

If any man thirst

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[0 : 00] Let us turn now to the chapter we read, John chapter 37, chapter 7, verse 37.

John's Gospel, chapter 7, verse 37. In the last day, that great day of the feast, Jesus did and cried, said, If any man first let him come unto me and drink, he that believeth on me as a scripture hath said, out of his belly shall flow rivers of living water.

But this spake he of the Spirit which they that believe in him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.

The feast that is here referred to in that chapter gives an account of really, was the feast of the, the feast of tabernacles.

The last of the, the last of the festivals in the Jewish religious calendar. It lasted for eight days, and as with all the other feasts, by the time Jesus was on earth, the rabbis had added many things to the ceremony which was associated with the feast.

[1 : 34] The only thing was on the, that on the last day, the eighth day, the priest took a vessel of water from, probably from the Pool of Salome, and mixed that vessel with wine and poured out the mixture as an admission on the altar.

And that being the climax to the whole week, that act was accompanied with a lot of singing, musical accompaniment, and with great rejoicing.

Indeed, it was said, on that particular occasion, that he who has never witnessed a rejoicing after pouring out of water, does not know what rejoicing means.

And that day, when the noise had died down, Jesus stood up, and in the midst of that great company, presented himself to them as the saviour of mankind, under the emblem of a copious and ever-full and ever-flowing fountain, open to all.

He unfolded to them, as he does to us in these words, the nature of true blessedness or true happiness, by stating that that blessedness, that happiness, is found supremely in himself.

[3 : 10] If any man thirsts, let him come unto me and drink. And in these words, he explains to us the means by which that happiness may be secured.

It is obtained by coming unto him and by receiving from him. And he invites all in that way to come that they may obtain that blessing, that true source of happiness.

And he assumes all who come that by coming, they will have in them a supply from himself that will meet their needs throughout the ages of time and eternity.

because he says that, whosoever he believeth on me, as the scripture says, out of his belly shall flow riversh of living water. And by that he means that the person who comes to him in faith will be given a supply of grace or a supply of the Holy Spirit that will meet his every need.

And perhaps there is a sense also that the words may convey to us Cecilia a minute that not only does the person have adequate supply from himself, but that that person who comes to him can himself become in the hand of the Spirit a source of blessing, or I mean, rather, of blessing to other people.

[4 : 47] Let us look then briefly to note that the invited here, here described as any man first. The invitation is addressed to them, let him come unto me and drink.

And the blessing that is offered to them, that is extended to them, he that believeth that the scripture has stayed out of his belly shall flow riversh of living water. Now, this is the fourth in the series of the great invitations in the Bible that together we are trying to have our look at on Sabbath evenings.

We looked at two in Isaiah, and the last week of the great view in Matthew chapter 11, and now this one in John chapter 7. Now, there may be a bit of overlap in all these things, and a bit of repetition, but I think that we can all bear that really, because it's amazing that to say that, to think that the vast majority of people, for example, in that communication, such as this week after week, are unconverted and remain in an unconverted state.

And consequently, carry away with them a little of what is said, really. The majority of people don't have their ears open to the gospel. And you can sit in a church, as you have many of you sat in a church for years and years and years, and you can hear the same things and the same things, and perhaps even complain that you are hearing the same things, and yet not carry away with you anything of what you have heard.

So I think that a little like you, the years and mine, can bear a little bit of repetition, but it can say to looking at those who are here invited by Christ to come, if any man thirsts, let him come unto me and drink.

[6 : 40] If any man thirsts. Now we looked at the meaning of this word in connection with the great invitation in Isaiah 55, whoever he want to thirsteth, come ye to the water.

Now, it's important to recognize, I think, at the outset, that this word thirst defies, as someone has put it, to a condition of want, refers to the state of the spiritual condition in which people are by nature.

It means, in fact, that there are people, and as I said, the majority of people, as far as one can judge, who are in a condition of want, in a state of need.

They want, or they need, something that they don't have. Now, very often, the way the Bible puts this is by making this distinction between the mankind as those on the one hand who have grace, and those on the other hand who are graceless.

In other words, there are people who are in a graceless state. They want grace. They need grace. They're in a state of want. And what they do need is this word grace.

[8 : 01] Now, this can be variously, again, variously defined. You can speak of it as the blessing of God, the favor of God, the love of God and dwell in your heart, the power of God taking possession of your soul.

Now then, as I said, there are many people who require that, who need that, who don't possess that blessing. They need it. You remember that Jesus, for example, said to the lady, to the woman of Samaria, whosoever drinketh of the water that I have given shall never thirst.

Now, of course, we know for one, every Christian at night knows that if you receive Christ, if you receive grace, if you receive the blessing of God, the favor of God, the love of God and the power of God in your heart, every Christian knows it is the nature of the blessing that they have that they know that they need more of what they have.

They need more of what they got. There may be someone who at night, for example, I don't know who, let's take an argument to it like this. See, someone who at night has been a Christian for 40 years. No doubt that I'm there are people who have been Christians for much longer than that, 50 years.

Well, they would be the very first to tell you that they need the blessing of God to life more than they ever needed in their lives. Two, Christ has been communicated to them.

[9 : 23] Two, they know what grace is. Of course, they have the power of God and the love of God and dwell in their hearts. They can go back to times in their lives when they were slower than that, perhaps more aware of what they are tonight.

But the point is this, they want more of what God has given them. So whatever Jesus meant when he said to the woman of Samaria, he didn't mean that if she would take his blessing, that she would never first again for that blessing.

It is the very nature of God's blessing to make you first for more of it. I first for God, said the psalmist. He already had God, but he wanted more of God.

I first for God. My flesh is with found here tonight, lungs, and a dry, parched land where in the waters be. I want, he says, to know the power and to see the beauty of God.

He knew that and he had seen it before, but he wanted more of it. So you see, when Jesus had right to the woman of Samaria, he didn't mean that she wouldn't first again for what he was going to give her.

[10 : 25] She would. What then did he mean? When the Samaria answered, he didn't mean. He didn't mean that she would never again think of going back, for example, to the circumstances and to the situations from which she was going to be delivered by his grace.

Now, of course, there are things that, and situations, practices, pursuits, that no convert would go back to. There are things, I have no doubt that the Christian here tonight will say this, that there were sins and perhaps outward sins and his or her life from which God delivered them doesn't bother them one bit and never has bothered them from the time that they were delivered by the power of his grace.

But that doesn't apply to everything that was in life. And therefore, there are some Christians who are troubled because from time to time they might find themselves with their mind perhaps even active in the things, the very things from which God by his grace delivered them.

Perhaps you know what it is to the painful experience of being confronted with us, perhaps even when they're worshipping God privately or privately and you find that your mind is taken up with things that have nothing to do with the worship of God and that bothers you and you know that your mind shouldn't go in that direction.

So the Lord knowing what humanity was, knowing what that woman's mind was, he didn't mean when he said if you take what I give you you will never thirst, he didn't mean that she had no would never go back to the things on which she was delivered.

[12 : 02] What then did he mean? Well he meant this, that if she would take the water that he was offering or the water of life himself that she would be delivered from a graceless state.

She would be delivered from a sinful existence in which nothing else mattered but the service of sin.

She would be delivered by his power from a graceless state and transferred by his power into a state of grace in which she would thirst for more than himself and in which no doubt she would be annoyed from time to time because she would find her mind slipping back into going back to thinking about all things though not in the service of these things.

And here Jesus says the same thing. If any man thirst, let him come unto me and drink. And this is why the majority of people here tonight and in the world are embraced by this invitation because most people are in a state of want.

Most people are graceless and godless and Christless. Most people are destined to do the blessing and the favor and the love and the power of God in their life.

[13 : 19] And you may be here tonight, I know you are. There are many of you here tonight like that. You don't have God. You don't have Christ. You don't have grace. You don't have the love of God operating in your heart, in your life.

You don't have the power of God delivering you from sin and so on. That's you. And therefore, you are embraced by this invitation. If any man thirst or any woman, anybody who is in that condition, let him come unto me.

Now, of course, in that condition, there are many people who feel their need. Why you say, I know that I'm not a Christian.

I know that I don't have God. I know I'm Christless. I know that the power of God has never yet taken hold in my life. I know that. Well, my friend, I wonder if you really do.

I wonder if you realize what you're saying. Do you know what you're saying? What you're saying is that you don't have God, but you know that you need God.

[14 : 31] Do you know it? Well, there are times when one will challenge that conclusion that you come to. But at the moment, let's leave it like that. Let's assume just that you do know that you need God.

The next question is this. If you say that you need God, are you prepared to make the next step and say that you want God?

Well, I know that there are some people at night who do want God. There are some people who are seeking the Lord. Praise be to his name for that. That they've been brought face to face with their need.

They know what they need. They know they don't have this and they're looking for him. They're searching for God. Searching for our meaning to life. Searching for satisfaction, for happiness, for contentment.

Searching for this elusive thing that they call a fulfillment. They're looking for it. They know who has it to give it to them because they know that though they themselves are unhappy and unblessed, there are some who are happy.

[15 : 38] God himself is blessed forever. He is happy, if you want to use the word, blessed forever in himself. The angels are blessed in the service and in the presence of God. Those who are tonight in heaven are blessed because blessed are the dead who die in the Lord.

There are some people in the world tonight who serve Christ and of whom Christ said, blessed are they who hunger and thirst after righteousness. And there's you. You don't want this circle, but you want to get in.

You're looking, you're searching, you're longing. Father, perhaps you're afraid to let anyone know that. Perhaps you haven't given expression to that yet outwardly in the way which others have, but you know that you must.

No matter what you're looking for, a man, you know who you're looking for. And in a sense, you know where to find him. He's present in the means of grace. That's why you're reading the Bible. You're looking for the Lord. That's why you're praying.

Perhaps when no one sees that you're praying, what are you praying for? You're looking for him and you're saying, you're another of old, oh, that I knew where I might find him. That's why you come to church.

[16 : 49] Perhaps you look forward to the services. The word of God is speaking to your heart. You know the Lord is present where his people are. You know that others have been blessed in the means of grace under the gospel.

You're coming here looking for God. That's a good way to come to the means of grace. You're praying desperately that he may speak to your heart and that you may leave this place with the assurance that the Lord is yours.

You know what you're looking for? You know where to look for it because you know that others have found it there and you accept the testimony of the truth. But there are others, may I say, who know that they need something they don't have.

But they don't know what that is. They don't know what that is. I suggest to you that it is God that you need. You may concede well when I shrug the shoulders you may be right. It may be, I tell you my friend it is.

But at least we're at least in one thing. That you need something that you don't have. But the unfortunate thing with a lot of people is this. That knowing that they need something that will give them fulfillment they often go and they look for the wrong thing.

[17 : 57] They look for the wrong thing. And the state of want and destitution expresses itself in this life of meaningless pursuit after this elusive fulfillment or happiness or blessedness and it's always eluding.

And they go along various channels looking for it. I don't need to mention these things in your hearing tonight. You know them only two words for yourself because some of you are on that road. you're looking for satisfaction in things that will never give you fulfillment.

In a life of sin. In a life of shady and immoral practices. In a life of meaningless squandering of all that God has given you.

Your time. Your affections. Your money. Your energies. You associate with friends and while you're there with them for a few minutes perhaps for a few hours on a Friday night a Saturday night perhaps even a Sunday afternoon everything is wonderful and then the glass falls off.

There's nothing at the end of the day and here you are tonight further away than ever you were from this something that you're looking for you don't know what it is. I tell you that what you need is Christ.

[19 : 21] You're not looking for him but this is who you need. this is who you need. And he himself knew that. If any man thirst let him come unto me and drink.

Now then you know that there were many people in the world tonight in the world before tonight who felt this sense of need who felt the craving of an awakened conscience who were looking for something let me tell you for example that Augustine the great Augustine was looking for satisfaction he looked for it amongst heretics and of course he found no satisfaction there.

Luther mortal Luther grew up in the dark for meaning to life meaning to his own existence he wondered how he could be right with God and just before God and he sought desperately for it in the end for many a time in a monastery banning as it has been protagonised amidst doubts and conflicts in his own cottage at Elstow but he couldn't find it as he groped amongst these doubts and conflicts of mind he had to go out with these to Christ George Whitefield as someone put it groaned under self-imposed austerities looking for something I wonder how unhappy your life is tonight I can't but think about you here tonight perhaps full of bravado during the day or perhaps even while people are with you at night you go home and you go to your bed and you can't sleep you're wondering about your soul you're wondering about the state of mind you toss and you turn you groaned and you search and you look at it from this angle and the next angle and you've been doing it for a long time my friend and here you are in this church tonight you're still thirsting still dissatisfied still looking still searching you haven't yet got the answer and I tell you that the Bible comes here tonight would I not sit down right to your heart if any man thirst let him say

Jesus come unto me and drink and this is the invitation that he extends to you this is the solution that he gives to your problem come unto me and drink and immediately I want to say this to you he doesn't say to you start reading the Bible he doesn't say to you start praying he doesn't say start coming to church he doesn't say start going around with Christian company that's not the answer to the problem it may be the means but it's not the end it's not the end the end for you the goal for you and for me is Christ Jesus by all means make use of these means but remember they are means to an end a man or a woman a boy or a girl doesn't become a Christian because they open their Bible they don't become Christian because they start going to church going to a prayer and he doesn't make a Christian of you going around in good company won't make a

Christian of you the only one that's going to change your life is the Lord Jesus the Lord Jesus and he's the only one who's going to meet your needs he's the only one who can forgive your sin the only one who can give peace to your troubled mind the only one who can cleanse away the pollution and the stain of a sinful life the only one who can give joy to your heart lasting joy and lasting meaning to your heart therefore he says let him come unto me and drink me and in all the emphasis and I find I don't find this too hard to say I hope that it doesn't hurt anybody I only say it so that it will do you good God knows that but in all this emphasis upon an interest in religious things see my friend that your interest goes beyond things unless hold of the Lord himself come unto me he says and drink because I challenge you to go through the whole

[24 : 18] Bible and you won't find in there the evidence in the life of a single Christian who was satisfied with anything less than the Lord Jesus and this has been the testimony of the church through the ages in the Old Testament the church's great hope was the Lord and this was the church's testimony and confession in Old Testament times the Lord is our God it was the testimony of the Christian church in the New Testament this Lord was harsh and you make sure that you discover this passion for yourself as well yes you don't be afraid of you to terms as a passionate saviour why not what was ever more passionate than the testimony of the Old Testament church my beloved is mine and I am his ever heard any more passionate

Paul's confession the Lord Jesus who died who loved me and who gave himself for me Jesus says if any man thirsted him come unto me no coming to Jesus we saw in previous weeks as just the movement of the soul to him to him the going out of the soul I've got to use words like that the going out of the soul to the Lord Jesus and here he says is if any man says let him come unto me and drink we come to him to receive from to receive what he offers to us what he extends to us just as you were taking a cup of water you take it you're going to make use of it you drink it you take you come to him that you may receive him it implies this that you believe all that is said about the

Lord that you come to receive him exactly as he is presented to you well then it's important that you and I notice this let him come unto me drink you see there's no point to say well yes I know that this that kind of thing commences itself to me I wouldn't mind coming Jesus doesn't speak about people who don't mind coming Jesus speaks about people who actually come you may say to me tonight well I intend coming make no mistake about that I wouldn't be full enough to give my life to the service of sin and the devil and to leave this world like well my friend he's not talking about intentions he's speaking about the reality you come to him to receive you know what has been said that the road to hell is paved with good intentions of thousands of people it can be said that they mean to come and they intend to come but these same people die in sin so then is the going out of myself to

Christ for salvation it's the committing of myself to him it's the receiving of him if the coming is the movement of the mind and the will and the thoughts to Christ then receiving or drinking rather is the receiving of that Christ who is offered to me the Christ of the Bible I receive him as the one who can relieve my spiritual needs and my spiritual doubts I receive him as the one who delivers me from a state of dresslessness I receive him as the one who is going to give me the enjoyment the blessing of fulfillment that even as the one who delivers me from us state of dresslessness I receive him as the one who is going to give me the enjoyment the blessing of fulfillment that I need I receive him as the one who is going to bring me into the presence of

God and in whom I have acceptance before God I receive him as the one who satisfies my mind and my soul all my needs and I receive him as the one and the only one who can do all for me you see as I said in salvation we are taken out of a state of want and destitution into a place of justification acceptance into a state of peace into a state of grace we are taken out of a state of misery into a state of blessing and thinking of Christ is the result of coming to the Lord Jesus Christ here is the answer to the problems posed by Pentecostalism and by the teaching that is often known as the teaching of victorious living the letting go like bad kind of thinking here is the answer to the problems of all these teachings that are not mistaken but they are things and problems said on the

[30 : 21] So just to the eye, well, yes, I know that you may be a Christian, but you need more in your Christian life than what you have. After all, it's pretty humdrum to your Christianness setup, isn't it? In a kind of a profound, perspicillian, free church, or preacher discussion setup, pretty, pretty well-earned in stuff, isn't it?

What you need is something, you need some girl in your life, you need to get something in that isn't there. I wonder what it is. Because I don't know anything apart from the Lord Jesus Christ presented to me to give me fulfillment in my life.

As a Christian, as I've found my way through the Bible, is there anything more than? Who dares suggest that there be something more than the ultimate himself, the Lord?

If you want more in your life, my friend, he is the one who's going to give it to you. And you know I'll find more than is in him. You want to tell me that you know of something that is more than Christ?

More than Christ? And this is the only way in which you and I are going to live lives which are victorious over sin. Remember what Paul said, I can do all things through Christ to strengthen with me.

[31 : 38] You can't deal with your sin. The problems that you have in life, how can you cope with them? No, no, no. But you can cope with them in him and through him and with him.

With any man first, therefore, let him come unto me and drink. I suggest to you in all honesty and all fairness tonight, that this is what every one of us needs.

No matter who we are or what we are, no matter what position we hold in life or in the church, no matter how young or how old you are, how you'll experience or experience how much you know or you don't know, you desperately need a mind tonight, is Christ.

And if any man thirst, let him come unto me, he says, and drink. And now, thirdly and finally, what blessing is this man going to have in his life?

He that believeth on me, he says, as the scripture hath said, Out of his belly shall flow a river of living water, but this spake he of the Spirit, which they that believeth on him should receive.

[32 : 49] For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Now you know, of course, that our Lord was fond of using figurative language to convey particular meaning or teaching to the hearts of his hearers.

You know, our Lord was a marvelous teacher. He was the best teacher you ever lived. And whether you're here tonight in the teaching profession, or like myself in the ministry or whatever you are, or teaching and teach, for example, from time to time, and teaching children and that, always make the Lord your path on, your model.

You'll discover this. He was, he came down to the level of his people. He explained things marvelously to his people, to the people.

And he was unafraid of using illustrations, so that he conveyed this meaning to them. Now look at this in the state. First of all, he's speaking figuratively. When he says, This person says who comes to me out of his belly shall flow rivers of living water.

Another. This isn't, to convey at all, this isn't meant to convey to you, something that is, you know, look at this as a word, literally.

[34 : 12] Whether you, for example, use the word belly here, what he's speaking of, that's exactly what he was speaking of this morning, what Paul speaks of in Ephesus, as the inner man, the spirit of man, the man in soul, what a man is, himself.

You know, what you are, the way that people know you, the way that they speak of you, and think of you. That's it. The person I know, the person I see, and it is what, the kind of person you are inside you.

That's what the Lord says. You see, this man who comes to me, something's going to happen to this man. I'm going to give something to this man, so that what he is inwardly, will manifest itself.

Now then, in himself, in his inner man, in the faculties of the soul, his mind, his thoughts, his conscience, his will, his affections, his emotions.

You see, I'll give something to the man who comes to me, I'll give something, that's going to influence, affect, and profoundly affect, all that he is in himself, inside.

[35 : 21] What is he going to give him? When he says, out of his belly, shall flow rivers of living water, people may have scratched their heads, and said, no, I wonder what he means.

But you see, we don't need you scratch your heads, because the man who wrote this gospel, John explains what Jesus means to us. What he meant, he said, was this, that the person who was going to come to him, and to believe him, and to receive him, he was going to receive from him, the Holy Spirit.

The Holy Spirit. Of course, he adds a wee bit here in parenthesis. Now he says, of course, the Holy Spirit was not yet given, because Jesus was not yet glorified.

Now, let's not get enmeshed, in any profound, difficulties whatsoever, in connection with this. Let's just take it exactly as it says it. The Holy Spirit, wasn't given, because Jesus wasn't glorified.

No. Put that Bible in your hands, and especially with Luke chapter 24, and Matthew chapter 28, Acts chapter 1, and chapter 2, you don't need to be in any doubt, as to what this means.

[36 : 32] what it means is this. At the day of Pentecost, ten days after the ascension, the Holy Spirit came.

Now, one of the, I think that's one of the best definitions, I've ever come across, any of the meaning of that word, of the meaning of that verb, the Holy Spirit came. One of the best definitions, I've ever come across of it, was this.

That it was a coming, in state. In other words, the Holy Spirit came, visibly, on the day of Pentecost. The disciples, you know the story. They were assembling the room, and they were praying.

All of a sudden, the Spirit came, visibly. He came. And, He came, as a result of Jesus, going up to heaven. He was glorified.

And He told them, you wait, He says, in Jerusalem, till I send the Spirit. And the Spirit came. And the Spirit came, with all His, efficacious, and blessings, with all His, saving benefits, with all the, the accompaniments, of His coming.

[37 : 37] He came, with blessing. He came, with power. He came, with life. He came, with the favor of God. He came, communicating, the presence of God.

And now, He says, if any man, comes to me, I will give himself, what will be in him. A well of living work, of springing up.

Springing up. air. Out of the Spanish, and flow rivers, of living. What? And what He's saying is this, that anyone who comes to Him, will receive, the Holy Spirit.

and the Holy Spirit, taking up his, a board in the heart, of an individual, will come, with a life, and the blessing, and the favor, and the power, and the presence, of God.

And he will be in him. As the Bible goes on to say, a well of living work, the springing up, into, everlasting life. It is the Holy Spirit, with his life, and his power, and dwelling, the believer.

[38 : 45] And there's something else he says, as the scripture says, out of the spell, it shall flow rivers, of living work. Now you go home. After service, not you to get the Bible.

As you have a martyred Bible, very well, as you have a concord, it's all the better. You start summing through the Bible, and find out, what scripture, is Jesus here talking? As the scripture says, out of this belly, shall flow rivers, of living water.

Where does the Bible say that? Well, there is no text, I might as well tell you this, there is no text, as such, that says this. But, the whole thrust, of the scripture, is this.

That this is the way, this is part, this is part, of the blessing, wherewith God, blesses, his people, that he gives them, the Holy Spirit.

And the Holy Spirit, is present with them, witnessing, for example, to their hearts, to their spirits, that they are, the children of God. There's one other blessing, of the Holy Spirit, as the spirit, of assurance, witnessing, with you, the Holy Spirit, confirming, confirming, to you, the testimony, that you bear yourself, and that you exercise, hope toward yourself.

[40 : 06] He confirms, in your mind, and in your spirit, and your soul, that God is with you. What lesson, you must have tonight, look at you tonight, maybe trembling, wondering, am I, am I not a Christian?

Wondering, I am looking for God, I am not sure, that I have the Lord, or not. Perhaps you felt great, yesterday, maybe you don't feel so well, tonight, spiritually. Look at the assurance, look at the wonderful, the wonderful health, that this would be.

You come, and if you come, he will give you the spirit, and the spirit, will assure, your heart, that you have come, and you need that offer, and I can tell you. You need that assurance, along life's way, that you have come, to the Lord.

And the spirit, like a well of water, springing up, suggesting the copious, and the abundant supply, that the Lord gives, to energize your heart, to strengthen your mind, and your will.

This is one of the blessings, that comes through, that you will receive, through coming, to the Lord. The time has gone, I just want to mention this, before I close.

[41 : 27] That it, there is here also, suggestion that, the person who receives, the Holy Spirit, has in him, not just that, which is going to, renew his own mind, and will, not just that, which is going to, supply his own needs, not just that, which is going to, assure him, of his sonship, and the presence of God, but that that, passion has in him, the Holy Spirit, which, can use him, as an instrument, or a means of good, to others.

Now there are some people, who make this, interpretation, of these words, and I don't know, that they are all, that far off the mark, in making that, application, of the truth.

You know that, there are many people, who are a means, of blessing to others, in life. The apostles, were like that, for example.

There are people, who have been means, of blessings, to others, in their death. The martyrs, were like that. And we know, for a fact, that there are people, who have, who are no longer, with us, who even, after their death, have been a means, of blessing, to people.

There are many, who though dead, yet, they speak. Do you know that, there was a woman, converted once, through the, means of, the ministry, of George Whitefield.

[43 : 06] And this is what she said, about her conversion. It was not, she said any sermon, that he, never said to me. It was the beautiful, consistency, and kindness, of his daily life, in the home, where he was staying, when I was a little girl.

And I said then, and this is what she said, I said then to myself, that if I will ever, have any religion, Mr Whitefield's God, will be my God.

And there was a man, in whose life, the Spirit of God, was working, springing up, this river, of living water, confirming, not just to himself, the fact, that he was a child of God, but confirming, to our little girl, that he was, exactly, that, that the Spirit, was confirming, to himself.

And may I say this, to you tonight, that if you, come to Christ, and if I, come to Christ, because as I said earlier, this is the blessing, we all need.

This is the activity, of mind and heart, that we all, have to be engaged in. My friend, let me say this, to you as a Christian, tonight, if you have come to Christ, see that you come again.

[44 : 31] Because you'll never have enough of them. And you'll never come too often to. And what I say to you, I say to myself. And therefore, to the unconverted here, to the converted, there is even now, come in faith, into Jesus Christ.

And if you and I come tonight, we will receive fresh supplies, of the Spirit. And if you and I come, our lives, will be a social blessing, to others.

Don't ever be afraid, to come. Don't be ashamed. But be encouraged, and be thrilled, at the prospect, that you may be, in the hand of the Spirit.

A means of blessing, to someone else. Ah, you know, what a life you would live tonight, if that were to be the case. You who may be here tonight, as a means, as an instrument, of leading other people astray.

What a change in your life, if you could now, be the means, of leading people, to the Lord. You may be the ringleader, my friend, amongst people, a life of sin.

[45 : 42] Under the blessing, of the Spirit of God, you could be a ringleader, in the realm of grace. Lord, there was once, a family of, ten boys and girls.

In that family, one little girl, was converted. All alone, exposed, to all the ridicule, and the difficulties, that at home, would suggest to you.

The only one of fourteen, who loved the Lord. And yet, before she left this world, she saw her father, and mother, and all her brothers, and sisters, coming to Christ.

And it all began, with her. Never doubt, as someone put it, that conversion, leads to conversion, and that few, if any, go to heaven, alone.

You know, I love that quote. Never doubt, that conversion, leads, to conversion, and that few, if any, go to heaven, alone.

[46 : 56] it would surprise you, hearing the testimony, of people, at a church session, seeking admittance, to the Lord's, admission to the Lord's table. It would surprise you, to hear, the means, that God has employed, in the lives, of many of them.

Not necessarily, ministers, but fathers, mothers, brothers, sisters, and friends. You know, and with this, I leave it. There was a man, once who was known, as the apostle, of the north of England.

His name was, Grimshaw, of Haworth. When he died, he left, one son, graceless, and godless, behind him.

Afterwards, that son was converted, never having forgotten, his father's advice, and his example. And his son's last words, in the world, were these, what will my old father say, when he sees me, in heaven?

The Bible, exhorts you once more, in your need, in your emptiness, and your sinfulness, tonight. Once more, it presents to you, comes to you, with this invitation.

[48 : 15] May I suggest to you, that I see you tonight, as that person going, for the last time, to the door, and to that letterbox, in your door. When you open it, it's an invitation to you.

And here's the gospel, with its invitation, once more. If any man thirst, is that you? I know it is. May God grant, that you may know it too.

If any man thirst, let him come unto me, says Jesus, and drink. And if you come, just consider the blessing, he's going to give you, together with many others.

And to him, that believeth on me, as the scripture said, as the scripture said, out of his belly, shall flow rivers, of living water.

He will give you, the Holy Spirit, to communicate to you, the blessings of salvation, the glory of his grace, and of his passion, and he will abide with you, forever, as he said himself.

[49 : 18] And under that gracious ministry, who knows, what blessing you may be yourself, to all who come in contact with you, yet again.

Will you come? Let us pray. O may the Lord bless our hearts, and may thou by thy power, apply thy truth to our hearts.

We pray, O Lord, that thou dost do, what we cannot do ourselves. Give us grace to come, and grace to receive, and grace to believe.

Part us with thy blessing, we pray thee, and continue with us, for Jesus' sake. Amen.