wherever it may be, if you can accept it as that which God has ordained for you. Remembering his word, he shall choose our inheritance for us and look to him for his divine aid to follow him.

[49 : 29] To keep thine eyes on Jesus fixed and there our hope to stay. The Lord will make his goodness pass before us in the way.

Yes. Jesus saith unto him, I am the way. Much might be said under that heading.

And think of what a way he is. It is a living way. A way of life. Yes.

Jesus saith unto him, I am the way. And it means, I am the way to happiness. And it means happiness worth the name.

Happiness eternal. I am the way to hope. Good hope through grace. Yes. Let us look at another viewpoint of the subject.

[50 : 33] Jesus saith unto him, I am the way, the truth. And now, the word of God in its entirety is to do with Jesus Christ as the truth.

I often think of those words in the volume of the book it is written of me. Had you gone in Old Testament times into the tabernacle in the wilderness when Israel were wandering therein and seen all the beautiful furniture which was made to a God-given pattern, see that thou make all things according to the pattern showed to thee in the mount, you would have seen the altar of burnt offering, the brazen laver, the seven-branched golden candlestick, the altar of incense, and the showbread table.

You could not have gone into the holiest of all and seen the Ark of the Covenant and the mercy seat upon it, for the high priest alone could enter therein.

But had you looked at all that wondrous furniture of which man has never seen the like since, it was workmanship that could be as perfect as mortal men could produce.

But, it was not just furniture. It was, every jot and tittle of it, something to do with Jesus Christ as the truth.

[52 : 17] And otherwise, it had got no meaning. And all the worship of God conducted according to the ritual of the Mosaic law was to lead from the law to him who was yet to come.

And that he would be the sum and substance of it all. As I quoted earlier on, Christ is the end of the law for righteousness to everyone which believeth.

So that Jesus Christ throughout Old Testament times was the truth of the types and the shadows under the law. And in many other instances in Old Testament records, you can see that Jesus Christ is there in the background.

to set forth that he is the truth. He is the truth of the promises.

For they are all yea and amen in Christ Jesus. He has guaranteed every promise in the fulfillment of it down through the ages.

[53 : 43] as it were, he ratified every promise in the gospel with his own blood. Signed it as it were.

Signed his name with his own blood to guarantee every promise being fulfilled to every poor sinner interested therein.

so that Jesus Christ is the truth of the promises and he is equally the truth of the precepts in the gospel.

the psalmist said, O how I love thy law, it is more unto me than thousands of gold and silver.

And he said also, I esteem thy precepts in all things to be right. Do you? you might just question if in your lives as you journey on I'm not fitting any caps on I'm just telling you the truth.

[54 : 48] I say you might examine your lives and see if you're absolutely walking in the way that Jesus Christ is or if you have turned aside from any of the precepts and you are going astray like lost sheep and God will deal with you later on and bring you back with many a smart to tread in his steps alone.

Remember that. Christ also suffered for us leaving us an example that ye should follow in his steps.

I'm very much afraid in our denominational life preceptive truth has not been very welcome from the pulpit for a long while and it seems to me a very sad sign of the times in which you and I are living and yet when all is said and done John Bunyan says the principal part of religion is the practical part yes wherefore by their fruits ye shall know them and now Jesus saith unto him I am the way I am the truth and you and I should be concerned to tread in his steps another thought is Jesus Christ is the truth of all the prophecies and there are in the sacred pages some prophecies not yet brought to pass but they will be not one jot or tittle shall fail of being fulfilled you dear young people

I hope will live in the day when some of the prophecies are brought to pass some of us who are old and grey headed may not do so but the angels have not yet declared in heaven above the kingdoms of this world have become the kingdoms of our Lord and of his Christ but that is a prophecy to be fulfilled and Jesus Christ is the truth of it because you sometimes sing and the word of God is the guarantee of it Jesus shall reign where'er the sun doth his successive journeys run his kingdom stretch from shore to shore till moon shall wax and wane no more I am the way the truth and you find as the word of God is opened up that it reveals to you through the written word he who is the incarnate word divine instructor gracious

Lord O be forever near help me to read thy sacred word and find my savior there but I must come along to the amen but I would just look a little at this other viewpoint of the truth before us Jesus saith unto him I am the way the truth and the life I am the resurrection and the life whosoever liveth and believeth in me shall never die Jesus Christ said to his disciples because I live ye shall live also what do you sing sometimes thy power and mercy first prevailed from death to set me free and often since my life had failed had it not been in thee there is a word that

[59 : 15] Jesus Christ said to his disciples earlier on speaking of his people being sheep and he declares I am come that they might have life and that they might have it more abundantly what does that mean the life that people taught of God live under the gospel is much more abundant than ever people taught of God could live in Old Testament times before Jesus Christ was born all they did live unto God and lived the life of the righteous and they entered in to the essence of the gospel many of them in their souls experience but there was not that freedom of worship that there is under the gospel for now the standard is set up

God is a spirit and they that worship him must worship him in spirit and in truth for the father seeketh such to worship him where two or three are gathered together in my name there am I in the midst of them under the law it was do this and live disobey and perish I am the life what does it mean then that they might have it more abundantly not only more abundantly than people taught of God as I have said lived in Old Testament times but much more abundantly than ever Adam and Eve lived in Eden's garden because when all is said and done that was only such happiness as they as perfect creatures could enjoy before their creator with whom they had to do but the happiness that you and

I are given if we are taught of God is the happiness which we should know in an infinite fullness yea an eternity of it in heaven not just the happiness that Adam and Eve knew in Eden's garden I am come that they might have life and that they might have it more abundantly much might be said along that line of thought and Jesus Christ in the succeeding chapter unfolds that truth I am the true vine and my father is the husband man every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he purgeth it that it may bring forth more fruit what you and I need as grace is given is to be fruitful branches in

Jesus Christ as the true and living vine and thus we shall learn that Jesus Christ is the life in our souls experience quicken by thee and kept alive I flourish and bear fruit my life I from thy sack derive my vigor from thy root Jesus saith unto him I am the way the truth and the life no man cometh unto the father but by me amen