

A WORD IN ITS SEASON

SECOND SERIES

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THE LIVING ONE

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AM I have been impressed with the expression, 'The Living One'. It occurs in two of the scriptures that we have read. This expression is used as a title of the Lord Jesus. I wondered if we could explore a little what it involves. In Luke we have the resurrection morning, and the angel has no need to identify who he is referring to; he just says, "the living one". That title belongs to One alone. We are referred to as 'the living', but He is the living One, standing out in all His distinction. In Revelation, He appears to John; He says, "I became dead". He entered into that condition; it was a condition that was totally foreign to Him. He says first, "I am ... the living one". It is a blessed thing to take account of One who is distinguished in that way. He has set on a new order of man that will be for the satisfaction of God eternally - "the first and the last, and the living one." It is an order of man that is marked by life, an order of man that God has before Him constantly.

As the living One, He is able to impart life - John 5 gives us that. He is able to impart life where there was none. I trust we have all heard the voice of the Son of God; it may have come to us in the gospel. We who were morally dead have been quickened if we have heard that voice. He does that; He is the last Adam, the life-giving Spirit (1 Cor 15: 45) - He can quicken the dead, and ultimately He is going to raise every one of His own; how blessed that is! He will actually raise each one of His own! Some of us were speaking before the meeting about the imminence of the Lord's return. Think of the wonder of that day when every soul who has had faith in Him will be raised to be with Him, the life-giving One, the living One, forever. So the apostle says, "seek the things which are above, where the Christ is, sitting at the right hand of God". He is sitting at the right hand of God; the work is done, He is the living One, and He is sitting there. I trust there will be profit in pursuing this line.

WSC The scripture you read is very interesting, saying that He has life in Himself.

AM Yes, as Man. Go on.

WSC Yes, that is critical. He says that He has authority to lay down

His life and to take it again (John 10: 18), but it is a different order of life.

AM In John you get a wonderful blend of the Lord's personal glory, what He is as a divine Person, and what He is as Man. "In him was life" (John 1: 4): that is absolute, but the Father gave Him to have life in Himself. As a blessed Man, He has been given that. So when He exercises that right, He can call souls to live according to that order of life in which He is. It is as a blessed Man that He does it, so that we are going to be with Him as Man eternally.

GMC Does "the living one" imply that everything else is dead, according to this kind of life?

AM Yes, it does. I am glad you added that last phrase because when we speak of life, we are speaking of what is *morally* living in contrast to what is morally dead. The apostle says to the Ephesian saints, "*you*, being dead in your offences and sins", Eph 2: 1. This was a company of people who, before they were converted, had great learning. They might have been proud of what they had, but he says that whole line of things is dead. It is a great day for us when we come to it, that everything that we have according to nature ends in death. Death casts its shadow on everything down here. But there is the living One to whom we are attached.

DMW He brought life into death and into the scene of death. I am linking on with our brother's comment that all were dead, in that state. He would go into death, but He comes into the scene of moral death to express what life is before God: "In him was life, and the life was the light of men", John 1: 4.

AM That is very profound. So He brought something into the world that had never been there before. He brought in life according to God. The world was in darkness and death; He brought in life.

TWL He brought life in to those who were estranged from the life of God. When the angels speak here, "Why seek ye the living one?", it is One who lived according to the life of God. Would that be right?

AM Yes, that would be right. He went into death, not because death had any claim on Him; He was untainted by it. He came into this world, and He went through the world morally unaffected by it. He even went into death; and He came out untainted by death. It is an extraordinary thing to think of, is it not? And there He is, the living One, living now in the power of an indissoluble life, Heb 7: 16. Later in this chapter we find

He is exercising His service in relation to a couple of poor, disheartened souls.

MJK Would you say something as to this being associated with resurrection?

AM I think that is essential; "if even we have known Christ according to flesh, yet now we know him thus no longer", 2 Cor 5: 16. That whole order of flesh and blood is gone. Do we all understand that? When Jesus was here, He took up everything that pertains to man, and when He was upon the cross, He represented man. He was a perfect Man, no faults, no sin, no blemish in Him, but He died! He did not die as a penalty for having sinned; He laid down His life. And God would say, as it were, 'If the one Object that was here in perfection in flesh and blood condition has gone into death, that means the end of that flesh and blood condition'. So Christ died for all, and that proved that all were dead (2 Cor 5: 14); morally, every one according to nature was dead.

WSC So the life in Him is intrinsic. He says, "*he* also who eats me shall live also on account of me", John 6: 57. There is something transmissible there of that life.

AM Yes, that is right. In that chapter, feeding is something we have to do. In John 5 when the voice of the Son of God is heard, all we do is to respond.

DMW In chapter 6 He lays emphasis on eating His flesh and drinking His blood in view of our being brought into things through His death, v 53, 54.

AM There is no way to enter divine thoughts apart from through death. It is the divinely appointed way. Otherwise, there would be something of the flesh that could be carried through. That would be unthinkable; God would not have that.

DMW That life has been laid down. He did not lay down divine life; He laid down the life that He took in flesh and blood, such as we have, sin apart, never to take it up again. So that, through His death we are brought into life according to God.

AM Yes. The eunuch in Acts 8, was reading the scriptures: "his life is taken from the earth", v 33. The life that was on the earth was removed. There is another order of life that goes through. Stephen saw that in Acts 7; Paul saw it in Acts 9, and between those two references we have "his life is taken from the earth".

TRC You are bringing before us the foundation of Christianity. It may seem a basic thing to say, but the fact that there is a living Man out of death sets Christianity apart from every other creed and religion of men.

AM I am very thankful you used that word. I am not going to be critical, but I have heard references to 'other faiths'. There is no other faith. Christianity is marked by faith; everything else is dead. We need to be quite clear about that. Christianity is marked by faith because it is centred in a Man in another world. He is living there and that is the point of reference for every believer.

AML Would you think that the life of Christ was seen in Mary in a practical way in John 20? Do we see the life of Christ in Mary as a result of resurrection?

AM In John 20, Mary had no life apart from Him, did she? She was totally bereft. Whatever Mary's literal status was, she represents the thought of the widow; she had no life without Christ. What could the world hold for her? Even angels could not impress her. Imagine seeing an angel! Mary was not concerned - the angel was not the Lord; Christ was everything to her.

AML She even surpassed Peter and John.

AM She did! They may have had more intelligence, but she had the affection.

RNH I was thinking of the reference in Genesis. God says to Noah, "The end of all flesh is come before me" (Gen 6: 13), then what was mentioned as to the line of faith coming in. He said it to Noah. I wonder if the seed of what was to take place when Christ came in was in God's mind at that point in Genesis. He was going to be finished with that line of things and a new order predicated on faith would be what God had in mind.

AM I think so. I think in those early chapters in Genesis, God was looking ahead. "Let us make man" (chap 1: 26) looks on to the incarnation. "The end of all flesh is come before me" looks on to the cross; that is where the end of all flesh came. Think of what that meant; after all those years, and the Spirit of God striving with men, on and on, and then God says, "The end of all flesh has come before me". That is what happened at the cross; every man was put out of sight. After three days, in the resurrection, there is One who has gone through death and

annulled it; He has set up a new order of man entirely which will be for the pleasure of God eternally.

WSC Did the angel think that these women should have known that He was alive, that He was the living One?

AM It would seem like that because he says, “remember how he spoke to you”. Of course, they would not have understood what the Lord said. We have the Holy Spirit; things become clear or clearer, but these disciples just had attachment to the Lord; and they could not take in the fact that He was going to be taken in death. He had said that the Son of man was going to be delivered up and they were going to kill Him and the third day He would rise again, Matt 17: 22,23. The Lord would not have left His disciples with His removal in death as the end, so that in John 14, for instance, He says, “I am coming to you”, v 18.

WSC I was thinking about ourselves; as we come near to Him, we should have that sense of knowing Him that He is the living One.

AM Yes, what an encouraging and stabilising thing that is, is it not? We are living down here in flesh and blood conditions, and we have all the difficulties of life, we have the sorrows of life, we have trials - we know about these things. But there is One who has been through it all and He has passed through and defeated the greatest power that can come upon man naturally. He has annulled it. He is now the living One. That is the evidence that He has overcome everything that can assail the believer.

JKK Would you say something about the food supply in relation to the living One? The Lord says, “Man shall not live by bread alone”, Luke 4: 4. I was wondering in connection with your thought of the sustaining power of the Man here in relation to what the Lord takes up.

AM In Matthew, man lives "by every word that goes out through God's mouth", chap 4: 4. As the living One, He sustains life. The type would be Joseph, the Sustainer of life, Gen 41: 45.

JKK He demonstrated how life could be seen here. He was sustained, in a practical sense; the testings that He went through would not have been possible for man outside of the sustaining power of God.

AM That is right. He would not call upon the stones to become bread; the Father had not told Him to do so. Everything He did, He did by the word of God. The living and abiding word of God is available to us, and that should be what sustains us.

SWS I was wondering if you could bring before us a little more as to that expression, “Why seek ye the living one among the dead?”. I know that has to do with that particular time, but does that not have a current bearing on us now? It is instructive, “Why seek ye the living one among the dead?”. There is so much in this world that is characterised by death. Christ will not be found in the things of this world, the dead things of this world.

AM People fill their time; they need their amusements and occupations to fill their time, but they do not find the Lord in that way. The way we find the Lord is simply in coming to Him, acknowledging the condition that we are in, and coming to Him as the living One and getting that quickening touch from Him. I think what you say is wholesome. The whole world is all going to be done away with, all the things that occupy men's lives will be ended, but there is something that is going through, and every believer would have a part in that. There is an order of life that will never end, and it is going through in triumph.

GMC I was thinking of what Peter said. He said, “Lord, to whom shall we go? thou hast words of life eternal”, John 6: 68. There is only one source, is there not?

AM Yes, that is good. The One who relied upon the word of God totally; He had words of life eternal to sustain His people. The people in John 6: 60 say, “This word is hard; who can hear it?”. And they went away. If you do not understand the truth, then turn to Him, the One who is the origin of it all. And you find that He is a source of life and understanding. He has the words of life eternal.

WKC I was thinking of what the Lord Himself said at the beginning of John 17, “as thou hast given him authority over all flesh”, (v 2), and He leads that through to life eternal: that “he should give them life eternal”. We are knowing something of that now, are we not?

AM Yes, that is right. Eternal life requires a sphere in which it can be enjoyed. And that sphere is not connected with this earth. It does not mean we have to wait until we are translated to enjoy it. We can have part in what is heavenly, and for that, we need one another, do we not?

AML The Lord says, “Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live”, John 14: 19. Would the Spirit help us to have faith to see the living One? It really is an appeal to every believer who has the Spirit. And the Lord loves to include everyone in seeing the living One.

AM Yes, indeed, and if you have the Holy Spirit, the effect of that is that you are united to Christ. You might say, 'Well, I do not live as if I am united to Him', but you are. That work of God in your soul has to be there if you have received the Holy Spirit. That work of God is united to Christ and you belong to Him. And the Lord says, "because I live ye also shall live"; our life is bound up in Him. That is helpful.

KRO Could you help us as to the thought of the Lord's title as "the life"? We had reference to John 1 and it is reciprocal there, the light of men was "the life", and we have "the way, and the truth, and the life", John 14: 6. How would you open up for us the thought of the living One and "the life"?

AM One thing that that conveys to me is that there is no life outside of Christ. He is the life. "When the Christ is manifested who is our life, then shall ye also be manifested with him in glory." He is the only source of life. Life is found alone in Jesus, the only One.

DMW Is it more than position? One of the things we are given to understand is that the Lord Jesus sent the Spirit. Being united to the Lord Jesus has already been mentioned. That would be one of the reasons to maintain the living link in ourselves with the heavenly Man.

AM Yes, life is more than position. He says, "When *he* is come ... He shall glorify me", John 16: 13,14. The One whom the Holy Spirit glorifies is the One to whom we are united; He is the One who is our life.

DaJK I was interested in what our brother brought up as to Him being the source, and I was thinking about your opening remarks when you quoted, "Why seek ye the living one among the dead?". I thought of what the Lord says there in John 4: 14, with the woman, the "water, springing up into eternal life", and then in John 15: 5 the branches abiding in the vine. He is the only source, and it is not a source out of this earth, is it?

AM That is very helpful. The branch has to abide in the vine; if it does not, it is cast out, is it not? It has to abide in the vine. And the evidence of that life is that there is fruit.

LPC In Luke 24: 8, it says, "they remembered his words; and, returning from the sepulchre, related all these things to the eleven and to all the rest". Do you think that we know spiritually by the power of the Holy Spirit that He is the living One? We need to show by witness that He is the living One. They remembered His words, then they went back

and witnessed to them what the two angels had spoken to them, and they related it to the disciples. That is the thought in Romans 6 where it says, "if we are become identified with him in the likeness of his death, so also we shall be of his resurrection" (v 5), and "so we also should walk in newness of life", v 4. We have to be witnesses of it, not just knowing and rejoicing that He is the living One, but we need to be the witness of it.

AM Yes, you remember Festus in speaking to Agrippa, said, "a certain Jesus who is dead, whom Paul affirmed to be living", Acts 25: 19. Paul had seen Him in glory. Nobody could convince Paul that the Lord Jesus was not living; he had seen Him, and really every one of us has had to do with the Lord Jesus, not in flesh and blood conditions, but we have had to do with Him in His present condition in glory and therefore, every one of us really is a witness. The fact that we are here is a witness.

RB I wonder if there is a link with what Paul said to the Galatians, "I am crucified with Christ, and no longer live, *I*, but Christ lives in me", chap 2: 20. Is that the life, by extension, found in us?

AM Yes, Paul could say that "no longer live, *I*"; the old Saul of Tarsus was not there. What a test that would be, actually. But Paul says, "no longer live, *I*, but Christ lives in me". That was the demonstration of that life in a man.

GMC I am wondering in relation to that if our life is hid in Christ. It is not important what my life naturally is, but that Christ is seen in me. Would that be right?

AM Yes, James says, "what is your life?", Jas 4: 14. The world does not understand the life of a believer, but it is Christ. The true life of a believer is Christ. There is nothing else; that is all God has before Him. So anything I have before me that is not of Christ is just going to be done away with.

DMW The features of Christ morally go through. Would you say that the Spirit has been sent so that those same features morally come through in the company of believers. So Christ loved to obey; He loved to be dependent; and the way we prove the Spirit is we follow in His steps. I might say, 'Well, I don't love to obey', and certainly in the flesh we do not, but at some point we have to prove that the Spirit is more powerful than the flesh. And so one could say, "*I myself*" (Rom 7: 25); so we begin to identify what our brother is referring to in Galatians 2: 20

- “no longer live, I, but Christ lives in me”, and so we begin to love to obey; we love to be dependent; we love those things that came out in Christ that are so attractive. We prove that, do we not, by the Spirit's power in us?

AM Yes, Romans 8 presents the power to get through Romans 7. It is the chapter of the Holy Spirit. In Romans 7 is the struggle I find in myself because I want to do what is right, but I find I fail. The power to get through that struggle is in the Holy Spirit.

TRC In Matthew 17: 22-23, “Jesus said to them, The Son of man is about to be delivered up into the hands of men, and they shall kill him; and the third day he shall be raised up”. That may be the reference that was alluded to by the angel here; but what the angel says is different: “be crucified, and **rise** the third day”, as if it was His own volition, do you think?

AM Yes, there are different aspects to the Lord's death and to His resurrection. He had authority to lay down His life; He had authority to take it again. As a divine Person, He had the power for those things, but He relied on the commandment of the Father. And then the Father raised Him - I think divine Persons acted in unison in the resurrection of Jesus.

TWL Where you read in Revelation, the Lord says, “I am the first and the last, and the living one: and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades”. I was thinking of what you said earlier in relation to our lives being attached to Christ. Does it help us that we consciously, actually, and I say this as much for the older ones as the younger ones, have the reality of knowing that Christ has set aside everything that stood in the way of our liberty, before our God, so that we can live there? “I have the keys of death and of hades.” Men in general, through the whole of their lives, through fear of death are subject to bondage (Heb 2: 15) - we have been set free from all of that, because a Man lives and He has come and has said, “I am the first and the last, and the living one”. He is God's purpose for men. Does that help?

AM I am glad you brought us on to Revelation. “The first and the last, and the living one”: God begins with Christ. Everything is secured in Christ; nothing supersedes Him. You cannot add to the Lord; He is the First and the Last. You have a touch there of the greatness of who He is “the first and the last and the living one”. But then He says, “I

became dead, and behold, I am living to the age of ages, and have the keys of death and of hades". He will use those keys. The Lord Jesus broke the power of death by going into it. It is good to remember that the resurrection was not the breaking of the power of death; the Lord Jesus went *into* death. There was no conflict; death fled before Him. "What ailed thee, thou sea, that thou fleddest? Thou Jordan, that thou turnedst back?", Ps 114: 5. Death had no claim upon Him. He went *into* death, and death quailed before Him. It could not stand before Him; its power was broken. The resurrection is the testimony to that fact, that death has been vanquished.

WSC I was just thinking of what you read in Revelation, "I became dead" "became dead", but He did not 'become alive'; He was living.

AM "I became dead, and behold", as if to say, 'just look!' - "I am living to the ages of ages, and have the keys of death and of hades".

NJP So in that way, do you think, the thoughts of the living One, and life, relate to purpose? We see it in the scripture here. "The first and the last" relates to His purpose, does it not?

AM Yes, it does, and the fact that He is the first and the last shows the unchangeability of God's purpose. What He brings through, what He is going to have eternally, is exactly what He has set His heart upon in purpose,

LJG I wondered as to John 1 :14 where we have what actually came into being, "the Word became flesh, and dwelt among us"; but He became something that He was not before. I am thinking as to that, "For the law was given by Moses: grace and truth subsists through Jesus Christ" (v 17), so what actually came into being?

AM Think of what came into being then! John 1 is a most exalted view of the incarnation - "the Word became flesh", John 1: 14. Think of the glory of that; a divine Person entered into His own creation. Think of the majesty of what took place: "the Word became flesh", and then men could take account of Him. And what did they see? They saw something which had not subsisted before - "grace and truth subsists" v 17. Grace and truth are treated as one thing, which "subsists through Jesus Christ". You might ask, 'What dawned on this world when Jesus came in?': a glory that men did not understand.

LJG I was thinking of the world itself, it all came into being itself, but it says, "as many as received him", v 12. There are those that have not,

but I was thinking as to that “as many as received him” come into that life.

AM That is right, because they are brought into the family: “as many as received him, to them gave he the right to be children of God”. They are brought into the divine family, and the whole thing is characterised by an order of life which is set out in Jesus.

KNP Would that help us to be found more in contemplation? John in his epistle speaks of “that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled”, 1 John 1: 1. That is the glory of a Man that is risen and living, is it not?

AM Is not contemplation so important? I think the enemy deliberately sets out to cause our lives to become crowded so that we do not become contemplators. The one who was a contemplator was the one who leaned on the bosom of Jesus, John 13: 23. He knew what it was to be sustained by Him, by His love.

TWL In the light of all of this, does it help us to see there is purpose behind this life, and that is relationship? So there is life in what it is in its relationships, and there is life in what it is in its power, and what He is as the living One, there is life in its power because it is the way to life in its relationships.

AM That is good. Say some more about your last comment.

TWL The brethren will be well acquainted with it anyway, but Joseph preserved life in its power before he exercises life in its relationships. He preserves life in its power.

AM So when we are speaking about life, we are not speaking about the kind of existence that even the lower creation has; we are speaking about life which is known in a whole circle of relationships and affections. And really, affection lies at the bottom of a believer's life, does it not?

TWL “We have seen, and bear witness, and report to you the eternal life which was with the Father, and has been manifested to us”, 1 John 1: 2. That is more than life in its power; that is the life in its relationships. But the power had to be there first.

AM Yes, exactly.

RB In that connection I was thinking about Romans 5: 10 where “we shall be saved in the power of his life”. ‘In the power of’ there is in

parenthesis but that relates to the life of Christ where He is, does it, to bring us into relationships and present salvation? We have been saved from wrath in His death. That deals with our eternal salvation, but is the power of His life what we enjoy currently?

AM Oh yes, it is, as being united to Him as and where He is. Salvation is a very wide subject; we are saved from many things. His life in His present position is the way of salvation for the believer at the present time as we go through this world. He went through the world morally unaffected by it, and the believer is to be morally clear of it. The world has its claims and there is that in us naturally which answers to them. Hence we have to keep reverting back to the death of Christ, the shedding of the blood and the water and there is salvation in His present position.

DJK So the apostle could say, "in that I now live in flesh, I live by faith, the faith of the Son of God, who loved me and has given himself for me", Gal 2: 20.

AM Those who knew Paul must have seen a great change, and he would say, 'There is the life I do not live now; the life I live now, I live by faith'. Faith connects us to Christ where He is, in another scene. Faith connects us to what is unseen by nature. There is another world, and Christ is the centre of it; He fills it.

AML Would it be right to link it with Hezekiah? "The living, the living, he shall praise thee", Isa 38: 19 - he presents that as the contrast to death and Sheol just before. He is almost brought into another life altogether.

AM Yes, in figure he is. Sheol is hades, but he has been made to live. "Lord, by these things men live" (Isa 38: 16), but then he says, "the living", that is, those who have the active energy of life through association with a blessed Man who is the living One.

RNH I was thinking of the Christ in Colossians: "seek the things which are above, where the Christ is" is a relationship. In Acts, God has made Him both Lord and Christ (chap 2: 36), and in Romans, "if anyone has not the spirit of Christ *he* is not of him", chap 8: 9. These things entered into my thoughts as to what present association and relationship with the Lord Jesus is, as related to Him being the Christ; would you say something as to that?

AM 'The Christ' is the anointed One, and He is the Head of an

anointed system of things; and that includes us. God has committed Himself to Christ; that is involved in the anointing. Literally the Lord Jesus was anointed by the Holy Spirit when He came out of the waters of baptism; the Holy Spirit came down and dwelt upon Him. But He has secured an anointed system, an anointed vessel, and He is the head of it all. He gives character to it all; He is the Christ.

RNH It is as He has ascended He has been made Christ; He is anointed and He is a priest there as well. But what was mentioned before about believers having the Spirit, I thought of the disciples, the Lord breathed into them, "Receive the Holy Spirit", John 20: 22. It was special to them perhaps but it is one Spirit, of course, and as taking the place of the Spirit of Christ - of that Man - He is unique. We should know that.

AM Yes, it was the Spirit of the Man they knew. They had seen something in the Lord Jesus, so the Lord says in John 14: 17, "ye know him, for he abides with you, and shall be in you". He was abiding with the disciples when Jesus was here because He was in Christ. And they could see everything Jesus did, He did by the Spirit of God. He says to the disciples, "ye know him": 'you have seen His operations, you have seen the Lord Jesus casting out demons' - it was by the Holy Spirit that the Lord did those things.

DMW The Spirit of Christ is related to the Spirit of life. I was just referring to the scripture in Romans 8, "if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness", and "if any one has not the Spirit of Christ, *he* is not of him", Rom 8: 9-10.

AM Yes, the Holy Spirit was manifested in Christ. You can see the Spirit of Christ; they would take account of it. That is a divine Person: it is not the small 's'. We might speak of the spirit that marks somebody, but the Spirit of Christ is a divine Person and that divine Person is life to the believer.

DMW Would it be that He is righteousness "the Spirit life on account of righteousness", because the family of God was here? And the Spirit bears witness with our spirits that we are in that family (v 16), and we have the power therefore to prove that we are on the path of righteousness.

AM So that is the beginning of Romans 8: 1-3, "There is then now no condemnation to those in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. For what

the law could not do” - the law could not produce righteousness - “in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh”. The power for what the law could not do is in the Spirit Himself.

LJG I am thinking as to how the Spirit came and descended upon Him as a dove and how He abode upon Him; there is no other that could be said of. I was thinking as to the spirit of Christ; we see the meek and lowly Man in that way. Do we see that in Him?

AM I think the Holy Spirit could totally identify with the moral features of Jesus. He descended upon Him and abode upon Him; that is John's presentation. John the baptist was extraordinary. As far as I am aware, he was the only person ever to have seen the Holy Spirit, descending in a bodily form upon Christ. And it abode upon Him; there was the testimony. There was the moral perfection of Christ, and the Spirit of Christ was there, and thereafter everything He did was in the power of the Holy Spirit.

LJG I was thinking as to what you said, “let this mind be in you which was also in Christ Jesus”, Phil 2: 5. I was thinking of that spirit of humility.

AM Yes.

WSC Mary was told, “The Holy Spirit shall come upon thee, and power of the Highest overshadow thee, wherefore the holy thing also which shall be born”, Luke 1: 35. From His very conception, He was living.

AM Yes, that is right. We often relate that to the oblation, do we not? “Mingled with oil”, Lev 2: 5. The Holy Spirit was involved in the conception, the birth of Jesus, “mingled with oil”; then as He was about to go out in service, anointed with oil, v 4.

DHM What about Colossians 3: 4, “When the Christ is manifested who is our life”? That is the present condition; we are able to enter into that; then the wondrous blessing is we will be manifested with Him. It is something that goes through.

AM Yes, is it not wonderful that when He is manifested, we will be with Him? We will be with Him even when He comes out in public glory. He would not have it otherwise. We will be manifested with Him. In view of that we should know what our life is here.

DMW One word to add to what our brother said: that manifestation will be bodily: “they found not the body of the Lord Jesus”. There are millions now in a disembodied state, but this has in view bodily manifestation.

AM Yes, that is right, but it will be a new body, will it not? A body capable of displaying what has been worked out morally in the saints. It says in 2 Corinthians, “if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens”, 2 Cor 5: 1. There will be that which is capable of manifesting the moral excellence that has been wrought in the saints. I think that is wonderful to consider.

Wheaton

25th November 2022

LIVING WATER

John 4: 1-30; 7: 37-39; 20: 19-23

AM It was felt that in the first reading that we should be occupied with our Lord Jesus as the living One; just to have Him before us. It was stated that He is able to give life and to sustain life. Where we have read we see the Lord Jesus speaking of Himself as the One who gives living water, referring to the Holy Spirit.

Now we know that in chapters 14 to 16 of this book the gift of the Holy Spirit is mentioned several times. The Father would give the Holy Spirit for the comfort of the saints. The Lord would give the Holy Spirit for the testimony. When He is spoken of as coming Himself, it is for the glorification of Christ. That is the way His coming is presented.

We can see in these scriptures how this woman is first brought to Christ. Every one of us began by being brought to Christ; that was the Father's working. We did not know that at the time, but we knew that the Lord Jesus was before us. And there is a second great milestone in our lives that we must reach, and that is to be conscious of receiving the gift of the Holy Spirit; another is that we own Jesus as Lord. These are three great milestones at the beginning of the life of a believer. You cannot own Jesus as Lord without the Holy Spirit; so the gift of the Holy Spirit is essential.

So the Lord spoke to this poor woman. He told her that if she asked Him, she would receive a gift that would give her satisfaction forever. Now this poor woman had sought satisfaction at least five times in her life and five times her hopes had been dashed. We do not know the circumstances. We do not know if any of the husbands were alive or dead, but five times her hopes had been dashed. And the Lord Jesus invited her to come to Him; and in the gift of the Holy Spirit she would find permanent satisfaction. Is that not a wonderful thing? This must have been music to her ears. She spoke about the service of God. What she understood we do not know, but what it led to was that she went out in testimony to the men of the city.

Now in John 7, the Lord says, "If any one thirst, let him come to me and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water". That is, in the gift of the Holy Spirit there is something flowing out. Someone said that the believer who has the gift of the Holy Spirit has something that is greater than he can contain; it flows out in testimony. The believer is seen as someone

who has a resource in the Holy Spirit. That is in testimony, and you gain that by coming to the living One.

In John 20, the Lord Jesus in resurrection comes to His own. He speaks peace to them and then He breathes into them and says, "Receive the Holy Spirit". If they were going to be found in the scene of testimony, they would need the power of the Holy Spirit to go through; so He says, "Receive the Holy Spirit" and He breathed into them. And then He speaks about the administration that was to operate on earth: "whose soever sins ye remit" and so on, all consequent on the fact that the Holy Spirit has come. He has come from the ascended Christ, from the living One, and He sustains His people in life, in the scene of testimony here.

WSC I was just thinking that the scriptures where we read largely refer to drinking. I am wondering if the crux of this is not that you have to study certain things, but you just have to be available to the Spirit.

AM Yes, that is right. Drinking is such a simple thing. You do not have to study to know that you are thirsty or to know that water satisfies you; you just drink. You just absorb what is available in the gift of the Holy Spirit.

GMC I am wondering what the difference between food and this water is.

AM Food builds you up and water satisfies. If you are thirsty you need water, and that has an immediate effect; it satisfies. Man naturally is a cyclical being. He takes a drink and later he is thirsty again and needs another one. The water in the believer becomes a fountain of water, springing up; it is living water.

DMW Does it spring up into something?

AM It springs up to eternal life. Is that what you are thinking?

DMW Another order of things is contemplated, is it not? It is not a natural order of things.

AM No, that is right. This poor woman at first wondered what the Lord was speaking about. She says, "Art thou greater than our father Jacob, who gave us the well ... ?" The well was not going to give lasting satisfaction. She had to fill her waterpot each day. There is a new spring in the believer that gives lasting satisfaction. I think that is a wonderful thing.

WSC In the midst of presenting all of the works of David's mighty men, we are told that he longed for a drink, 2 Sam 23: 15.

AM What was there for him? And there were those who secured what would answer to his affections. Think of the Lord having desires like that. Here we have Him sitting at the well. He had His own desires. He saw the woman with her needs, but as He tells the disciples later, His needs would be satisfied. Those three mighty men broke through the camp of the Philistines. We had a beautiful touch on that incident a little while ago. A brother said that, in breaking through the camp of the Philistines, it does not say anything about them engaging in battle or anything like that. He said he thought they broke through by keeping out of sight - they had David before them.

TWL This becomes "in him" what springs up to eternal life. Can you help us as to what eternal life is?

AM I think eternal life is best enjoyed. Eternal life involves the enjoyment of relationships together. There is a sphere in which we can enjoy relationships and these relationships are eternal.

TWL This woman was very young in the faith; so sometimes we might, when we are younger, think that this is beyond us; it will take time. We do not need time to enjoy Christ where He is. That is eternal life, is it not?

AM It is, yes. When the children of Israel had come out of Egypt, they soon came to Elim, Exod 15: 27. Twelve springs of water were there and seventy palm trees, and they encamped by the waters. That was in the wilderness. The wilderness is a tough place, but there was something springing up. In an occasion like this, one may have a sense that there is something that is springing up among the saints in their relations together, as they speak over the truth together. That is like a taste of eternal life in the wilderness. Do you think?

TWL Exactly. So when we are younger, we might not understand all the things the brethren say, but we can definitely see that they are enjoying something they love. They enjoy Someone they love; that is eternal life. So it has nothing to do with capacity; it has everything to do with affection.

AM And so I would say to anyone who is in that situation to stay in that circle and pray that you might enter into the enjoyment of it like others do.

DMW She says, “the well is deep”. The Lord spoke of a fountain. There is no pooling of water; would that be right?

AM I think that poor woman felt every day that the well was getting deeper. It was more and more of a trial to get that little bit of water that she needed. The Lord offered her something that she would not have to reach down for; it will spring up into eternal life. And that is like the end of the wilderness, is it not? “Rise up, well! sing unto it”, Num 21: 17. They were about to leave the wilderness and go into the land, another sphere.

SWS I wondered if you could help us a little as to the Lord saying that the water shall *become* in him a fountain of water. You might open that up a little bit, especially thinking of the thought of it *becoming* in him a fountain of water.

AM Do you think that is what we prove as we drink of it? You take of the living water from Christ. As we partake of that we find that is what it becomes in us. It is one thing to know that the Holy Spirit has been given and that He is the source of satisfaction, but we have to drink of that, and it then becomes in us a fountain of water. What would you say?

SWS I think that is very helpful. It seems to allude to a formative work that takes place as a result. It is not just the emphasis on drinking, but it is really taking that in and allowing the formative work of the Holy Spirit to bring something about that results in this understanding and appreciation and enjoyment of eternal life.

AM Yes. We have to do the drinking. Such is the gift that the Lord Jesus would give that our apprehension of it changes as we enjoy it. It springs up into eternal life. And then you find that you have a resource. The brethren have to earn their living. If you go out into the world and keep apart from the things of the world you need a resource. It comes from having to do with the Lord as the Giver of living water.

KNP He says to the woman “If thou knewest the gift of God, and who it is”. Do you think it brings us back to the Lord Himself as that Person?

AM I think so. In chapter 3 we have the gift of God: “God so loved the world, that he gave”, v 16. His love was so great that He gave the most precious thing that He could give. And it was in view of another gift. “If thou knewest the gift of God, and who it is”. There was Jesus, the living One, who could give the living water.

KAK I was thinking that she left two things. She left Jacob's well and she left the waterpot. It is very interesting to contemplate that because those were things that related to former times. The living water now is something that comes from the ascended Christ, and from the pouring out of the Holy Spirit. It comes from heaven and it is available to each one of us. Perhaps the young people do not understand the possibility of what is available to them without having to depend on something from former times.

AM Well, that is very good: what we receive comes from heaven. In the days in which the Lord Jesus was here they had to know what had gone before - Moses, the law and the prophets. These were read in the synagogues every sabbath. What the believer has he receives from Christ in heaven. If you have a living link with a Man in heaven you will have a source of supply that will keep you satisfied.

CJB I would like to enquire about the verse that was quoted, "If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of him". Can you say a little bit about asking of him?

AM When we first receive the Lord Jesus, we need to be sure that we receive the gift of the Holy Spirit. And if anyone has any doubt about whether they have received the gift of the Holy Spirit, ask! The Lord speaks in Luke about the Father giving the Holy Spirit. He says, "If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give the Holy Spirit to them that ask him?", Luke 11: 13. Divine Persons have come so accessible because Jesus has been here.

CJB I was really struck by what was being spoken of, that there is not a need to know all the past histories of everything, but if we know the Lord Jesus, we can simply ask for the power of the Holy Spirit, and I feel my own need in walking in that power, which is a wonderful gift.

AM If a soul has received the gift of the Holy Spirit that remains. "The gifts and the calling of God are not subject to repentance", Rom 11: 29. That remains, but if I have grieved the Spirit, or quenched Him, His power, His resource may not be available to me. I have to get back to the Holy Spirit. How are our links with the Holy Spirit? I have to be constantly depending on Him.

NJP Achsah got the upper springs and the lower springs (Josh 15: 19), did she not? Sometimes you have to dig for them. Sometimes the

world blocks it, but water is there, is it not?

AM It is. Achsah knew that she had an inheritance but it would need to be maintained in life. And you need water, otherwise the land becomes a desert. So she needed water. She needed water in relation to the heavenly things, the service of God. You need the Spirit's power in that. You also need the Spirit's power in testimony. She needs both. And Caleb knew that; he was probably waiting for her to ask for it.

AML Would it be right to say that this inheritance stems back to Jacob? I was wondering about what it refers to - Jacob says to Joseph, "I have given to thee one tract of land above thy brethren" (Gen 48: 22), and that is really developed in the blessings in the following chapter, bringing in the thought of the well. Giving Joseph the right place is like making way for Christ, is it not? Jacob and Joseph are not mentioned here just by coincidence; there must be a moral reason.

AM Well, that is right. This is Joseph's section of John. You remember Joseph in Egypt was given a name, Sustainer of life, Saviour of the world, Revealer of secrets, Gen 41: 45. Here is the true Joseph: "whosoever shall drink of the water that I shall give him shall never thirst for ever" - Sustainer of life; "God is a spirit; and they who worship him must worship him in spirit and truth" - Revealer of secrets. And the Samaritans said, "we believe ... and we know that this is indeed the Saviour of the world". Here is Joseph in all his glory.

WSC I was thinking of the Egyptian they found exhausted in the field, 1 Sam 30: 11-16. All Egyptians are exhausted, are they not? They gave him water and raisin-cakes and part of a fig-cake, and his spirit came again. We were speaking about water springing up; that is an example, is it not?

AM Yes, his spirit again revived. And he asked for two things, that he would not go back to his master, and also he would not be put to death. So what did he want? He wanted to be with David. That was the place for him.

DMW So the woman has a new object. Five husbands and the man that she was with were no longer really her object. Springing up into another order of things brings a new object to her in view of testimony but she had to get rid of her waterpot to be really in it.

AM Yes, and having a new object she went out in triumph. This woman went into the city and went to the men of the city, and she said, "Come, see a man". This is a Man of another order; this is the Christ.

DMW She gets the object in her heart that she always required. I said that she had to get rid of her waterpot. That is not exactly accurate; she had to *leave* her waterpot. Would she ever go back to it?

AM Well, I do not know. She was the vessel and the water was springing up, but what do you think?

DMW Well, as I was speaking, I believe Mr Jim Renton made a comment one time that she would have gone back to her waterpot, even though she became a vessel of living water. Our brother said she would have gone back to her waterpot, likening it to the circumstances of life here. But she had her life elsewhere; so she was not occupied with that any longer.

AM That is good. So the Lord does not take us out of our circumstances. He gives us what will sustain us in them. That is grace, is it not? Grace sustains us in our circumstances. Mercy takes us out of them, but grace sustains us in them. So it is like the men whom the Lord heals and He says, 'Go back to your house'. Not that that will be the centre of your life: Christ was going to be the centre of their lives, but they go back as a testimony.

GMC How do we drink this water? He does not just give it to her; she has to drink it. How do we do that practically?

AM What we are talking about is coming to the Lord Jesus and receiving from Him, through the Holy Spirit, that which satisfies us. So we must set time aside. You get a sense of the Lord Jesus, and ask the Spirit to help you to be absorbed with Him and His glory, and you find there is satisfaction in that. One good piece of advice is, when you read the Scriptures, especially by yourself, first turn to the Holy Spirit and ask Him to show you something that you have not seen before. You will not read very far before you get an impression. It is true; you can prove it; you are drinking of the living water.

AML The woman says, "Sir, I see that thou art a prophet". Would that be practical drinking of this living water?

AM She begins to appreciate Christ, does she not? She begins to appreciate something of the One who was there. You see how her view of the Lord Jesus changes. She begins, "thou, being a Jew"; that was a dismissive thing to say. Then she says, "I see that thou art a prophet"; that is respectful. She sees that there is something different there. He has something that she does not have. Eventually she says this One is "the Christ".

AML Would it be right to say she became a kingdom person? I just wondered because she says in verse 15, “Sir, give me this water”; that that develops later on, “Sir, I see that thou art a prophet”. She is really maturing very quickly and becoming a worshipper.

AM That is right. I believe she had an impression of the emptiness of traditional forms of worship. Would that many got a greater impression of the emptiness of traditional forms of worship! If someone goes to a church and reads out of a book, the book may have been compiled by Cranmer five hundred years ago, but God is looking for what is springing up from our hearts now. I think this woman saw what was traditional, but she needed something that was living. She comes in contact with the Lord Jesus who is able to provide living water.

LJG I was thinking of what you said as to the receiving. In Peter's preaching in Acts 2: 33 he says, “having received of the Father the promise of the Holy Spirit, he has poured out this which ye behold and hear”. And he goes on to say, “Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both Lord and Christ”, v 36. You referred to that earlier in owning Him as Lord and Christ after having the Spirit that had come in that way, from the ascended Man.

AM That scripture is very confirming. Peter had insight into what was taking place in heaven. He spoke about the Lord Jesus receiving the gifts. Think of the Lord Jesus having accomplished the work of redemption. He has gone on high and received gifts from the Father. Psalm 68 refers to it: “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts in Man”, v 18. The Lord Jesus went on high and He received gifts; He received the Holy Spirit as a gift. And Peter says, “Having received from the Father the promise of the Holy Spirit”; what they heard was a living testimony there. They called what was spoken “the great things of God”, Acts 2: 11.

TWL You referred to chapters 14, 15 and 16 of John. In chapter 14, it is what the Father does, but in chapter 15 the Lord says, “But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, *he* shall bear witness concerning me”, v 26. Is that what it is practically speaking to drink of this water?

AM Well, I think so because when it is a question of the Lord sending the Comforter, what He had in mind is testimony. There are

two references are there not? He shall “bear witness concerning me”, and in chapter 16, He says, “if I go I will send him to you. And having come, he will bring demonstration to the world”, v 7, 8. There is testimony. The believer has received the Holy Spirit, and there is testimony going out. That is John 7, is it not? Out of his belly is flowing rivers of living water. It is in the scene of testimony here.

TWL I was thinking that, and the last part of chapter 15 is, “and ye too bear witness”, v 27. We bear witness according to what we have drunk. We bear witness according to what we have imbibed. I remember Mr. Bert Taylor giving an address in relation to this and he said, in the light of this, 'I am learning at the latter part of my life to pray to the Spirit more'.

AM Well, that is a very real matter. In the history of the testimony matters have been developed and we might find it very strange to think that there was a time when the Holy Spirit was not addressed. What a thing that must have been. Mr Lyon once said, 'Imagine living with somebody all your life and never speaking to them?'. Well, how the Spirit would feel it. He is here and He is available to us, the One whom we can call on. Samson referred to the caller's spring, Judg 15: 19; that suggests the Holy Spirit is life in the believer.

WSC Do you think that if we enter into this, we do not have to figure out a way to be spontaneous? We should be spontaneous like the man in Acts, “walking, and leaping, and praising God”, chap 3: 8. Nobody told him he needed to do that: it just came out. I think it should be just a spontaneous reaction if we get to this. And not just in term; you know we can talk about things, but it is to enter into our spirits.

AM We see that in one and another particularly in the service of God. I have often thought the service of God is an extraordinary meeting. Imagine a stranger coming in, not knowing anything, and seeing grown men standing up and speaking about their love. And not a word addressed to each other; all addressed to God or divine Persons. There is not a meeting like it. It seems to me that the degree of spontaneity is really an indication of my measure.

WSC We have a sister, local with us, whose family came to visit us and we asked if she wanted to bring them out to the gospel. She said, 'I want to bring them out to the Lord's supper'.

AM If somebody is interested in the truth, I say to bring them to the Supper. They will get a touch of another world that will draw them in. Bring them to the gospel, yes, let everyone hear the gospel, but if there

is someone feeling for the truth let them be present at the Supper and see what is working.

PHM Peter speaks of tasting that the Lord is good. I was just thinking of what you were speaking of bringing someone to the Supper. That is what this woman here experienced, did she not? She tasted that the Lord was good, 1 Pet 2: 3. How do we know this? It is an experience, is it not? Taste that the Lord is good. We see it in our own lives and we see it in one another do we not?

AM Yes. And one thing I am sure you have found, there may be times when you come to the Supper and the pressures are so great that you wonder how you can carry on. The Lord comes in and you get a sense of His presence and you feel a great release. You can speak to divine Persons and express your appreciation of them. At the end of the occasion you feel different from when you came.

WKC This woman asks a question, "is not he the Christ? They went out of the city". The question that she asks caused a response in others. Is that not something that we can enjoy together as we communicate with each other?

AM That is good. She is not teaching them, which might not have been seemly, but she just asked this question, "is not he the Christ?". 'Is this not the One that you say you are waiting for? The Messiah who is to come. Is this not Him?' Well, they came to see Him for themselves.

LPC I was thinking about the way that the Lord approached this woman. He did not go straight to speak to the woman about the fountain of water springing into eternal life. He asked to drink the water, and the woman talks about how He could draw water when He does not have anything to draw with. But He brings her something that is better than what she is thinking. And about the worship: she was talking about worshipping, "Our fathers worshipped at this mountain ...". He brings out what we know naturally, in a natural sense. The woman was thinking about the natural water but He brings out something that was better. And He has a heavenly way to approach persons, to bring them to know what is heavenly.

AM Yes, it is a beautiful picture here. There was a woman with a need and she comes to the well; and the Lord says, 'I have a need'. Outwardly, there were two persons at the well and they both had a need. One had a waterpot, but the Other was able to dispense living

water that would satisfy. Here we see the skill of the Lord; He is the evangelist here in John 4. He is drawing near to a person, and He shows that He has something that she really needs.

KRO Is there something in the thought at the end of Revelation, as we read of the Spirit and the bride saying, "Come", that the appeal is to him that is athirst to come and take of the water of life freely, Rev. 22: 17? I was just thinking of the importance of your subject; it is really the last appeal of the Lord Himself, is it not, in Scripture?

AM Well, it is. And it goes out so wide, does it not? Eventually it goes out to "he that will". No qualification is needed: "he that will". That is the gospel going out. Well, we can preach that today, can we not? "He that will": the water of life is available.

DJK You get the idea of the well that it is refreshment, is it not, but it really ends in energy and vitality?

AM Yes, that is right.

DJK Energy and vitality is there. She was energetic in vitality when she goes and tells them, "Come, see a man".

AM That is an effect of the living water. She had something now which was not going to stagnate; it was living. It would drive her for the rest of her days. She had something within her that was springing up.

DJK Can you say something about the belly? The living waters flowing out of the belly.

AM What is in view is testimony to the living One: "out of his belly shall flow". That is from the inward parts, is it not? It is what you have absorbed, and it is really your inwards. It is part of yourself; it is not just something that you carry. There is something which is inwardly in the believer. What would say?

DJK I appreciate what you have said. I suppose the side of appropriating the Spirit is important, but it is, "shall never thirst forever." Not only is there no more thirst but something comes out of the believer. I was thinking of the scripture in Timothy: "Be not negligent of the gift that is in thee", 1 Tim 4: 14. I know it may be in a different context there but I was thinking of that in relation to the Spirit, what is inward, what has been given and taken in is expressed.

AM Yes, indeed. There is that which is in a person that really becomes their life. Here it is just pouring out. I did appreciate the

comment already referred to, that the believer with the gift of the Holy Spirit has something that is greater than he can contain; it is flowing out.

GMC I was thinking of the experience of Psalm 23. You have the valley of the shadow of death and so on and his head anointed with oil, but “my cup runneth over”, v 5. So that is really how it comes out. It is not waste, but it can be shared at that point.

AM Well, that is right. It is fullness of blessing, is it not? So the person in John 7 who comes to the Lord, has these rivers of living water flowing out. He is a blessing to others.

DMW This is a greater day than the last great day of the feast.

AM Ah yes. “The last, the great day of the feast”: it was supposed to be a feast of rejoicing, anticipating the millennium, but one thing that characterised it was decline every day the offerings were less than before, Num 29. But here was One who says, “come to me”; “If any one thirst, let him come to me and drink”. There is the satisfaction; there is no decline in Him. The supply will not reduce every day; it is available all the time.

DMW So we are in the greatest day there ever will be.

AM Yes. The greatest day there ever has been and ever will be. I suppose we have all at some time thought it would be wonderful to live in the millennium, to see the earth renewed, because that will be wonderful; to see the wolf dwelling with the lamb, and the child playing on the adder's hole (Isa 11: 6, 8); of course, that will be wonderful. But even that will all come to an end. That is just for a thousand years. The millennium has to take place in order that God should be vindicated on the earth. That will have to take place, but we have so much more. Our heavenly portion is so much greater. And today, before we even enter into it actually, there is a supply of heavenly refreshment and life coming from our ascended Head, and it is inexhaustible.

CJB Could you say a little bit more about what you mean by testimony?

AM We are in a scene where all around is not according to God. Now in this very scene of darkness, God discloses what He is yet to accomplish. And the effect of that is to be visible. So if I have Christ as my life that is something that will be visible; people will see that. Ultimately, when I am translated, that will be my eternal portion. God always gives witness, testimony, to what He is about to accomplish.

And in the scene in which we are today there is to be a witness, in the lives of believers, of what is going to take place. They are united, they are drawing from an exalted Christ, and their life is not connected with this world.

CJB Sometimes if we feel like we might have failed in that way there is still power available to us, is there, to continue in the testimony? We speak about continuance.

AM Possibly one of the biggest failures in testimony was the one who began to curse and to swear and say, "I know not this man", Mark 14: 71. And what about the power of recovery? Peter was a recovered man. He failed in testimony, but as recovered he comes out with power that he never had before.

RB Do you think the testimony is in view in Galatians where it speaks about how if we live by the Spirit we are to walk also by the Spirit, chap 5: 25. The note there refers to it as characteristic of walk leading in life, the Spirit being the instrument in power. Do you think there is something that can be taken account of in such a life?

AM That is right. So you go to work, and you have no interest in conversations around you, because your life is centred in a Man in heaven.

DMW These enquiries help us to understand that this is the greatest day. It is the greatest day that we are in because it is in the midst of opposition, where God's power is seen. There will not be any opposition in the millennium, but this is a greater day of God's power, and we will be there, although manifested publicly.

AM In the millennium, it will be the popular thing to own the Lord Jesus. That would be going with the stream. Today there is a different stream but there is power to go against it. The testimony is here and the power is here in the Holy Spirit, not only refreshment and satisfaction, but power to move against the stream. And in this day there is something being formed which will be for the satisfaction of the heart of Christ, a vessel which can compare with nothing else.

WSC I was thinking of the remark about what is practical. The land, the promised land, was filled with water, all kinds of water, but the gushing water was in the valleys and hills.

AM Yes. You are referring to Deuteronomy 8. Moses had never been to the land but he could describe it, could he not? The valleys and

hills; and water brooks that gush forth: there are unseen resources. Where were those water brooks coming from? There were unseen resources there, and that is like the believer who has the Holy Spirit. He can draw on unseen resources and they are gushing forth. That is, out of his belly is flowing rivers of living water.

DHM I was wondering about this thought of being filled. In these two scriptures, this was what was flowing out as was mentioned with the man and the woman. It was springing up. But in Acts we get persons who were filled. So that means that our state has to be right. Is that right?

AM Well, that would be a very challenging thing of course. Paul was one such; Ananias said to him, "be filled with the Holy Spirit" Acts 9: 17. That means that everything else that would have been in his heart had to go. He had to relinquish everything otherwise he would not have been filled with the Holy Spirit. Stephen was full of the Holy Spirit, Acts 6: 5. He did not worry about other things, not even about his own life. That was not his object: his object was Christ.

Wheaton three-day meetings (2nd reading)

25th November 2022

List of Initials:-

C J Brien	Aberdeen ID
Darcy Brien	Aberdeen ID
R Brown	Linlithgow
T R Campbell	Glasgow
G M Chellberg	Wheaton
W S Chellberg	Wheaton
L P Chin	Wheaton
W K Clark	Kirkcaldy
L J Gray	Calgary
R N Hesterman	Beachville ONT
Daryl J Klassen	Aberdeen ID
Doug J Klassen	Aberdeen ID
M J Klassen	Aberdeen ID
P B Klassen	Aberdeen ID
J K Knauss	Indianapolis
K A Knauss	Indianapolis
A M Lidbeck	Aberdeen ID
T W Lock	Edinburgh
A Martin	Buckhurst Hill
D H McFarlane	New York
P M MacFarlane	New York
P H Morris	Sunbury
K R Oliver	Denton
L E Oliver	Denton
N J Plant	Toronto
K N Pye	New York
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