

Bethel Pulpit

Sermon 220

“I Am Come” (2)

**Sermon preached at Bethel Chapel, Luton,
by Mr. B. A. Ramsbottom,
on Lord's day evening, 1st December, 2002**

Text: *"I am come" (John 10. 10).*

The majestic words of the incarnate Son of God, the voice of Him who spoke in creation and it was done, commanded and it stood fast, that almighty voice, that divine voice declaring this wonder of wonders that He has come. O beloved friends, does it mean anything to you? And has there ever been once in your life when you have had to say, Lord Jesus, I thank Thee that Thou didst come; I thank Thee that Thou didst come from heaven to earth; I thank Thee that Thou didst come to die for sinners? And perhaps it was this: I thank Thee for that sweet hope that it was for me. O but to thank Him for this sacred truth, this glorious truth, "I am come."

In another place the Lord Jesus spoke a terrible word, and it began like this: *"If I had not come...."* And then the consequences, the awful consequences, the terrible consequences, the dreadful consequences. Have you ever thought of it? "If I had not come." This coming Christmas time, if that had been true, if the Lord Jesus had not come, to millions it would not make the slightest difference, but "unto you therefore which believe" it would. No hope, no salvation, no heaven apart from the coming of the Lord Jesus. "Unto you therefore which believe He is precious."

Well, I pray that this word might have an abiding effect with us each, an abiding effect upon our hearts, that we might hear the Saviour speaking, that it might be a solemn voice, a voice of authority declaring, "I am come." And the wonder of it, the One who speaks, the almighty God, the wonder of His matchless condescension, the wonder of His love. "I am come." And may it have a sanctifying effect in each of our hearts and lives during these coming days, during this month of December. There is all the preparation and all the activity and all the meetings and all the presents, and all these things, and in themselves they are not evil, they are not sinful; they are lawful. But may there be that voice heard through it all: "I am come." That is the great point, that is the vital point, the Lord Jesus Himself declaring, "I am come."

Well, this morning I spoke of quite a few things. It is a voice of sorrow: "a Man of sorrows, and acquainted with grief," who "was in the world, and the world was made by Him, and the world knew Him not." It

was so then; it is so still. A word of anger: “He is despised and rejected of men.” “What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen.” A word of divine authority: “Hear ye Him.” “I am come.” A word which one day will be spoken when He appears in great power and glory with all His holy angels with Him. “I am come.” A word which one day will be spoken to each of us personally when our last day on earth comes and when the Lord says, “I am come.” I am come to take you from time into eternity, to summon you before the great white throne, the awful judgment seat.

“Then O my God, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away.”

“I am come.” O what does the coming of the Saviour mean to you and me? Does it mean anything? Does it mean everything? “Is it nothing to you, all ye that pass by,” to hear this almighty voice, this voice of love and mercy, this voice declaring, “I am come”?

And why did He come? What was the reason for His coming? Why did He leave heaven for earth? Why did He veil His glory? “Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor.” O but why did He come? Well, there are so many scriptures on this point. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus *came* into the world to save sinners; of whom I am chief.” That is why the Lord Jesus came, that He might save the chief of sinners. O the wonder of it, the blessedness of it, that He came as a Saviour, an almighty Saviour, able to save even to the uttermost. We have it again: “The Son of man is *come*.” Why? “The Son of man is come to seek and to save that which was lost.” So it was for lost sinners that He came, those who feel you are lost, who do not know where you are, who cannot find your way back, who cannot save yourself. Boundless is His grace! “He came the lost to seek and save by grace.” Why did He come? He “*came* not to call the righteous, but sinners to repentance.” Why did He come? “I am *come* a light into the world, that whosoever believeth on Me should not abide in darkness.” All these different scriptures, they are so many and so beautiful, but they are scriptures of love and scriptures of mercy. They tell us why the Lord and Saviour Jesus Christ came. And what do we sing?

“He left His radiant throne on high!
Left the bright realms of bliss!
And came to earth to bleed and die!
Was ever love like this?”

May you have many thoughts of the Saviour’s coming. May you have many thoughts of who He is. May you have many thoughts of why He came. But in this verse before us, the Lord Jesus gives us one special reason why He came. He says, “I am come that they might have life, and that they might have it more abundantly.” That is why the Lord Jesus came. That is why He says, “I am come,” that lost, ruined, perishing sinners should not perish but that they should live eternally. Now, “I am come that they might have life.”

Now there will be a lot of things that will be taking place, a lot of things in the shops and in the markets and among the people, and they may be right, and they may be lawful, but there is death in them. They are death, not life, all these things. There is not any life in them. Even these lawful things, all these presents and all these things, all this feasting, it is death, not life. The Lord Jesus did not come for that. That was not the purpose of His coming. That was not the reason for His coming. The purpose of His coming was that perishing sinners might be blessed with eternal life. Now that is the reason He says, “I am come.” “I am come that they might have life, and that they might have it more abundantly.” “For from the Saviour you shall find a glorious life indeed.” O this life the Lord Jesus came to bring!

And never forget this, that it is life through death, that He died that sinners might live, that they might have life, and that they might have it more abundantly, life in these different glorious aspects of it; life judicially, the sentence of the righteous judge to a guilty sinner in whose room, place and stead the Saviour has suffered and paid the ransom price. It is the white stone of absolution, not the black stone of condemnation. It is life, not death. It is absolution on law grounds. That is why the Saviour came. “He died that they might live.” And life in the personal, saving knowledge of Himself. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” Now this is why the Lord Jesus came. And then life everlasting, life beyond the grave, life in heaven to all eternity, that “glorious life indeed.” That is why

the Lord Jesus came. I hope many of you have that sweet hope: “It was for me.”

Now you young ones, you girls and boys, we look back in our little lives. This time of the year used to be a time of excitement. We were looking forward. We were expecting Christmas Day to come, and that was it. But then there came a time when we began to understand why the Lord Jesus came and what He did and what the real meaning of it was. Then there came one Christmas when there was no joy and no peace and no happiness. What had happened to us? There was a never-ending eternity before us. There was a judgment day. There was heaven or hell. We were not ready. We were not prepared. O we look back to that year – I think it was 1947 with me. O that black, awful, dreadful, terrible cloud over everything! “Eternity, tremendous sound!” And then there came another year and O the difference! We looked forward, but it was different now. O that sweet, holy anticipation, that sweet hope that the Lord Jesus was born for me, that the Lord Jesus came for me. And the wonder of it, not to be outside, but to be inside these blessings; not to be far off, but to be made nigh. And then old things passed away and all things new. And then knowing what true happiness, true joy was.

And then some of those seasons when the Lord really blessed us. I had one special Christmas Day blessing, and it was in my early days of preaching. I was preaching at a large chapel in the Midlands. It was Christmas Sunday and I tried to speak from, “Thanks be unto God for His unspeakable gift.” But I did not get on very well. I was in darkness and bondage, and it was one of those chapels where they still gave out the hymn verse by verse. There was a big pulpit, and another small pulpit underneath, where the old clerk closed with hymn 418. He said, “We will begin at verse three.” He almost wept the words out:

“He left His radiant throne on high!
Left the bright realms of bliss!
And came to earth to bleed and die!
Was ever love like this?”

They sang it to the tune *Twyford*, and it kept repeating, “Was ever, was ever, was ever, was ever, was ever, was ever love like this?” And that melted my heart. Beloved friends, and you young ones, you girls and boys, I hope you will know some of these various exercises and leadings and teachings of the Holy Spirit, but may it especially be this: to know

what the Lord Jesus here says, “I am come,” and to feel and to know your own personal interest in His love in coming, and in living and in dying for such a sinner as you.

So the Lord Jesus said – this voice of authority, this voice of majesty – “I am come.” We read this evening the words of the apostle. “We know that the Son of God is come.” Well, I hope everyone in this chapel from the youngest to the oldest can say that this evening: “We know that the Son of God is come.” And the world has never been the same since. That was the dividing point in the whole of human history: “We know that the Son of God is come.” The world can never be the same. What does it mean to you? “We know that the Son of God is come.” What does the apostle say then? “And hath given us an understanding.” Now Jesus says, “I am come.” And John says, “We know that the Son of God is come.” We know He is the Son of God. O but He has given us an understanding: an understanding of why He came; an understanding of our need of an interest in His coming; an understanding of all that it means. “We know that the Son of God is come.” Now has the Lord given you an understanding, a gracious understanding? Pray for it, this understanding, this gracious understanding, that you might say, “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true,” and in the knowledge of Him is everlasting life.

“We know that the Son of God is come.” I do not know how many of you took notice that when I began the reading this evening in the Song of Solomon chapter 5, it began with the three words of our text. I wonder how many of you noticed it. “I am come.” It is the same Speaker, the Lord and Saviour Jesus Christ, but here He is speaking prophetically. Here He is speaking as the heavenly Bridegroom of His church. Here He is speaking to His beloved bride. And He says, “I am come into My garden.” What does He mean? Well, the church is the garden of the Lord. It is a gracious prophecy, a gracious promise that one day He would come to this earth. We know that after He lived and died upon this earth He would rise and ascend and return to heaven, but He would still come into His garden the church by the Spirit. So that cry of the ancient church and the cry of the church today, “Let my Beloved come into His garden.” We want His gracious presence in the church of God. We want His gracious presence in our solemn assemblies. We want Him to come. We want Him to meet with us. We want Him to bless us. O, “let my Beloved come.” Let Him

come into His garden. And the Lord Jesus says, “I am come.” “I am come into My garden ... eat, O friends; drink, yea, drink abundantly, O beloved.”

May we find that blessed word most graciously fulfilled amongst us, fulfilled in our midst: “I am come.” Because in a sense this word of majesty and authority I have read to you from John 10, the Lord and Saviour Jesus Christ declaring, “I am come,” is an answer to all the prayers and promises and prophecies of the Old Testament. O didn’t the Old Testament church cry, “Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence”? And now the Lord Jesus speaks and says, “I am come” – the answer to all those Old Testament prayers, the answer to all those Old Testament prophecies, the answer to all those Old Testament promises. “I am come.” And still I come in the Spirit, though returned to heaven, glorified, exalted, still I come to visit the assemblies of My people. “‘I come, I come,’ the Saviour cries, with joy and gladness in His eyes.”

“I am come.” “And we know that the Son of God is come.” Well, beloved friends, it is on my spirit now to take this one or two steps further. Some of you are going to say, Surely you cannot take a glorious word like this one or two steps further. Now you listen to me. The Lord Jesus says, “I am come.” And we know that He has come, and we know that He has lived and died and risen again, and we know the glorious effects, the everlasting salvation. But there is a beautiful prayer, and that beautiful prayer is this: “O when wilt Thou come *unto me*?” Now I wonder if that touches any heart here this evening. “O when” – *when* – “wilt Thou come unto me?” Lord Jesus, I know that Thou didst come from heaven to earth. I know that Thou didst come to save Thy people from their sins. I know the wonders of that coming. But O Lord Jesus, do come to me. “O visit me with Thy salvation.” “Remember me ... with the favour that Thou bearest unto Thy people.” Come right where I am. It is not enough for me to read in holy Scripture, and believe it, that Thou didst once come to earth to save sinners. I want Thee to come right where I am, right into my very heart, and I want Thee to save me. “O when wilt Thou come *unto me*?” I want Thee to come and dwell in my heart the hope of eternal glory.

“O come, Thou long-expected Guest!
Lord Jesus, quickly come!
Enter the chamber of my breast;
Thyself prepare the room.”

“I am come.” But this is going that step further: “O when wilt Thou come unto me?” Come like the good Samaritan right where I am, because I am just like that poor, wounded man lying half dead by the wayside and feel I cannot come to Thee. But come right where I am, and pour the oil and the wine right into my wounds. “O when wilt Thou come unto me?” Come as Thou hast promised, leaping over the mountains, skipping over the hills, those mountains of darkness and sin and unbelief, those insurmountable mountains, those mountains which come between, those mountains which separate. Lord Jesus, it is an easy thing with Thee to come over them. Thou canst come leaping over them like the young roe or the hart. “When wilt Thou come unto me,” leaping over the mountains, skipping upon the hills, to stand behind my wall and to look through the window and to show Thyself through the lattice? Now that is it, Lord Jesus, Thyself. “Less than Thyself will not suffice my comfort to restore.” “O when wilt Thou come unto me?” Now is that your answer? Is that faith’s answer? Is that your prayer to the Saviour’s majestic announcement of His coming, His coming into this world of sin and sorrow, His coming as a mighty Saviour, His coming to save sinners? O but Lord Jesus, “when wilt Thou come unto me?” I know there is a question mark at the end there: “When wilt Thou come unto me?” But it is not really a question. She does not want an answer – when wilt thou come? – Tomorrow, or next week, or in the coming year. It is the urgency of it. It is that same prayer, “Lord Jesus, come quickly.”

“O when wilt Thou come unto me?” It is so personal. We think of the Saviour coming into this world. We think of the wonder of it. We think of the love of it. We think of the purpose of it. We think of the wonderful accomplishments of it. But it is me, Lord, me. O that sinner ordained to die. “What shall the dying sinner do?” It is me, Lord. It is my soul, my sins. It is eternity. It is me, Lord. “O when” – *when* – “wilt Thou come unto me?” Now I wonder if this touches any heart here this evening, if that is your desire, that is your request, and will be as the day comes at the end of this month when we think of the Saviour’s coming, that the Saviour is come, that the Saviour was born. “O wonder of wonders! astonished I gaze, to see in the manger the Ancient of Days.” O but to believe that He still visits His people now, He still comes to them, and when He comes, He brings salvation; when He comes, He comes in love and mercy; when He comes, He comes with the blessing. O but, “When” – *when, when* – “wilt Thou come unto me?” Now if that is your

desire, the Lord graciously answer it, in love and mercy answer it, abundantly answer it.

“I am come.” And that prayer, “O when wilt Thou come unto me?” In a sense it is a twin prayer. You say, Whatever do you mean, a twin prayer? Well, there are two extremely similar words and they are quite close together in holy Scripture. One, “O when wilt Thou come unto me?” And the other, “When wilt Thou comfort me?” They are like twin prayers. “O when wilt Thou come unto me?” “When wilt Thou comfort me?” And there is a blessed union here. When the Lord Jesus comes, He breathes comfort to the soul, and the only way the Lord Jesus breathes comfort to the soul is when He comes. The Lord Jesus makes this majestic announcement, “I am come,” and we know it, we believe it. Yet it is this personally. We want Him to come to us. We want Him to visit us with His salvation.

“Still we wait for Thy appearing,
O Thou mild, pacific Prince!”
Give the knowledge of salvation,
Give the pardon of our sins.”

We want Him to come to us, to come right where we are, and we want Him to come bringing that divine comfort, that heavenly comfort, and that will satisfy our concern about sin, our souls, eternity, the unknown way, our fears, our health, our troubles, our family. O that coming and O that comfort!

Beloved friends, these are vital things, and during the remaining days of this month, these are the things which really matter, and I believe many of you know it, many of you realise it. Do urge those prayers before the Lord. Urge Him to come on mercy’s ground. Urge Him to come in a way of divine mercy and heavenly comfort. And stand in awe and reverence and amazement that the Saviour ever did come, and that He still comes.

“O when wilt Thou come unto me?” “When wilt Thou comfort me?” “I am come.” “I am come.”

(The morning sermon on the same text was published last month.)