

Gospel of John (Study 19 of 24, Chap 9 Start)

by G.W. North

The sermon explores the profound nature of belief and the divine purpose behind suffering, illustrated through the healing of a blind man in the Gospel of John.

Duration: 58:06

Scripture: Psalm 119:99, John 9:1-5, John 9:7, John 9:14, John 11:1-4

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the importance of truly understanding and meditating on the word of God. He encourages listeners to not simply read their daily portion of scripture, but to deeply engage with it and allow it to regenerate their minds. The preacher highlights the love of God for the world and the significance of Jesus as the embodiment of that love. He also emphasizes the need to align one's life and actions with the teachings of scripture, rather than wasting time on pursuits that do not align with God's will. The sermon concludes with a reminder to recognize the power and presence of God in our lives and to strive to have an 'I am' mindset.

Transcript

Good morning everybody. Let's pray, shall we? Father, thank you for being our Father, that you wanted us for your children. You made it known to us, you worked within us.

It isn't what we believe, though we must believe, we're believing animals anyway. We believe in food, we believe in all kinds of things. But you wanted us, to give us birth from yourself, not as a gift, but coming forth from thee, our blessed, wonderful, eternal Spirit and God.

We thank thee we haven't believed ourselves into anything. It's because you have brought us forth from yourself. By the Gospel, by all kinds of things.

But O God our Father, we bow before thee this morning. We humble ourselves, not by our efforts, not by anything, even the effort of believing. No, we had to do that.

O God, it's beyond us, we're in the light, but hallelujah. We thank thee that the light is a person, it's Jesus. And we thank thee, we're caught up in the mystery of eternal God.

There's no scientific explanation, there's no merely human explanation. There is nothing except thy blessed, gracious, wonderful love. We're learning how to learn really Lord, we shall really learn when we

are with thee.

Learn from thee, not groping up from humanity into thee, but learn from thee. Starting where it all started. Bless thee Father that we were ever born, ever able, privileged to hear the Gospel.

Thank you we gropingly, at first like blind men groping for a door or something Father. We just thank you, thank you, thank you Lord. It's about all we can do and live it Father.

Thank you Lord for men who gropingly understand and pass on what they understand. We call them our teachers or whatever name we'd call them. But it's thou who art the teacher Lord.

We understand that Lord and we thank thee for every blessing and every blessedness that we have. Thank you for mercy, for pity, for grace, for power to do all that thou dost say. We wait upon thee Lord and magnify thy name.

As people who are nothing, came from nothing in eternal things, they don't count. But thou hast brought unto us something wonderful that even angels desire to look into. Lord we bless thee, bless thee, bless thee.

And out of the multiplicity of words O God bring something real. By thy Spirit, lest we think we're clever. Make us understand, for you long to be understood.

Holy Ghost who has come to help us. Out of the eternal heart and plan you've come to us. Not us exclusively, except that it is to thy church exclusively.

And bless thee Lord for thy greatness and thy love. Amen. Well, Godot in her kindness has performed the function that so many good women perform for me.

They remember what I forget, in that I live with my daughter. Here, I didn't know where we'd left off last time. You probably won't understand that, but you will when you're 80.

So Godot informed me that we finished at the end of chapter 8. Is that right? Alright. So we're coming into the 9th chapter. Perhaps you think I'm joking.

I say it in a joking way, but it's true. Anyway, you know there are no chapter and verse divisions in the original, or you ought to know, because I told you. Though I'm not the only one who perhaps has told you.

I can remember that. Because I've said it as a matter of rote through many scores of years. Here then, we'll look into the wonderful 9th chapter.

And we may even go beyond that, in that these are what we might call straightforward chapters. Do you think so? I hope you do. Connecting with chapter 8, 58, Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.

Isn't that wonderful? I am is what it is this morning. Of course, he's with you every other morning, if you are his own. There has to be an I am in you.

You understand that. Unless you've got that I am in you, you're not a child of God. You might be a believer accepting Christian scenes.

The thing is that Paul's statement is the most wonderful statement about it. Where he says in 1 Corinthians 15, you will know, I am what I am by the grace of God. So you've got to have some I am in you.

You understand that. Don't try to work it into yourself. It's got to be there.

As positive as you might say, I am a man, or I am a woman. And there's only one alteration from the wonderful statement. Actually, it's in connection with this, that he says to them a little higher up than where we started, Your father, Abraham, rejoiced to see my day, and he saw it and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Verily, he said unto them, Verily, I say unto you, Before Abraham was, I am. Then they took up stones to stone him. Now you will remember that Moses made the famous statement at the burning bush, or at least God did, but Moses records it.

Where God spoke to him out of the bush, when he asked, What shall I say to these people who have sent me? He said, I am that I am. That's it. I am, he said to them.

I wonder if you ever talk like that, or have you accommodated yourself to modern usages of languages, thinking it's au fait. I am that I am. I am that I am.

Paul said, I am what I am. He changed one letter. He changed the T to W. Now you've got to be able, he didn't change it just because he was arrogant, but because it was true.

You've got to be able to say that. If you can't, you aren't a child of God. I don't say you've got to copy a form of speech.

But you've got to be able to say it from within you, by the grace of God. God didn't say anything like that to Moses. He said, I am that I am.

That's it. Not by grace, not by anything. I am.

And you've got to get that into the structure of your thinking. If not, it will never come out of your mouth. I speak out of the structure of my thinking.

If not, I'm not worth listening to, and neither are you. You can copy phrases, you can, you know, full of compassion come I, with complaint against my child, my daughter Hermia, and say, who doesn't he know Shakespeare? Perhaps you're glad you don't, but that's the thing. You see, you can copy forms of speech.

Don't do it. Talk genuinely. This will never be truth, though you will give expression to truth as you know it in a form of scripture.

You understand you've got to speak from yourself as well as from God, or you're not qualified to be a preacher or a witness or anything. It's got to be real, you see. Real.

All right, I didn't plan to say that to you. Let's go on. I'm like the scripture says, the wind blows to where it solicits everyone that's born of the Spirit.

So the wind's blowing a bit this morning. We'll go on, shall we? That's why I'm a hopeless lecturer, but I hope you'll love me just the same. Verse 1 of chapter 9. He went out of the midst passing by.

Verse 59 of 8. And as Jesus passed by, he saw a man which was blind from his birth. You must get it into your heart straight away. He was not running away because he was afraid of being killed, because they'd taken up stones to stone him.

He just passed by. It wasn't the hour that God had planned, and he was determined to attain unto. You understand, he went past by.

No, no, no, there's something passing. Fluttering the hen roost kind of thing, of course they meant murder, they meant all that kind of thing. But he was the will of God in expression, you understand.

And he went majestically on his way. Get that into you. He wasn't running away.

And as he passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Now either that's a ridiculous statement, or else a parenthesis should be put in here. Who did sin, this man or his parents, that he was born blind? Well, a man can't sin before he's born, that he was born blind.

That's impossible unless you're in a preposterous state of mind. You might have learned from some exotic foreign language, or form of worship, or whatever. Here's the thing.

That suggesting pre-existence, if you take it that way, that the man was alive in some other way, form, or what not, and go through all the things of possibility, if you follow that. So you've got to insert a parenthesis. Who did sin, this man or his parents? Referring to his parents, the parenthesis that he was born blind, that they had done something.

All right. Jesus answered, neither hath this man sin, nor his parents, but that the works of God should be made manifest in him. Now again, you're introducing to, we've taken a philosophical approach this morning.

Doesn't matter which way we go. So, you're saying then the inference, if you think normally, you will think, oh, so God had him deliberately born blind, so that he could work the works of God in him. Bear that thought in mind.

Bear it somewhere, not very far from the forefront of your mind. That thing. Was it so? Did God have work in sovereign power? I'm putting out two suggestions.

You will find difficulty in making up your mind about it. I want you to find difficulties in making up your mind about it. Because I did.

Sorry. Anyway, see, those who preach to you, or lecture to you, have to confess their own shortcomings. Here it is.

That is, if they're genuine people, and not know-alls. I find this difficult, approaching the thing philosophically. I want you to know that, because I find several things in John that are difficult to extrapolate upon.

You can't do it. Here's the thing. The angel went down into a pool at a certain season.

Now, I find that difficult here. You may not. You might say, well, it was only a superstition.

They had nothing of the sort. I don't know. If ever you find the explanation, write me a long letter explaining all your points, will you? I'm prepared to accept the truth at face value, because I know that whatever it is, there's something that exceeds my mind.

If God had to write something that I can get in my mind, then God has moved under necessity. You see? He doesn't. The whole thing is this.

Let me take you on here. I can do some comparative thinking here. I don't suppose we'll reach it this morning.

That is a natural process. Apparently we won't get beyond these verses the way I'm going on. But wouldn't you rather I shared my heart with you than just gave you a banal lecture about when something was written and who came when? I don't know.

It's nice to know how things have their place. But these are the things, beloved, think into God if you can. You can only do it by the Holy Ghost.

And you'll come to conclusions. I turn you, for this, to the famous chapter 11. Perhaps I won't.

Oh yes, I will. I mean it's a time factor. Look at me.

A certain man was sick. Chapter 11. Named Lazarus of Bethany.

The town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment and wiped his feet with her hair. Whose brother, Lazarus, was sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God. The Son of God may be glorified thereby. I wonder if a blind person thought it was for the glory of God that he was born blind.

Just think. If you read the Bible without thinking, you'll be as big a duffer when you're 90 as when you were 9. Do you understand that? You've got to think. Make you think.

Sometimes the Lord challenges you. What do you think? He did when he fed the 5,000. He said, What do you think, Philip? What are you going to do? Make these people think.

Which shows you, basically, that the basis of all your thinking has got to be changed. You think. And if you still keep thinking as a sinner who's going to scrape into heaven one day, you will not ever know the truth.

It's vital that you be a new thought person as well as a new action person, a new speaking person. Am I getting it over to you? Unless you've been changing the basis of your thinking, you can't be a Christ's one, Christian. You can't be.

No, you attend Bible school for the rest of your life. And then we'll have a spell out in America. And then we'll go down to Australia and go to a Bible school there.

Go there, what you think you might be after the finest teachers. It's the basis of your thinking. You understand.

And you must understand this, that if you are born again, you are born again of a thought and a will and a wish in the heart of God. You understand that? Do you need me to repeat it? So, you basically aren't flesh

and blood, not you, that's your body. We're moving into the spirit world.

I mustn't get too complicated, must I? It's where you are and where you stand in your approach to Scripture. Let me go on with this. When Jesus heard, and he loved them, it says that in verse 5, I want to stop upon it longer as we get on.

When he heard it, in verse 6, look it, you get verse 6, deep in you, he deliberately stayed where he was for two days and let Lazarus die and let Martha and Mary break their hearts. He let them do it. Just bear it in mind.

That is, I want you now to carry that same thought over into the chapter we're looking at, into chapter 9. I guess you'll do some thinking about this, and I want you to. Not now, you've got to listen to my thoughts. He says, neither has this man sinned, verse 3 of chapter 9, nor his parents, but that the works of God should be made manifest in him.

I'll give you an alternative reading of that because this is what you have to do an alternative rendering of the truth here, that he said, neither has this man sinned, nor his parents, full stop, or if you like, a proper colon, but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day. No verse division.

Keep that very clear. I hope I'm making it clear to you, I'm spending quite a time on it, but it's vital that you should approach the Bible truly. You don't need another translation where they'll make some more money out of you.

All you need to do is to think, and think, and get back into God. You do know, don't you, that David said, by thy spirit, I know more than my teachers. Did you ever read that? It's in the Psalms.

Just read them all. That's it. You are to know from God.

All right. I must work the work, verse four, of him that sent me while it is day. The night cometh when no man can work.

As long as I am in the world, I am the light of the world. Which may make you ask the question, isn't he the light of the world now? He's not in the world. I'm suggesting to you that you use your mind and really think about the Bible.

Don't say, I've read my portion for today having gabbled through it. It must take you years and years of reading so that something inside of you is almost regenerated or regenerated during your reading passages. And you rise up into beginning to understand and entering into the heart of God.

The will of God. The purposes of God. What it's all about.

God so loved the world so we just spread it everywhere. But you see, God is love. He couldn't help but love the world because he is love.

You understand that? But then there's a world and a thought in the heart of God and they all hang upon his hands. So I understand from scripture. He'll accommodate you if you say, I'm one of these working people, I don't like reading or anything like that.

Oh beloved, realize how great are the possibilities of God in you. And how nothing and next to nothing you are. Without God doing something wonderful in you.

That's what it's about. And we're all the same. If I say you are not including myself in that we're out of sheer love and sheer God being God who and what he is and why he is.

Just think. Well I suppose me speaking to you is an invitation to start to think as I think but the wonder of it all. Jesus did that.

He wanted to make people think as he thought. Never bullied them into it. Never brow beat them into it.

Never particularly set up a school of teaching. He just led people all over the land and so on. Accompanying him.

Being one with him. Learning him, not of him. Unless you use the word of in the sense of from.

It's all so marvelous for us to understand. He was one person of God sent by sent to explain the whole of God. Sent to this world.

It's glorious. I'm not confusing your thinking am I? Please stop me if I am. We, we, we must understand this vastness has room for every hour of thought and meditation in you for a short span of life you have on this earth.

Marvelous. I just want to rejoice in the fact that I'm saved. You know.

But the more you think the more rejoicing you'll have. With awe and wonder. Amen.

God wants us to get into it. So I'm in line. I must work the works of him that sent me while it is day.

The night cometh when no man can work. I don't know how you would interpret that. Worry.

But I, I only want to stop on it thus far this morning. That when he hung on a cross there was darkness over all the earth for a space of three hours. Showing us what real darkness is.

There wasn't any light at all. Anywhere. The Lord visited Egypt with that stygian darkness when there was light in the camp of the Israelites.

Just bear these things in mind. They're only suggestible to you at the moment. We're on this.

Here it is. When he had thus spoken, verse six, he spat on the ground and made clay of the spittle and he anointed the eyes of the blind man with the clay and said unto him, Go, wash in the pool of Siloam which is by interpretation sent. He went his way therefore and washed and came seeing.

I like that phrase. It suggests so much to me that I can't put into words. He came seeing.

Of course they got the sort of in-phrases that time his eyes, they came out or he did this or he restored his sight and all those kinds of things. But I like came seeing. He certainly did see as he showed those people that questioned him.

He said, well I hear it is a marvellous thing you say he's a sinner and he's doing these wonderful works. He began to see. Let one thing happen to you, one real thing happen to you and you will begin to see in that

realm that has no dimensions.

You begin to see when God has done something in you. You see a vast host of things. This man was only a babe.

He'd only now begun to see for the first time. Perhaps he saw the reason why he'd been born blind as well. I don't know.

I've got a lot of questions. I tell you this quite regularly, don't I? I'm going to ask when I get there. I'm going to have a marvellous time in heaven.

Absolutely marvellous. I'll say, go away you nuisance. Keep asking me questions.

You see, keep on, keep on. Ask questions and get answers. Some of them anyway.

Here there is the whole thing. Now you'll know the rest of this chapter so I'm not going to spend the time as you won't get anywhere through this chapter by the time it'll be time for everybody to prevent themselves dying of thirst. We'll go on, shall we? And it says this.

He came seeing. Oh, I suppose you're not like me. I read that and I dream then.

I don't... I just go on and off into that world. You've got to be able to go into that world, you know. And you might not be able to do it so absolutely or easily as you think I do.

But you've got to be. There's a world there, brother. This world's nothing.

With all its Yosemite parks and Iceland places and all I don't know. Nothing. Why do we bother with it all? Come on.

We go on. It's not this he that says I'm big, per se. Some say this is he.

Others say he's like him. He says I am. There's the I am.

You've got to get an I am in you. Not so big that you won't be able to get your head in this room. I don't mean that kind of I am.

But you've got to have this positive position. You know what I think? Well, I'm sharing my thoughts with you, so I ought to be careful. But it doesn't matter what you think.

Yet it does matter. There's a gospel we have. I meet people, you see.

And I say, do you know what I think? And I think, oh. I suppose our very humanity makes us talk like that. I am.

The word he is not in the original. That's what he said. I am.

And you know the whole story. And it all goes on. Let's miss out the ones that you will know very well.

I suppose you've heard sermons on this chapter. If not preached on them yourselves. It was a Sabbath day.

Verse 14. Now there is the trouble. But you see, they wouldn't have counted it.

Well, you keep this very clear. If they'd have picked up stones and stoned him on the Sabbath. Because it was the same Sabbath day.

There's no chapter division in this at all. They wouldn't have counted that as work. But that, what Jesus did.

All he did was spit on the ground and make clay. And anoint a man's eyes and go off. Never even preached a sermon to him.

Never did anything. Spoke to anybody apparently. The questioning disciples.

And the questions they asked were only to show you how blind they were. But I thought it was them. My man was blind.

Oh, I'm talking about a different blindness. He made an exhibition of what it is to see and have light to his disciples. As much as to anybody else.

When he healed that man born blind. He could have said, here you, Peter, James, John, look at this. He didn't say, he didn't boast.

One time he said, how is it that you do not understand? Was he losing patience with them? You might have said that in the way that I said it. You see, he went on with them. They ought to have understood.

They weren't born again, of course. And that's what he's leading up to. Was leading up to it all his life.

When he was on a, you must be born again. Unless you won't have a clue. And unless you are born again, you won't have a clue.

That's what I'm talking about. Though you will understand, I'm not insulting your intelligence. Your mind will take it in.

It's something that you, this knowing faculty inside. And it's John again, extrapolates upon this in his first epistle. This great inward knowing faculty inside.

Where you don't go and ask questions of men and women. Though if I said black was white, you might want me to give an explanation of it. But here is the thing.

You go by this, the knowing faculty, which I mustn't stray on to this morning. But you've got to understand, you're not a child of God if you haven't got this knowing faculty. You're still going through that which was born in you when you came into this world.

You have to have a new knowing faculty called the unction. That's got to be given to you. If you like, it's an instinctive knowing.

Oh, don't lower me to the animals. The animals have instinct, not intelligence and so on. Yeah, well, you've got to be reduced to the fact where your trained mind goes out of the window and Christ comes in the door.

The best thing that universities ever do for anybody, in case you've all been to university except me, them, is that they teach you to think. That's the best contribution they make to you. They'll train your mind to think.

If it would be the best. But, here it is. Oh, so wonderful.

It was a Sabbath day and he was in trouble. The Pharisees were all working up from that. They all worked from this position that it was wrong to break the tradition and the laws of Moses.

You see, remember the Sabbath day to keep it holy. I tell you what, when that man washed in the pool of Siloam, as Jesus told it to, and he could see a great understanding dawned upon him. He saw into realms into which all the teaching of the Pharisees had left him blind.

You see, that's the thing. Understand what it's about. Understand, pass out, if you like, in your heart, in your thinking, pass out of the ways of men.

Pass out of the philosophies. Pass out of these things into God. I beg you, and as you'll stand, poverty stricken in his presence.

The years you have left for you on this earth, it's for you to learn. Of course, work for God, as Jesus said, I must work. And if you've learned anything, you must work.

And your mind will tell you, you've got to go along the line of what you've learned, or else you've wasted your time in learning. This is the thing. One of the greatest tragedies, I don't say this to you with any other reason, I'm just making it plain to you.

One of the greatest tragedies, you take, how many of us are in this room this morning? How many of us are there? If I learned in a few years' time that all you were doing, having been through Birmingham Bible School, is selling a pair of shoes over a counter. But that's what happens. I know from experience, I'm not my own experience, thank God.

They say, you're laying bricks or something. Of course, don't, I mean, even Winston Churchill laid bricks. But the whole thing, beloved, he got bombs as well.

But here's the thing, beloved, you've got to understand, you're not here for any other reason than to learn to work for God. Or work it in my works, I'm not talking about that. I mean the investing of your life for God, in the work of God, that's what it's about.

For no other reason, I'm not here for any other reason. That's the thing. And work yourself so in the end you have to be crucified so that you can die.

You know what I mean? Upset everybody who's going to be upset by the things you do there. I've upset ever so many people. Oh, I thought Christians didn't do that.

But they do, look at Jesus Christ. He upset everything. That's the thing.

It's for, you be careful, you've got to fall into the pattern. You understand? In this world. But you're not going to fall into any other pattern of God except the pattern that's in the seed of your new birth.

Because you come from a pattern in a seed, you know that humanly, don't you? Hallelujah. It's because you break the law of your very being or of your birth that you're in trouble. You know that? I tried.

If I eat lots of cheese and onions before I go to bed at night, I know the law is that I should stay awake all night. Oh, well, I don't know. I know, but that's me.

The pattern of my being, I should have so indigestion or I don't know what. And I'll be, excuse me, belching up so much I'd wake everybody else up in the night. You see, you've got to conform.

You say, oh, I could eat a whacking great lump of beef, I don't know what, just before I get in the bed. Well, that's you. Here, then, is the thing.

You must understand. You are born according to law if you're born again of God. And you were first time.

There's a law governing your natural birth. And the law for your future life. So they say, I mean, I'm only repeating what I've read or heard.

Here's the thing for you to understand. It's because we constantly break the law that we're in trouble. Oh, I don't mean the mosaic law.

The law of God. His being, I mean. Graciously, he has uttered some of them vital ones.

Let's go on. One or two are writing, I don't know whether you... I've learned most of my stuff from not writing. Excuse me.

That's right. In other words, drink it in. It'll alter your spiritual make-up.

Of course, I'm not setting jams for you. I'm quite free. I might say now and again, I think you ought to write that one down.

But here's the thing. So go on with God. How open he thine eyes.

So they went through his mother and his father and they had him again. I don't know what upon the carpet. This poor man.

Greatly enriched. And they excommunicated him. Well, now you will know if they executed him because thou wast altogether born in sins.

You're teaching us. He really got under their skin. And, you know, the famous word that's been preached on over and over again.

Whether he be this or that, I don't know, but one thing I know. That's right. Whereas I was blind, now I can see.

That's the basis of many a gospel sermon. But, beloved, they excommunicated him. Now that too, shall I say, the devout Jew, was an ordinary Jew, I mean, was death.

They were cut off from everything. See? You will know that if they got leprosy, that was a living death. They were cut off.

They were chucked outside of the city, wherever they lived. Couldn't go to synagogue, couldn't go anywhere. And it was death.

Spiritual death, of course. Mental death, as it was, unfortunately. There was no spirit working in the synagogues and in the temple in those days.

There were some good men, there are lots of good men about now. Use the word good advisedly. You and I have to know this.

Jesus went and found him. Let's come there, shall we? Jesus heard, verse 35, that they had cast him out. Excommunicated is the word.

Excommunicated. And he went and found him there. He said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

He didn't need a sermon, didn't need anything else. He said, Lord, I believe. And he worshipped him.

And he got more than the synagogue and more than the temple and more than all the offerings. All the activities or religious observations of the Jews. There.

Now listen to this. Jesus said, For judgment I am come into this world that they which see not might see and that they which see might be made blind. Do you mean to tell me you came to make people blind? Lord, that's that's different from the lovey-ducky kind of preaching you hear today.

I mean, you know, Lord, I I heard the Archbishop of Canterbury some time ago. I don't know what it was. And he sounds to me a treacly, mealy-mouthed kind of man.

No, don't let anybody hear this tape, Lord. I might get had up. But I thought, oh, Lord, in our communion and all that.

I mean, it can be just as bad here. I'm not just targeting the Church of England or anything like that. But he's supposed to be the supremo.

And he told that any man with any red blood in his veins would want to spew him out of his mouth. The man before him, I've got nothing against the Church of England. I've got some dear friends in the Church of England.

I mean that. I'm not against them. It's the deception that's being practiced that's so abhorrent.

I heard the man before him, he was the man that married the present heir to the throne. I need not mention his name. And the lady that he married, you might know her by her very famous name, not always associated with the best of things.

But you, I heard him say, I asked the Prince, I think it was, whether he liked his new, his robes. He said, they're new. He said, I got them new for this occasion.

I thought, ooh. Pretty Polly. Here's the thing for us to understand, my beloved.

Brothers and sisters and students, though you say you are, you'll always be there for the rest of your life. The thing is, are we blind also? Said the Pharisees. Jesus said, if you were blind, you would have no self.

But now, you say, we see. Like, we know, as for most, we know Moses was like that. How did they know that? They, they translated believing into knowing.

They didn't know. They only believed. I believe, with all my heart, please don't think I'm going to say, I believe that Moses was taken up into the glory of God.

I believe everything. I believe the main structure of his teachings on the earth are for today. Thou shalt not commit adultery.

Thou shalt not steal. And so on and so on. Of course there will ever be whilst heaven and earth remains.

You understand? Only because God wrote them. He wrote the first of these great things. But here, here is the wonder of it all.

We see your sin remains. He said to them. Or did he, did they say it the way I've said it? Or did they say it with another emphasis? Perhaps you'll be fed up with me always looking at different emphases, but you've got to.

Here it is. Are we blind or so I read? Now listen, I'll say it another way. Are we blind also? You've said a lot of things that puts me out the fire.

Now you're telling us we're blind as well. Are you? Yes, he was. You see, that is the big thing.

And your sin remains. What an end to a chapter. But I must stop because you're ever so thirsty.

And so am I. Thank you.

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