

TYPES *and*
MYSTERIES
in the
GOSPEL *of* JOHN

BY
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Author of "THE GREATEST THING IN THE UNIVERSE,"
"ACRES OF RUBIES,"

AND,
"HE IS THY LORD AND WORSHIP THOU HIM."



LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT
19 WEST 21st STREET
NEW YORK 10, N. Y.

L. B. PRINTING CO., INC.

19 West 21st Street

New York 10, N. Y.

PRINTED IN U.S.A.

THIS BOOK IS LOVINGLY DEDICATED TO
MY DAUGHTER
LAURA ANN KINNEY

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PREFACE

In this Gospel of John we find deep things hidden under, or woven into, the most simple narratives. Many never look for these deep things or even suppose that they are there. Dr. William G. Moorehead, D.D., mentions this in his book of "Studies in the Four Gospels." He says, "We now enter upon the study of one of the most profound and difficult books of Scripture, the Gospel of John. . . . Not the least difficult feature in it is its remarkable clearness and simplicity, a simplicity and clearness which lie so obviously on the surface of the Gospel as to delude the casual reader with the notion that there are no depths in it. He, however, who will patiently and persistently read into it will discover that this feature is only apparent." God has a message in both the simple narrative and in the treasures of truth that lie hidden beneath.

There are many who are afraid of anything that seems "mysterious" lest it might be thought to be fanciful or ridiculous. The disciples may have had some such thoughts when they asked the LORD the question, "Why speakest Thou unto them in parables? He answered and said unto them, Because it is given to you to know the *mysteries* of the kingdom of heaven, but to them it is not given." Some object to our teaching about the types to the unsaved. Our LORD Jesus taught Nicodemus the truth of the gospel through a type, the type of the "serpent lifted up in the wilderness." Are we afraid to teach the types?

"Let a man so account of us, as ministers of Christ, and as *stewards of the mysteries of God*. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Let us ask ourselves before God, "Am I known as a steward of the mysteries of God?" If not, am I faithful to my trust? Many have used this text to urge the flock to give money! This secondary application might be made, but money is not

the subject of the text, but the *mysteries of God*. In some cases we have thought that if the minister would turn the text around and apply it to himself the money would come in. If I am a "Minister of Christ," then I should be a "steward of the *mysteries of God*."

Thousands of Christians are starved for these truths that are *their portion*, truths that should have been given them in the morning meetings when they come to be fed, and to worship. We have been amazed at the number of Christians who have attended these morning worship services, as they are called, for years, and yet have never heard of the types! We have seen their faces fairly shine with delight when they were first introduced to these things, and then have noticed how they have begun to grow in grace and to take a more active part in the work of the LORD. "Who then is that faithful and wise steward, whom his LORD shall make ruler over His household, *to give them their meat in due season?* Blessed is that servant, whom his LORD when He cometh shall find so doing."

God blesses the study of the types and mysteries of Scripture. "Notes on The Pentateuch" by C. H. M. have been widely read by Christians in many denominations, and the evangelist D. L. Moody valued these volumes next to his concordance and his Bible. They are simply an exposition of the types in the first five books of the Bible. There are many other good works on the types.

The poems in this book were written by Mrs. Martha Snell Nicholson, who kindly gave her permission to use them. They were taken from her book, "THRESHOLD OF HEAVEN." Mrs. Nicholson is a saint of God who has been an invalid and a great sufferer for many years.

The chapter "Behold My Hands" first appeared in "THE SUNDAY SCHOOL TIMES." We have rewritten it here and trust the LORD will bless it to His glory.

CHAPTER ONE

COMPARING JOHN WITH GENESIS

EVERY CHRISTIAN who has read his Bible thoughtfully has noticed that the first chapter of John's Gospel is written in a way that reminds us at once of the first chapter of Genesis. Both books start with the words "In the beginning;" both mention light and darkness; God Himself is the subject of both. In Genesis God was in the "*beginning*." God created, God said, God did everything. In John, God, who was the Word, was before the "*beginning*." He "*was*" before all things. The "*beginning*" in John evidently is before time began, or as far back as God can take us finite beings in thought, back to the edge of eternity itself. There we are told that the unchangeable God, THE WORD, "*was*". He always was. He was THE WORD in eternity and He is still THE WORD. He was made flesh, "THE WORD was made flesh." But after He was made flesh He was still called "THE WORD," and in the last book of the Bible we see that His name is still "THE WORD OF GOD." God is the subject both in John and Genesis, "In the beginning God," "In the beginning was the WORD." He is the subject throughout the WORD, but man ever forgets to see this and even fails to put God first!

Then there are "days" mentioned in both accounts, as the six days of creation in Genesis and the "next day," "the day following," and the "third day" of John 1: 29, 35, 43, and 2: 1. (The "next day" and "the day following" here should be as in the Revised Version, "on the morrow"). We shall consider these days in due order, but first let us give some thought to the importance of following out the inspired suggestion as to comparing the creation account and the first chapter of John.

Our God must have some purpose in the very apparent suggestion of this comparison. There must be some hidden truth here

that will be helpful to us. We are not able to see spiritual things with our eyes of flesh nor to grasp the marvelous truths of God with our natural ability, even when they are plainly written in His Word, and so God continually gives us there figures and types of these true or spiritual things. In the types God is breaking the bread as a loving father breaks the food for a small child.

One of the greatest errors in the minds of men is the thought that the things that are material are important, while the things that are spiritual are not important. We often use the word "immaterial" for "unimportant." God's Word informs us that this is not true, and invites us to look beyond the perishing things of sight to eternal things of value. "While we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18). John was inspired to use the creation account as a vantage ground, an observation point, from which we may view things of infinitely greater importance.

We may illustrate this by anticipating our more careful comparison of these figures, taking the example of the "light" of Genesis and John. The figure itself seems almost too great for mortals to contemplate. We read of how God spoke worlds into being and of how the light burst out over millions of miles of space. "God said, Let there be light: and there was light." We cannot comprehend this fully; we can only read and wonder and believe. The figure in Scripture is always less than the reality. The Passover lamb was merely a small animal, but the LAMB of GOD is the marvel of the universe. If this creation light was merely a figure of our glorious LORD Jesus as the LIGHT of the world, who came into the world at His birth in Bethlehem, then we may appreciate to some extent how great He is as THE LIGHT OF THE WORLD.

It has been said that there are some thoughts so great that when once they have been understood, the mind is so expanded by them that it is never the same again. God helps us to follow His great thoughts and plans in His Word, and truly the mind that is really exercised in these things should never be the same again.

The very fact that the story of our LORD Jesus is given to us in such a beautiful and simple way is just another indication how the things of God are brought down to our understanding in Scripture. God has indeed come down, and out, to us. Yet, with all the simplicity of the story there is a profoundness that is ever revealing to us its infinite depths. We read of His birth at Bethlehem and we believe in Him as God come out from the greatness and majesty of the Divine Being. But as we read and believe we are aware that He has lost none of that greatness and majesty—He is “the Same, yesterday, today and forever.”

At the foundation of the earth “the morning stars sang together, and all the sons of God shouted for joy.” These same angelic beings visited the earth when our LORD Jesus was born. They had heard those words in the beginning, “Let there be light,” and had seen the light flood the earth and drive away the darkness. Then how they must have looked with still greater wonder and admiration as they again shouted for joy at the birth of our LORD Jesus. The true LIGHT had at last come into this sin-darkened world! They could compare the two scenes in a very literal way. God has suggested that we should compare them too, that we may be filled with an appreciation of Him, and that our hearts may be attuned to song and praise to His glorious Name.

One of the most prominent words in Genesis is that of “God”. This word is found in nearly every verse in the first chapter. Then when we turn to John’s Gospel we see that the central theme is the Deity of our LORD Jesus Christ, the Son of God. This is set forth in order “That believing ye might have life through His name” (John 20:31). Then it might be asked why we should write a book on the types of John instead of confining our attention to what God Himself tells us is the central subject, the Deity of our LORD? Our answer to this question is that through these types, so frequently mentioned in John’s Gospel, the Deity shines out in all its clearness. We are not forgetting the great subject of the book, but only call attention to its depths and hidden meanings. The “Light” as explained above is an example of this. Then we see the Son of God place Himself apart from all mankind and de-

clare that He is Himself the Bread of Life, the Water of Life! In these types He indicates that He is sufficient in Himself to supply every human being that has ever been born or that ever will be born, and that He can supply all that they need to sustain them and satisfy them now and through all eternity to come! This thought is staggering in its scope. He proclaims His Deity here in a way that seems more marvelous than any of His miracles. In the miracles He manifested His power as God, *for a moment*, as when He raised the dead, healed the sick, stilled the storm with His Word. But the implication in His claim to be the Bread of Life, or the Water of Life, or the Light of Life is so stupendous, all-inclusive and far-reaching that it staggers the mind even to consider what it means. To be sure the miracles imply Divine power and we can also reason that the power of God is without limits. But the manner in which He directs attention to Himself as He says, "I am the Bread of Life," and, "He that cometh to Me shall never hunger," is beyond any claim that man could have conceived himself, so that we are compelled to say, "It is God speaking to us". Think again for a moment of claiming to be able to perfectly satisfy every one of the billions of human beings who have ever been born, and through eternity! These are the things we find in the types in John.

The New Testament name for the first five books of the Bible is "The Law". This "Pentateuch," as we call it, was always regarded as one fivefold book and was inseparably connected with *Moses*. Sometimes the name of the author, "Moses," was used when referring to his writings. It will not seem strange then if we find some of the types mentioned in John that are taken from other parts of the Pentateuch, such as the Tabernacle, the serpent lifted up, the manna, and the water from the smitten rock in the wilderness. Here in John we find more references to Moses than in any other Gospel. Thirteen times in all the name, "Moses," occurs, and often in a way that bids us compare the writings of Moses with these gospel truths. "For the law was given by Moses, but grace and truth came by Jesus Christ" (1:17). "We have found Him, of whom Moses in the law, and the prophets did write,

Jesus of Nazareth, the son of Joseph" (1: 45). "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (3: 14, 15). "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed *Moses*, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (5: 45-47). Most of these things to which our LORD referred, which Moses wrote, were in the types, so that He might also have said that if they would not believe the truth taught in the types they would not believe in Him. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth His life unto the world" (6: 32, 33). But they claimed to believe Moses and at the same time reject the LORD Jesus, a thing which is impossible and contrary to all reason. They said, "We know that God spake unto Moses: as for this fellow, we know not from whence He is" (9: 29).

CHAPTER TWO

THE PROLOGUES IN GENESIS AND JOHN

BEFORE we consider the "days" of John's Gospel and compare them with the "days" in Genesis let us notice that there is a prologue to each of these books about a "beginning" which, in each account, was long before the first day. In Genesis we read, "In the beginning God created the heaven and the earth." This sentence stands apart in some of the old Hebrew manuscripts as if to indicate that it should be considered as being separate from the record that follows. We believe with many Christians that this creation of the heavens and the earth may have happened long ages before the work of the six days, during which the earth was made over for the habitation of man. The beings who were on the earth before the creation of Adam were not men, for Adam was the first man. What sort of bodies they had we do not know, but they may have been the fallen spirits called "demons" in the New Testament. After their fall, which must have occurred during the time indicated between the first and the second verses of Genesis, then came the ruin about which we read in the second verse: "And the earth was without form, and void; and darkness was upon the face of the deep." This has also been translated, "The earth became waste and empty." It is thought that the passages in Jeremiah 4: 23-26 and Isaiah 24: 1 both refer to the judgment of the earth at that time. The same Hebrew words are used in both places for "waste" and "void."

We read in Isaiah (45: 18) about the time when "the LORD created the heavens, God Himself that formed the earth and made it; He established it, He created it *not in vain*, He formed it to be inhabited." The word rendered "in vain" is the same Hebrew word as that translated "without form" in Genesis (1: 1). Scripture reveals that there had been a rebellion long before man

was created, when Satan and his followers fell. We are not told how long the earth continued in its ruined state nor of the ages before the first rebellion. This could account for the apparent age of the earth before man. "For this they *willingly* are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3: 4, 5).

The very fact that God Himself used the history of the earth and its darkness and ruin at that time to picture man in the darkness of sin and rebellion, strengthens our belief in what we have said, that the earth, like man, had gone through much the same experience of judgment because of rebellion, and that the darkness of Genesis (1: 2) was the result of a judgment. (See also note in the *Scofield Bible*). Let us read the passage in which God speaks of this first darkness and uses it as a type: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 3-6).

To complete this picture another type is mentioned, for just as the first thing that happens in the conversion of a lost soul is that the Holy Spirit moves upon him to convict him of sin, so we read that the first work in the beginning of God's dealings with this earth in its darkness was that, "The Spirit of God moved upon the face of the waters." The point to be particularly noticed here is that unless the earth, like man, had been a ruin because of some sin before this darkness, the type *would not be complete*, God would not have made the comparison.

But now let us return to the *Gospel of John*, remembering that John was inspired to use the Genesis account as a vantage

ground from which we may better appreciate other spiritual truths. By comparing the "beginning" in John with the "beginning" in Genesis we are first led to look at the ages of time, across the great gulf that extended from that first creation and over the period of darkness that may have been so long that it seems more than our minds could grasp, but still in "time," which did have a beginning, on back to the very edge of eternity itself. "In the beginning was the Word." *This* "beginning" was before the creation of angels or any other created thing, before all worlds. We seem to stand there holding the hand of the LORD, as He says to us, "Farther than this you cannot go, for man is finite and cannot comprehend eternity." Back there, "THE WORD WAS." *He always was.* He is without beginning of days or end of life.

We see then how this prologue to John's Gospel when compared with the prologue to Genesis helps us to realize something of the infinite depths of the eternity in which God dwelt. It is so with the other hints that remind us of things that happened in Genesis which we find all through the Gospel of John and which we have called "types". Their comparative study helps us to understand the deep spiritual truths of John's Gospel.

There is also an epilogue to both Genesis and John which we must mention in our last chapter.

CHAPTER THREE

DAY ONE—LIGHT

(Genesis 1: 2-5 with John 1: 5-18.)

IF we look carefully at the six days of creation we see that they may be divided, according to subject matter, into two sections of three days each. The subject of the first day is "*light*," the subject of the second day "*waters*," and that of the third day, "*earth*." Then when we come to the fourth day we find that the subject is the same as that of the first day, or *light*. The fifth day is again "*waters*," like the second, and the sixth day is about the "*earth*."

To refresh our memories, we recall that on the first day God said, "Let there be *light*." On the second day the *waters* were divided from the waters. Then on the third day the *earth* brought forth grass, etc. These three subjects are repeated on the last three days, for we read that on the fourth day "God made two great *lights*." On the fifth day God said, "Let the *waters* bring forth abundantly." Then on the sixth day God said, "Let the *earth* bring forth." So we have here the two sets of three days as follows;

Day 1	<i>light.</i>	Day 4	<i>light.</i>
Day 2	<i>waters.</i>	Day 5	<i>waters.</i>
Day 3	<i>earth.</i>	Day 6	<i>earth.</i>

This division has been noticed by other writers. We call attention to it here because it fits in with the divisions of the subject matter of the first part of John's Gospel when we come to consider the typical and prophetic significance of the "days" of John. It should also be noticed that the first three days all speak of a separating, while the last three all speak of a multiplying.

The following is a summary of the six days in John 1: 5 to 2: 11, in the light of their typical significance when considered in comparison with the six days of creation in Genesis. We are concerned here with the *subject* of each day, and not with its time or length. We believe the days of Genesis to have been days of twenty-four hours each, regardless of the fact that the sun and moon are not mentioned until the fourth day. We do not believe that any of these days of creation represent long periods of time. The typical days of John are not defined in that way, but can only be distinguished by comparing the subject matter of each day, as suggested, Light, water, earth. As we have already considered the prelude to each book, we start here with the "days."

Day One.—Gen. 1: 2-5 with John 1: 5-14.

On this day in Genesis the light came at God's command. The light was divided from the darkness. The light and darkness were named. In John our LORD Jesus was born, and was manifested, and named, the Light of the World. The True Light still shines *in the darkness*. In believers the light, but in unbelievers the darkness. Note that the subject of this day is *LIGHT*.

Day Two.—Gen. 1: 6-8 with John 1: 15-28.

In Genesis the waters were divided from the waters. Waters in Scripture type represent nations. In John, Israel is being separated by baptism and prepared for the LORD. Just as the dividing of the waters in Genesis had become necessary because of some prehistoric sin, so the nation Israel which had long before been separated, (Deut. 32: 8), now needs to be separated again by the waters of baptism. Note that the subject in both places is *WATER* and separation.

Day Three.—Gen. 1: 9-13 with John 1: 29-34.

In Genesis the "earth" is seen being blessed with resurrection life. In John our LORD is seen as manifest to Israel. This always means life from the dead for the nations. While "Salvation is of the Jews," John the Baptist cries, "Behold the LAMB of God which taketh

away the sin of the *world*." He is pointing to the time when this shall come true for the *world*. Note the subject, "the earth" in Genesis and "the world" in John, or the inhabited earth.

Day Four.—Gen. 1: 14-19 with John 1: 35-42.

This is the fourth day of Genesis and its subject is "light," like the first day; so we call it both a fourth and a first day, remembering that we are comparing subjects. In Genesis our attention is called to the sun and the moon and the stars. In John we are reminded of the subject of "light" by the fact that the word "day" occurs first here in verse 31 in the Greek (see *Revised Version*). This day in John speaks clearly of the Church age. The Church gives light during this night, a reflected light like the light of the moon. The stars of Genesis represent individual Christians. The subject is "light."

Day Five.—Gen. 1: 20-23 with John 1: 43-45.

This is a second day *subject* of waters, in both Genesis and John. In Genesis the waters are not divided as on the second day, but there is a multiplying of the living creatures within them. In John we see God again dealing with Israel, just as He will after the Church has been gathered out. When God begins to deal with Israel in the Great Tribulation, He will not stop until the millennial times are come.

Day Six.—Genesis 1: 24-31 with John 2: 1-11.

The sixth day in Genesis pictures the times of earth's blessing, the millennial times. The subject in Genesis is "earth," the same as the third day. In John it is the same. The beginning of this time is to be the Great Tribulation for the world and "the time of Jacob's trouble," but it will be followed by the visible coming of the LORD Jesus Christ to *earth* and the blessing of the whole earth through Israel. Nathaniel, like the tribulation Israelites, had been given an intimation of those coming glories and the promise of the restored communication between heaven and earth. But in this sixth day, which in John is the second third day, we see that the blessed time has come.

Day Seven.—Genesis 2: 1-3 with John 2: 12.

This is the sabbath, the wonderful Scripture type of God's rest and of how we may rest with Him in His finished work. The subject is *REST*.

We read about "days" in the first chapter of John but they are not numbered until we read of the "third day" in John 2: 1, "And the third day there was a marriage in Cana of Galilee." Going back from this we see that the first day in relation to this would be one which again refers to a day before it, "Again the next day after" (John 1: 35). This shows that there are other days to be noticed before this first day, or other days than the three. Going back to the fifth verse of the first chapter we find words which remind us of the subject of the first day of Genesis, "And the light shineth in darkness; and the darkness comprehended it not." Here we have "light" as the subject, and a light shining out in the darkness as in the beginning, or first day of Genesis. This would indicate that we are to look for two sets of three days in John as in Genesis. These six days of John we believe are to be found in the following order.

Day 1. <i>Light</i> , John 1:5-14.	Day 1. <i>Light</i> , John 1:35-42.
Day 2. <i>Water</i> , John 1:15-28.	Day 2. <i>Water</i> , John 1:43-51.
Day 3. <i>Earth</i> , John 1: 29-34.	Day 3. <i>Earth</i> , John 2: 1-11.

This method of seeming to work backwards in interpreting Scripture is not new. It has been noticed by many writers that God often appears to reveal truth from Himself out to man. Then when we come to apprehend those truths it seems easier to consider them in the reverse order, or from man to God. It was so in regard to the tabernacle, God began with instructions about the Ark and the Holy Place and on out to the gate. When we study those types it seems better for us to start with the gate, and think of our entering there and approaching to the sacrifice and altar, and then on to the Holy Place. It is the same with the sacrifices in the first chapter of Leviticus; God began with the burnt offering, but we think of our first need of Him as our trespass offering in

our approach to God. We do not however, propose to follow the days of John in their reverse order, but having found the six days we shall proceed to study them as they are mentioned and to compare them with the six days of Genesis. (See chapter 24 where we have compared the tabernacle types to John's Gospel.)

"And the Spirit of God moved upon the face of the waters. and God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness called He Night. And the evening and the morning were the first day" (Gen. 1: 2-5).

Not only was the light caused to shine out in the darkness by the Word of God but it was revealed just what it was: it was named, "Light." This light was for all the earth, but there was still darkness. Now we turn to the Gospel of John.

"And the light shineth in darkness; and the darkness comprehend it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me: for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1: 5-18).

The subject of these verses is surely the LORD Jesus as the Light of the world. We are told very plainly who He is, He is "The True Light," He is the One who made the world. The world is His, and the Jews are His people. He is the Word made flesh. He is the Only Begotten of the Father. He is Jesus Christ. Then we have those wonderful words, "He hath declared Him." He declared, or made known, the Father. What a flood of light we have in these statements for this sin-darkened world!

It is not difficult to make a comparison between these things in Genesis and John. There was spiritual darkness in the world when our LORD Jesus came as the Light of the world. The blessed Holy Spirit had been moving here too, just as in the beginning in Genesis. The very birth of our LORD Jesus, the LORD of glory, was prepared and arranged by the Holy Spirit. The angel explained the wonder to Mary. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). The Spirit of God prepared the way for the coming of the Light in Genesis. "The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." The Hebrew word for "moved" here in Genesis is one that is used elsewhere to describe the hovering of a bird over her young: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him" (Deut. 32: 11).

How dense and awful must the darkness have seemed to the holy angels when it was necessary that a man must "*witness*" of the Light! Only those who are totally blind need to be told that the light shines. But we must not think of this LIGHT as if it were a weak glimmer that once tried to shine but was not received and was therefore defeated. We are saddened to know that the Light was rejected, but, beloved, the Light is not defeated. Oh, let us not miss the note of triumph here! It is not that the Light once did shine, but the Light *shineth* in darkness; it still shines, and it shall shine on until every vestige of darkness disappears. The

LORD Jesus said, "I *am* the Light of the world." This Light is brought before us in all its eternal glory and victory in Revelation, where we read, "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the LAMB is the Light thereof . . . And there shall be no night there; and they need no candle, neither light of the sun; for the LORD God giveth them light: and they shall reign for ever and ever" (Rev. 21: 23; 22: 5). O beloved, if men in sin could only understand this and believe it, they would not settle back in confidence and delight in sin, as if the powers of darkness had the complete mastery. If Christians would only live as those who had perfect confidence in this final victory of Him who is the Light of the world, instead of listening to its proclamation as to "a tale that had been told," what a difference it would make in their lives too. The coming of the creation light into the world was only one step in the majestic march of God as He moved on to complete the six days' work of creation. Just so the coming of our LORD Jesus at His birth in Bethlehem, when He is made known as The Light of the World, is a positive proof and assurance of His completed work and of the time when it shall be said, "There shall be no night there." Not that the world is gradually getting better, as some teach, but the judgment of the wicked will come, and so will the eternal day.

A glance at the completed work of God on earth as He has told us of it in the Book of Revelation, will show that there too He brings before us these same key words, "Light, water, earth," which are so prominent in the account of creation and in John's Gospel. The order in which they are mentioned is not the same, for in Revelation it is first "earth," then "Light," and then "Water." Let us read from the last pages of our Bibles: "And I saw a new heaven and a new *earth*: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21: 1). Here we have the heaven and the earth mentioned together as at the first. Next we read of Light and glory, which go together. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jeru-

saalem, descending out of heaven from God: and her *light* was like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21: 10, 11). Then we read of the water. "And He showed me a pure river of *water* of life, clear as crystal, proceeding out of the throne of God and of the LAMB . . . And the Spirit and the bride say, Come . . . And whosoever will, let him take the water of life freely" (Rev. 22: 1, 17). In that blessed day it shall be realized that all our supplies come from Him, from God and the LAMB. The LAMB is Himself the LIGHT, and He gives the water of life which proceeds out of the throne of God. It shall be joyfully realized that He is all and in all. God revealed this precious secret to Israel long ago and when He said, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting Light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting Light, and the days of thy mourning shall be ended" (Isa. 60: 19, 20).

The figure of Light as a type of our LORD Jesus is found more often in the Gospel of John than in any other book of the Bible. This word "light," from the Greek *phos*, occurs some thirty-six times in John, and only seven times in Matthew, four times in Mark, and five times in Luke. Our LORD calls Himself "The Light of Life." "I am the LIGHT of the World: he that followeth Me shall not walk in darkness, but shall have the Light of Life." This thought of *following* a light reminds us at once of the light of the Shekinah glory, the cloud in which God showed His presence, and which the children of Israel followed in the wilderness. But here is something vastly different from following an object like the cloud, for this is a promise that we shall have the Light of Life. It is the glory come to dwell within us! He guides through His indwelling presence. This is taught in other places in the Word of God. "For God, who commanded the light to shine out of darkness, hath shined *in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the ex-

cellency of the power may be of God, and not of us" (2 Cor. 4:6,7). Think of having the very same Shekinah presence of God within us! Our Lord said, "I am the Light of the world, that whosoever believeth in Me should not abide in darkness . . . While ye have the light, believe in the light, that ye may be the children of light." He is the Water of Life, the Bread of Life and the Light of Life. Now all these figures speak of inward life. As the Water of Life He not only gives life to those who partake of Him, sufficient for themselves, but there is an overflow: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14). He declared that He was the fulfilment of the "manna" type. "He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him. As the Living Father hath sent Me, and as I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven" (John 6: 56-58). It is the same with the light, He not only gives us light for our own souls but we are to shine, or be flooded with light as light-bearers. This is seen in the passage quoted before, which tells us that "God hath shined in our hearts to give (or as it may be understood, to give out, the shining forth) the light of the knowledge of the glory of God." There you have the Shekinah glory again, within us! Then the passage goes on to speak of us as "earthen vessels," very likely referring to Gideon and the earthen pitchers in which he and his followers had hidden the lights, and which must be broken before the light could shine out. "But we have this treasure (the light) in earthen vessels." Our Lord said, "Ye are the light of the world" (Matt. 5: 14). Again, "Among whom ye shine as lights in the world; holding forth the Word of Life." Let us remember too that we are to shine *in glory* with His eternal light. Immediately before the words, "And there shall be no night there," we read what appears to be the reason, "And they shall see His face; and His name shall be in their foreheads." Then the words are repeated, "And there shall be no night there; and they need no candle, neither light of the sun; for the LORD God giveth them light; and they shall reign for ever

and ever" (Rev. 22: 4, 5). It is no wonder that they need no candle nor other light from outside when they "shall see His face." We remember what happened when Moses saw His face up on the mount. The glory light shone so brightly from the face of Moses that the children of Israel could not look steadfastly upon him. Moses, for this reason, had to wear a veil. We "shall see His face," and then we too shall shine. What a glimpse this gives us of the glories to come! There seems to be music in the very words, "There shall be no night there." Such shining, glorious being shall need no candle, neither light of the sun.

Light is one of our greatest blessings and one about which we perhaps know the least. We can only judge of light relatively. There is the light of the sun, and the light of the stars and moon at night (See Rev. 8: 12). God seems to have given us all the light we could stand in our present state. Sin evidently hinders men from being able to receive benefits from more light. During the millennial days to come we read that, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people" (Isa. 30: 26). During the Great Tribulation days when God is punishing men for sin the moon and sun shall be darkened (Rev. 6: 12; 8: 12). God dwells in light "which no man can approach unto" (1 Tim. 6: 16). "God is Light, and in Him is no darkness at all" (1 John 1: 5). We shall know something of the glories of that Light for it is one of the things for which we should be thankful that we share. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12). We cannot see purity, and yet light and purity are inseparably connected in Scripture. The glories of God's attributes will be visible to us in that uncreated light of His presence. But there can be no true light apart from Him, for He is "The Dayspring from on High," "The Day-star," and "The Sun of Righteousness."

CHAPTER FOUR

THE SECOND DAY

IN this chapter we shall compare Genesis 1: 6-8 with John 1: 15-28. The key-word here is "*waters*."

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day" (Gen. 1: 6-8). In this second day we have the waters, and separation. This is what we might expect from the meaning of the number "two" as it is used in Scripture. If the number "one" speaks of unity and the Deity, "two" speaks of division and often of *another*, which may be either a Saviour or else an opposer. The LORD Jesus is called the "Second Man," as such He is "The LORD from heaven." But He spoke of "*another* who shall come in His own name," this is the opposer. We quote part of the passage in John which is to be compared with the above and speaks of the second day, at least in its spiritual significance.

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. . . . I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. . . . John answered them saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing" (John 1: 19-28).

The waters in Genesis were divided from the waters. This was made necessary because there had been a pre-historic sin on this earth when Satan fell and the beings who were here on earth were judged with a flood, long ages before the flood in Noah's time. The judgment-waters were allowed to rest upon the earth during all those dark ages of time until God said, "Let there be light." So in the account in John's Gospel, the Jewish nation had long before been separated from the nations, and in God's plans provision had been made for this separation at the beginning of His dealings with nations. God tells us that, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is His people; Jacob is the lot of His inheritance" (Deut. 32: 8, 9). God brought them out of Egypt and actually separated them from the nations to be a people unto Himself in His own good time. But they "forsook God . . . and lightly esteemed the rock of their salvation" (Deut. 32: 15). So we see here in John that this people who had once been separated from the nations and unto the LORD, are being separated again through the baptism of John the Baptist. They were called to repent and prepare to receive Him, and this shows that He was rejected. Not all would receive Him who came as the Light of the world. There would still be darkness and light as at the beginning, but many were taken down into the separating waters of baptism.

Following this suggestion that the earth was destroyed at some time which occurred between the first and second verses of the first chapter of Genesis, we remember that the flood of Noah's time was likened by God to baptism. "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3: 20, 21). Baptism represented death and burial, through which men were separated from the old things that were under God's judgment.

It pictured death and burial under the waters, and then a resurrection from those waters of death. When God delivered the Children of Israel from Egypt He separated them from their old life of bondage by bringing them through the Red Sea. This was also called baptism. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10: 1, 2). So we see that this second day in John goes with the second day in Genesis.

It is quite evident that this is a portion of Scripture that brings before us the Jewish nation. On the first day in John we were told of "the world": He came into the world; He was the Light of the world. But on this second day our attention is confined to the separate people, the Jews. The word "Jews" in John first occurs here. Then the *Levites*, the *prophets*, and *Jerusalem* are all first mentioned in this section. This second day in John is to be regarded as a time of a preparing, a separating of a people to receive Him. John had not yet pointed Him out, for he said, "There standeth One among you whom *ye know not*; He it is, who coming after me is preferred before me." It was not until the next day that John the Baptist made Him known.

Do we realize what it meant for the world, and what it still means, that God separated Israel from the nations? Some seem to read about this in the Word of God, and decide that God just separated them at first, and then because of their failure to receive the LORD when He came, and because of their many sins, He has been defeated in His original plans to bless them. Then they say, "Perhaps it was just the blessings that have come through the Church that God had planned." No, beloved; sin cannot upset God's eternal purposes. His plans for the blessing of the world through Israel as a nation still hold good. They shall be fulfilled.

Our LORD told the woman of Samaria that "Salvation is of the Jews." In His day, as now, that still held good. Sin may seem to hinder God's plans, but He knew all about sin when He told us through the prophets about Israel. The prophets told the people of their sins and then promised that after the nation had

been punished for these things God would fulfil His Word. In the first chapter of Isaiah the prophet was inspired to say, "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they have gone away backward." In the fifty-eighth chapter we read, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." But in the fifty-ninth chapter we learn that in spite of this God promised, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." This does not refer to just a few who may happen to turn to the LORD, but God shall turn them about and bring them back to Himself. He says, "And *I will turn* My hand upon thee, and *purely purge away* all thy dross, and *take away* all thy tin" (Isa. 1: 25). "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, *that I may* be glorified" (Isa. 60: 21). "I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God" (Ezek. 11: 19, 20). Note that God takes to Himself the credit for their turning to Him. It is the work of God to bring men to Himself. For two thousand years they have been away from Him and living in rebellion, long enough to demonstrate that they would never turn to Him of themselves; it must be His work. Then He tells them something else that He will bring about, not just something that He knows is sure to happen but *He will bring it to pass*. "And the sons of the strangers shall build thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 10-12).

Yes, God has a ruling people, but they are the Jews! God has decreed that no matter what happens to Israel the world shall be blessed *through them*. It is for this reason that God tells us that, "If the *fall* of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness . . . for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 11-15). It will be life from the dead for the world when Israel is blessed and made the ruling nation. That blessing must come, like the dividing of the waters of the second day, before we can have the blessings of the third day to follow. Israel has no desire to rule the nations at the present time; all they ask is to be let alone and treated fairly. We do not doubt that every unsaved Jew who reads these lines would rather they had never been written, for fear we might arouse an ill-feeling against them. But it is not *their* desire but *God's desire*, and it shall come to pass that Israel shall be the head of all the nations and a blessing to all.

Israel's experience in the wilderness after they came out of Egypt is a picture of how God will bless them in the latter days in spite of their sins. He does not overlook sins; He punished His people and then brings blessing. In the wilderness they turned from Him in heart, and sinned in making the golden calf, and in many other ways. That generation all died in the wilderness, excepting two men, Caleb and Joshua. But God brought the next generation, the children of these rebels, into the promised land. All God's plans to bless the world through Israel shall be accomplished.

But God delights in Israel. He loves them and takes delight in all His work for them. Our LORD Jesus spoke of them as "the treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field . . . *the field is the world*" (Matt. 13: 44, 38). The LORD Jesus is the Man who bought the field. Who else could buy the world? But notice that He says "*for joy thereof!*" Then He pictures Himself as selling all He had, and doing it with joy! He bought this world because of the treasure in it, Israel.

Oh, how He must love Israel! There are other passages that are meant to show His love for the Church, but let us not steal those that belong to Israel. Then after He bought the field He hid the treasure in the field, and went and took the pearl of great price, the Church, first to Himself. He did not hide the pearl in the field, for as soon as the Church is complete and all the members are called out, He will take her to Himself in glory. Then He will return to get the treasure hid in the field, Israel. Our LORD Jesus loves the Church, but let us not forget that Israel is "His peculiar treasure" (Ps. 135:4). Israel has a special place. Have you not heard people say that they could not believe this, that they think that God must love everybody the same, so that Israel could not have any special consideration? We make no apologies for God, He does what is right and what seemeth good to Him. Let us praise Him and rejoice that we have a God who has a real Personality, a God who can choose and who can love those whom He chooses.

Does the reader hate the Jews? Have you something terrible you would like to tell us about them? Do you say, "Well I don't hate them, but they are . . ." and then you go on to tell their faults? Now if you are a Christian we beseech you not to do that. God loves them and *He hears*. After men have told all about Israel's sins, God seems to answer, "Yes; I know all about it and more than you know, and I will bless them." He has found a way to bless them because He loves them. And is this not true of all of us as sinners saved by grace?

CHAPTER FIVE

THE THIRD DAY

LET us compare the third day of Genesis 1:9-13 with John 1:29-34. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." This passage in Genesis concerning the third day surely pictures resurrection things for this earth. It is like life from the dead. The earth coming up out of the waters of judgment and then yielding fruit. The third day in John which corresponds to this is described as follows: "The next day John seeth Jesus coming unto him, and saith, Behold the LAMB of God, which taketh away the sin of the *world*. This is He of whom I said, After me cometh a man which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

These words bring us to consider a true third day, according to the meaning of the number "three" in Scripture, for "three"

always speaks of resurrection things, final victory and Divine manifestation.

In the last section, which we considered as a second day, we saw that the Jews were being prepared for the coming of the LIGHT of the world. In this third-day section He is shown as coming to John the Baptist, whose ministry was for the purpose that our LORD might "*be made manifest to Israel.*" But while John announced that He had come to Israel, yet he makes it clear that His mission would include the whole world, or *earth*: "Behold the LAMB of God which taketh away the sin of the world." This is the first occurrence of His name "*THE LAMB*" in the New Testament. It occurs twenty-eight times in the Book of Revelation where the fulfilment of this prophecy is unfolded. This section closes with another name of our LORD in John's declaration that, "*This is the Son of God.*" These two names reveal Him as the One who has the right to bring in the resurrection things of this third day, the redemption and the eternal rule of the new heavens and earth. These titles, "The Lamb of God" and "The Son of God," are so bound together with His work of bringing in the third day that we must consider them here.

Let us meditate upon the first of these names, "*The Lamb of God which taketh away the sin of the world.*" When men use this as a gospel text they often seem to forget its full significance and apply it exclusively to individuals who may be willing in our day to receive the LORD Jesus as Saviour. It is a gospel text, and does have that significance, but John the Baptist looked forward to the day when sin shall be removed from *the world*, and when He shall be known by Israel. When we preach the gospel time would fail to bring in all that there is in the passage, but the full gospel includes the completed work of the new heavens and the new earth. The work of the LAMB of God includes the "wrath of the LAMB" and His judgment and purging out of all sin. It was fitting that this message about the LAMB of God should be given to Israel first, for God had prepared them through giving them the sacrifices and offerings of lambs to know what must be done to remove sin from those who were to be saved. They must

be redeemed, bought back to God. God's justice must be satisfied. A way must be provided "that God might be *just* and the Justifier of him that believeth." Sinners must be saved *righteously*. God is a Judge, THE JUDGE of all the earth, and so He cannot just forget sin, any more than an earthly judge could satisfy just laws and at the same time pardon all criminals. But God had the way provided before He created the world. He who created the world planned to come as the LAMB of God and bear the punishment that was due to the sinner. Our LORD Jesus is "the Lamb slain from the foundation of the world." This was not an after-thought but a forethought that was back in the eternal counsels of God in eternity. We believe that He was "led as a lamb to the slaughter," for our sins. "The LORD laid on Him the iniquity of us all." He has said so, and we believe it. (See Isaiah 53: 6 and 1 Peter 2: 24). We who trust in Him are as safe as those Jewish people of old when they trusted in the Word of God about the blood that had been sprinkled on their door-posts on that first passover night in Egypt. They believed; the blood was shed; the blood was applied; and they were safe from the destroying angel. They would not have been safe if they had not believed and applied the blood, and neither are we until we believe and receive Him as our Saviour. On the cross our LORD Jesus paid all our debt and bore the punishment that was due to us for our sins. All who come to Him now, believing these things and trusting in Him, receive full pardon for all sin. God can righteously pardon the sinner in this way, reckoning that his sins have been righteously judged on the cross—all of his sin. We are reckoned by God to have been "in Christ" when He died for us, and to be "in Him" now, both in His resurrection and victory at God's right hand.

Has the reader come to realize the beauty and reality of these precious truths of the gospel? This is salvation for the soul. But God also had the whole world in mind when He inspired John to speak the words, "Behold the LAMB of God which taketh away the sin of the *world*." This is *prophecy*, and it shall come to pass. This does not mean that all sinners who reject Him are to be saved, as some teach. Sinners will be forever removed from earth.

Yes, beloved, the time is surely coming when there shall be no sin in this world. We know that there shall be no sin in the new heavens and the new earth. He shall very literally, through judgment and the new creation, *take away the sin of the world*. It is as the LAMB of God that He has the right to do this. So when we read these words of John the Baptist we should not forget that they are a prediction of what shall surely come to pass. We may consider this third day as a time which *overlooked the present Church age* and reached down to the end. John the Baptist did not have the Church in mind, that was a mystery hid in God which was revealed later. We shall hear of it in the next or last three days of John's Gospel. This third day period goes with what is said about the LAMB of God in the Book of Revelation and the things that are to happen after the Church has gone to glory. We believe that the first three chapters of Revelation speak of the Church age, and the Church is pictured as being caught up to heaven with John in the first two verses of the fourth chapter of Revelation. The rest of the Book of Revelation tells us about what shall come to pass "after these things," or after the Church has gone to glory. It is true that the LAMB of God was the meek and lowly One who died for our sins but that is only one side of the truth about His work as the Lamb of God. To be able to know what John the Baptist meant we must consider those things in Revelation.

The fifth chapter of Revelation describes a scene in heaven: "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne, and of the four beasts,

and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four and twenty elders fell down before the LAMB, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5: 1-10).

The "book" mentioned here seems to picture the title-deeds to earth, and only He who as the LAMB of God has paid the price of its redemption has the right to open the book. When He opens the book he brings punishment upon the rebels who have usurped the rule of earth. He then casts out the rebels and takes His own great power and reigns. He is seen worthy, because He is the LAMB slain. Then follows the praise of men and angels, which has quite a different message from the gospel we preach now of the meek and Lowly One who died for our sins, a picture of weakness and suffering. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Rev. 5: 11-14). We too shall be there to praise Him, for this book is no doubt the title-deed to earth, and this speaks of how He will take possession of what He has redeemed.

We are told that the heavens shall depart as a scroll when it is rolled together, and every mountain and island shall be moved out of their places, when the kings of the earth, and the great men, and the chief captains and the mighty men, and every bond man and every free man shall hide themselves in the dens and rocks of the mountains, and shall call for the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the *wrath* of the LAMB: "*For the great day of His wrath is come; and who shall be able to stand?*" (Rev. 6: 17). We cannot say as we preach the gospel that "*The great day of His wrath is come.*" It is coming. This question, "Who shall be able to stand?" answers the question of the Satan-worshippers of the last days when they shall exalt the man of sin, and cry, "Who is able to make war with him?" (Rev. 13: 4). *The Lamb of God is able.*

As we preach the gospel now we proclaim the good news that He died as the LAMB of God for our sins. In the coming age the *wrath* of the LAMB will be *manifested*. The time will have come then when the saints are to be comforted, instead of suffering as now. It is also as the LAMB of God He comforts and rewards them. We read of those who "have washed their robes, and made them white in the blood of the LAMB: therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the LAMB which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7: 14-17).

The bride is called "the LAMB'S wife" (Rev. 21: 9). The apostles are called "the twelve apostles of the LAMB" (Rev. 21: 14). The LAMB is the Light and the glory of the Holy City, the New Jerusalem. "And I saw no temple therein: for the LORD God Almighty and the LAMB are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the LAMB is the Light

thereof. . . . And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the LAMB'S book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the LAMB" (Rev. 21: 22-27; 22: 1).

Beloved, these are some of the things of which John the Baptist spoke when he was inspired to say, "*Behold the LAMB of God which taketh away the sin of the world.*" *The LAMB of God is the All-conquering One.* He shall take away sin and all its dreadful effects. What a mighty work this is, and who but He is sufficient for it?

In the last section, as to the second day, we had before us the Jews and the separating of Israel for the great purposes and plans of God, but here on the third day we have the whole *world* in view, just as the *earth* was the subject of the third day in Genesis. Here it is the world, or the inhabited earth. In considering the time when the sin of the world shall be taken away, it is as if we had left out all of the time of Israel's rejection, as if it had not been. It has been noticed by many students of prophecy that in several places God seems to reckon this way and to blot out all their lost time with their sins. If He will "remember their sins no more" surely He will also blot out all their lost time, or the time of their sin as a nation. We shall find in our next chapter and the "next day," that the Church age is taken up there; but here, as in prophecy, we look on down to the end as if passing over the Church period, which was not revealed to the Jews.

There are men who say they do not believe in types! It would be difficult to understand what John the Baptist meant when he spoke of a lamb taking away sin if we did not believe that the lambs that were offered in sacrifice at God's command were meant to be types of the great sacrifice of our LORD Jesus Christ for our sins.

Another beautiful type in this third day is also found in the words of John the Baptist: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon

Him." We know from another Scripture that this took place when our LORD Jesus came up out of the waters of baptism. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. 3: 16, 17). This scene reminds us at once of Noah and the waters of judgment that came down upon the ark. The ark was a type of our LORD, for it bore the judgment for all those who were in it. Our LORD is our ark of safety who has borne all the judgment for us. God reckons that we were "in Christ," and that we died with Him. The baptism of our LORD was a *type of His death and resurrection* for us. After the flood, Noah let the dove go from the ark, but because the waters of judgment had not completely subsided the dove could not find rest. We read she could find "no *rest* for the sole of her foot, and she returned unto the ark, for the waters were on the face of the whole earth." This surely is meant to remind us too of the first picture of the earth in ruins when the waters covered the face of the earth and the "Spirit of God moved upon the face of the deep." God could not find *rest* in that scene of judgment. But when our LORD Jesus came and pictured in His baptism how He would bear all the wrath of God on the cross in our place, then, when He came up out of the water, the Spirit of God came upon Him in the form of a dove, and rested, or abode upon Him. Here at last was One in whom God could rest.

Beloved, this is all written in God's Word for you and for me, for the LORD Jesus did not need to die for Himself. God was always well pleased in *Him*. God can now be pleased, delighted, *in us* as we are reckoned to be "in Him," our own LORD Jesus Christ. Our God speaks very plainly here in this type. If He had not sent the Holy Spirit in the form of a dove we should not have understood the other two pictures which show how the earth was twice covered with the waters of judgment. We would not have understood why Noah sent out the dove nor why the Holy Spirit was said to be moving (hovering as a bird) upon the face

of the waters in the beginning. God was picturing Himself as seeking a place of rest from the very beginning. This was to be a place of precious communion for us, a place where judgment was all past and where there was something or some *ONE* in whom He could delight. It is not that He did not know that there was no other place but in His Son, but *that He would have us know it*. Beloved, how very few there are even today who rejoice in this truth!

But there is something else here that is important; it is the *relationship* that was declared, "*This is My beloved SON.*" This is for us too. We can never be the SON Himself, for He is *God*, but we can be, and we are, reckoned to be *in His Son*! Yes, we are born again and we have become children of God *by faith in Christ Jesus*. There is so much that is *for us* in this name that it will be profitable for us to look at this other third-day-name here.

John the Baptist knew that this was the Son of God because he had been told by God, "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." John said, "And I saw, and bare record that *this is the Son of God.*" He not only "taketh away the sin of the world" but He brings us to the place of sons. He brings us into the Father's love and favor. God says of Israel:

"He will rejoice over thee with joy;
He will rest in His love,
He will joy over *thee* with singing" (Zeph. 3: 17).

Beloved, we need not be jealous of Israel, we are redeemed with the same price, by the same Saviour. He has brought us into this same place of love. This "rest" is a *rest of His love*. It speaks of the Father's satisfaction in Him and in us who are in Him. We are reminded here too of the other judgment scenes when the *earth* came up out of the water, only here at His baptism He gives us a type of how *He* will bear the judgment and come up in resurrection, bringing the redeemed world with Him. This surely reminds of the third-day scenes.

The title, *the Son of God*, fits this third-day section, and it goes well with the other title given Him here by John the Baptist, "The LAMB of God which taketh away the sin of the world." It is *the Son of God* who takes away our sins. Let us note how this truth is emphasized: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *His Son*, whom He hath appointed Heir of all things, by whom also He made the worlds: who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1: 1-3). The following is a comment on this Scripture by Dr. Adolph Saphir: "Now when the apostle had given us this idea of the wonderful glory of the LORD Jesus, *the Son*, whom God had appointed Heir of all things, by whom He has made the worlds, who is the brightness of His glory, and the express image of His Being, He continues by stating something still more marvelous. Why has this glorious Being, in whom all things are summed up, and who is before all things, the Father's delight and the Father's glory; why has this infinite Light, this infinite power, this infinite majesty, come down to our poor earth. For what purpose? To shine? To show forth the splendor of His majesty? To teach heavenly wisdom? To rule by His just and holy might? No! He came to *purge our sins*." Can the reader understand how some of our great men of the world and even some who claim to be gospel preachers, can give every reason under the sun for His having come into the world and leave this out? It was the *Son of God* Himself, who purged our sins, and He did it by offering Himself. The blood of Jesus Christ *His Son* cleanseth us from all sin" (1 John 1:7).

The revelation to our souls that the LORD Jesus is *the Son of God* is a proof that we have received Him as our Saviour; it is accompanied by a complete trust in Him and acceptance of Him as Saviour and LORD. No man knoweth the Son of himself, but that revelation comes from God. We read of Peter that when he confessed, "Thou art the Christ, the Son of the Living God," our

LORD said, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. 16:16-18). So we read, "Whosoever shall confess that Jesus is the *Son of God*, God dwelleth in him and he in God." In the early days of the Church the knowledge that He is *the Son of God* was made the test of true faith. They said, "So great a thing is it for a poor sinner to know that the only begotten of God the Father was made flesh and dwelt among us, and died for our salvation, that whenever any one among the Jews or Gentiles said, 'I believe that Jesus is the Son of God,' the apostles said; 'Come, let us baptize him.' What need we more? He has *discovered the secret*. God has come to him: God dwelleth in him and he in God. Let us baptize him."

There are many passages that we might quote to show that it is the *Son of God* who takes away sin, not only our sins as individuals, but that He had the whole *world* in view and its final judgment and cleansing when He died for us. "For God sent not *His Son* into the world to condemn the world; but that the world through Him might be saved" (John 3:17). "For this purpose the *Son of God* was manifested, that He might destroy the works of the devil" (1 John 3:8). This word *shall be* completed when He comes again, *not that every soul shall be saved*, but every sinner who rejects all His offers of mercy shall be purged from the earth.

John the Baptist put great emphasis upon this all-important statement, "And I saw, and bare record that this is *the Son of God*." Our LORD Jesus Himself asked this question of the man He had healed, "Dost thou believe on the *Son of God*? He answered and said, Who is He, LORD, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, LORD, I believe. And he worshipped Him" (John 9:35-38). The Gospel of John was written, "That ye might believe that Jesus is the Christ, *the Son of God*: and that believing ye might have life through His name" (John 20:31). Philip used this as a test question to see if the Ethiopian knew the *Son of God*. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered

and said, I believe that Jesus Christ *is the Son of God*" (Acts 8:37). Those who reject God's great revelation of His *Son* are to be punished for that very thing. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the *Son of God*, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 29). Then we who *are* saved are to come into a more perfect knowledge of the *SON OF GOD*. "Till we all come in the unity of the faith, and of the *knowledge of the Son of God*, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

CHAPTER SIX

DAY FOUR AND ONE

HERE we shall compare the fourth day of Genesis 1:14-19 with the *first* day of John 1:35-42. We shall see that both come under the subject "light," and that they both are "day one" of the last three. This section in John speaks in type of the Church age in which we now live. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

We had light brought before us on the first day and now we have it again as the subject of the fourth day. There are many "lights" here, and we may note that things are multiplied on all the last three days, where on the first three there was only the thought of dividing and separating. The sun is a very clear *type* of the LORD Jesus and the moon is a type of the Church. This has been ridiculed many times by the destructive critics, who for some reason seem to have taken a peculiar dislike for the type which presents our LORD as "The Sun of Righteousness." They ignore the fact that Scripture tells us that He is just that. He shall come as the rising sun when He comes again to rule in righteousness. His enemies do not like to hear about that. They say it would be impossible that He should come again in Person

to this earth! The Scripture says, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And He shall be as the Light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:3,4). "Behold, O God our shield, and look upon the face of Thine Anointed. . . . For the LORD God is a *sun* and shield" (Psalm 84: 9-11). Then the Old Testament closes with another promise of the coming of the "Anointed," or Messiah. "But unto you that fear My name shall the *Sun* of Righteousness arise with healing in His wings" (Mal. 4:2).

The moon sees the sun all through the night and reflects the light which she enjoys upon those who are in darkness. So the moon is a Scriptural type of the Church, and a very clear one. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Songs 6:10). Israel too was pictured by these figures (see Gen. 37:9,10). But we turn now to the passage in John which we believe should be compared with this fourth day of Genesis.

"Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the LAMB of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (John 1:35-42).

We have seen that the last section which we called the third day covered the time down to the end when the LAMB of God

shall take away the sin of the world. Now it may seem strange to some that in the day following we should find another *first day*, and that we should be brought back in thought to the beginning of the Church age. It is not new to students of Old Testament prophecy that the Church was passed over there as if it did not exist. The Church was then a "mystery," "which in other ages was not made known" (Eph. 3:5; Col. 1:26). It was however all hidden in Old Testament types to be revealed to us later. This is one reason that these Old Testament types are so important and helpful *to us*.

Another remarkable thing here is the fact that there was *light* on the first day in Genesis, but the sun, moon and stars were not appointed to their places until the fourth day. There was light before the sun, and there was some light of the knowledge of God before our LORD Jesus came as God-Man, and before the Church was ordained to be a witness of Him. The present Church age might be considered as a fourth day if we reckon in the direct order of history as in Genesis, but it is a *first day* too because of its subject, *light*, and because Israel is set aside for a time and God is now calling out His Church as His witness. It is like another beginning, or *first day*.

This division is marked off in John as a "next day," or more literally, "on the morrow." We are reminded of our key-subject "light" which we would expect to find here, by the fact that the word "day" in verse 39, "abode with Him that day," is the first occurrence of the word "day" in the original Greek in John. The other occurrences of the term, in verses 29 and 35, of the A.V., read literally, "on the morrow." Here then we shall find hidden beneath the surface in the typical language of this section, a picture of the present gospel *day*, or Church age.

In Genesis Adam and Eve were a type of our LORD and His Church. Adam and Eve heard the voice of the LORD God *walking* in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD amidst the trees of the garden. And the LORD God called unto Adam, and said unto him, *Where art thou?*" (Gen. 3:8,9). This was the

first time God is said to have *walked*, and it is the first recorded word of God that was spoken after the fall of man. Compare this with the fact that in John we have here the first recorded words of our Lord, "*What seek ye?*" and the first time our LORD was said to have "*walked*." Then again the time, "the cool of the day" is the same time of day mentioned as the "tenth hour" in John. His *walking* and His *voice* seem to go together. They saw Him walking on the sea and heard Him saying, "It is I; be not afraid" (John 6: 19). It speaks of fellowship too for He "Walked in the temple in Solomon's porch" (John 10: 23), and rebuked the Jews for their unbelief. "He would not walk in Jewry, because the Jews sought to kill Him" (7: 1). When they "Took counsel together to put Him to death, Jesus walked no more openly among the Jews" (11: 53, 54). But "walking with Him" is the grand climax of His *walking* in the Church. John heard His voice "As of a great trumpet, Saying, I am Alpha and Omega, the First and the Last" (Rev. 1: 10, 11). Then John heard Him say, "These things saith He that holdeth the seven stars in His right hand, who *walketh* in the midst of the seven golden candlesticks" (Rev. 2: 1). Here is the *voice* and the same LORD God *walking*. Then the Church of Sardis had the promise to the overcomer, "They shall walk with Me in white: for they are worthy" (Rev. 3: 4). Not naked, as in Eden but clothed in white raiment, and now, "walking with Him." Not guilty and ashamed as Adam and Eve, but declared by the same LORD to be "worthy." What a beautiful ending to that walk of the Son of God in Eden! Truly this is *God's great love story*. This is Church truth which fits well into this section.

In the words "Behold the LAMB of God!" we have something quite different from the last word of John the Baptist the day before, which was "Behold the LAMB of God, which taketh away the sin of the world." That was telling what He, the LAMB of God, would do, directing attention to His work, while this is simply directing attention to *Him*, "Behold the LAMB of God"! This reminds us of Church truth and of how we are now directed to the Person of the LAMB of God, Himself. We are to be occupied

wholly with Him, to abide in Him and to find our delight, our all, in Him. The two disciples of John who followed the LORD Jesus asked, "Where dwellest Thou?" in answer to our LORD'S question, "What seek ye?" They wanted *Him*, and to go with Him that they might know *Him*. "*What seek ye?*" is the first recorded utterance of our LORD Jesus in this Gospel. What a searching word it is! It would be well to stop here just for a moment and ask ourselves, or let Him ask us, "What seek ye?" If it is not Himself, then let us right-about-face and *seek Him only* as our all in all. These disciples were not merely curious to know where He dwelt, they were timidly suggesting that they would like to go with Him, just to be with Him. Then the gracious LORD Jesus uttered that precious word, "*Come*," for the first time in John, and it was the first time they had heard it from His lips. "*Come and see*". Thousands since have heard that word and have come to Him. His Word is with authority and power, some day many who have refused to *come* will hear His other word, that awful word for all those who have refused His grace. That word will be "Go", and they shall go. Oh, let us pass on that word, "*Come*," and "*Come and see*," while this age of grace lasts, *it is a word for this age*. We can safely challenge men to *come and see*, for no man was ever yet *disappointed in Him*. "They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour." They spent the rest of the day *abiding with Him*. That is Church truth again, abiding with Him only. But why do we have this word "*about*" in the Word of God? God wrote the book, He always knows exactly the time when things happen. Well, beloved, we never need to tremble for the Word of God; we should tremble *at* it. Poor old Eli's heart trembled for the ark of God (1 Sam. 4:13), but God could take care of His ark. In Ezra's time it was those who trembled at the commandment of God who made a covenant with the LORD and were restored (Ezra 9:4;10:3). God still says to us, "To this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at My Word*" (Isa. 66:2-5). But look again at this word "*about*" in the text. It is another proof of the *accuracy*

of God's mighty Word, in that it pictures the end near, but indefinite in time, all through the Church age. It was "about the tenth hour," near the end but uncertain. The time is short, but we do not know the day nor the hour when the LORD shall come. We are ever to be aware that the day is far spent and that the night cometh when no man can work. Our part is like that of those two disciples, to "follow" the LORD Jesus, and to dwell apart from the world with Him, all "that day." But first of all we must know Him as "*The LAMB of God.*" We do not try to follow the Shepherd until we have become His sheep. Have we not seen men who say they are confused about which to believe of all the doctrines in the world, and about "which group to join?" We usually find that their difficulty is in the fact that they have not first come to Him as the LAMB of God and found perfect confidence in Him as the One who without doubt blotted out all their sins. *They are trying to find the way without the Shepherd.* The order of Scripture truth is always perfect: first, "Behold the LAMB of God," then, "Follow Him." Then as soon as we know Him ourselves, like Andrew, we start at once to bring others to Him. All these things speak of this present Church age. This was not always the order, for God saw that the nations knew about His dealings with Israel, but Israel did not send out missionaries as we do.

But as to the *Light*, this Church age is known as the gospel *day*. "The true light now shineth." The One who is the Light of the World is known through the Church, as she witnesses of the Sun of Righteousness. Then individual believers are like the stars. We are told to "shine as lights in the world," and we are to "give the light of the knowledge of the glory of God." We are said to be "light in the LORD," and therefore are to "walk in the light as children of the light". We are commanded to walk separate from those who are in darkness, not that we should not give them light but we should have no fellowship with them, for, "What communion hath light with darkness?" The glorified saints are likened to stars in several places in Scripture (See Daniel 12:3; 1 Cor. 15:41).

The first visit our LORD made to the Gentile borders of "Galilee of the *Gentiles*" was said to be a time when the *Gentiles* had seen a great light. It was something new and wonderful for Gentiles and it reminds us of the Church age. "The people which sat in darkness saw a great light; and to them which sat in the region of the shadow of death Light is sprung up" (Matt. 4:16) . . . "By the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light" (Isa. 9:1,2). This word about our LORD as the LIGHT, is a *joy* note in the messages of the inspired Zacharias and Simeon. "Whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death" (Luke 1:78,79). The present day of grace is called the time when "the True Light now shineth" and is therefore well marked as a first day of the last three.

We see too how this first day corresponds to the fourth day of Genesis where we read, "God said, Let there be lights in the firmament of the heaven to divide the day from the night." There are lights here instead of "light" on the first day of Genesis 1:2. Then we learn what these lights represent or typify. The sun, the Sun of Righteousness, the moon, the Church, and the stars, the individual believers.

In Deuteronomy there is a beautiful word about the moon which may be applied to the Church of this age. The word is "precious," and occurs five times in four verses. There are "the precious things of heaven," "the precious fruits brought forth by the sun," "*the precious things put forth by the moon*," "the precious things of the lasting hills," and, "the precious things of the earth and the fulness thereof" (Deut. 33:13-16). This Hebrew word fits the thought as a type of the Church. Its first occurrence is in a passage which speaks in type, of the Church. The servant of Abraham gave to Rebekah and also to her brother and to her mother "precious things" (Gen. 24: 53). The Church, like Rebekah, first receives her "precious things" from the LORD and then gives them out. The word is used to speak of precious fruits and of jewels (see 2 Chron. 21:3; 32:23; Ezra 1:6; Song of Songs 4:13-16;

7:13). Then we have the New Testament word "precious" which shows the Source of all these precious things: "Unto you therefore which believe He is precious" (1 Peter 1:7). The same Greek original here is also used to speak of precious fruit, like the Hebrew word, in James 5:7, and of that which is "more precious than gold" (1 Peter 1:7). The Church is God's treasure house through which He pours the *precious things* of God on earth, the knowledge of the LORD Jesus Christ, to a lost and sin-sick world. Those who receive these precious truths and find Him, are enriched indeed.

It is interesting to note that three times in this short section words are "*interpreted*": "Rabbi, being *interpreted*, Master" (or Teacher). "Messias, being *interpreted*, the Christ," and "Cephas, which is by *interpretation*, A stone." But why all this *interpretation* of Hebrew names into the Gentile or Greek? We believe it calls attention to the fact that the Church of this age would be mostly Gentile. Any Jew of those times would have understood all these names without interpreting them. *If this means, as some say, that the Gospel of John as a whole was addressed to Greeks then why do we not find this interpreting all through the book?* It occurs in only one other place (John 9:7). It is just another mark that speaks to us of the Church age, the Gentile Church, that we should find *here within eight verses* that this word occurs three times. The Hebrew, or Aramaic, word "Rabbi" is explained by the Greek word *didaskalos*, meaning "teacher." "Cephas," an Aramaic word meaning "rock," is interpreted by the Greek word *petros*, A stone. Aramaic was not the original Hebrew but was used by the Hebrews, and so this half-Jewish word must be made more clear for the Gentile *Church truth*. "Messias" is Hebrew for "Anointed," and "Christ" is the Greek word meaning "Anointed." Our LORD said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." "Simon" means "hearing," and "to hear;" in Hebrew it also means "to obey." Then "Jona" means a "dove." The dove is a type of the Holy Spirit and through hearing we become sons of the Dove, or born of the Spirit. Then we are all made living stones and are being built up a spiritual house for an habitation of God through

the Spirit. The temple of God which is built of living stones *is the Church of this age.*

The very *last* word of this section, verse 42, is "A stone," "*petros.*" This is significant. When the Church is complete, and the *last* living stone has been built into this temple we shall be called away to meet Him in the air! Then we know from other Scriptures that after that, our God will begin again to deal with Israel as a nation in the tribulation times. During those times the Jewish remnant will be called out, and God will not cease to deal with the nation until He has brought in the Millennium and blessed them. Now this is just what we shall find to be the subject of the next day.

CHAPTER SEVEN

DAY FIVE AND TWO

THE fifth day of Genesis 1:20-23 is also a second day, when we consider its second-day subject, waters, and the second day of John 1:43-51 is a second with the same subject, and the day following it is called the "third day."

In the last chapter we had before us the Church age. After the Church has been caught away to be with the LORD according to 1 Thess. 4: 16-18, God will begin again with Israel as a nation. He will first bring a number of them to repent and prepare for the coming of the LORD. This "remnant," as it is called in prophecy, will be gathered out during the time known as the Great Tribulation, the "time of Jacob's trouble." While we sometimes speak of the Great Tribulation and the Millennium which follows as two different dispensations, yet both are included in the Old Testament term, "the day of the LORD." This is because of the fact that when God begins to deal with His people, Israel, He will not stop until He has brought in the millennial times. These things are all hidden in the type of this fifth day, which also is a second day, according to its subject, "*waters*." We are not founding this prophetic teaching on the types; it is all taught clearly in prophecy but it is confirmed by the types.

Let us read first about the fifth day in Genesis. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply

in the earth. And the evening and the morning were the fifth day" (Gen. 1:20-23).

Here we have the key word, "waters," as in the second day of Genesis, not a dividing, but a multiplying of the life in the waters. When Israel has been brought back to God it will be like life from the dead for all the nations. (Waters are many times used in Scripture as a type of nations). Because this is both a second day, as to its subject, and a fifth day, in order, we are not surprised to find the meaning of the number "five" hidden here also. The number "five" in Scripture speaks of man with God, and man responsible to God. Israel and the nations will be brought to realize their responsibility to God in those coming days as never before. But let us consider the passage in John.

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael saith unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art *the Son of God*; Thou art *the King of Israel*. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:43-51).

We might have given this section another title, and called it "heaven open," for that thought occurs both in Genesis and in John. Heaven is to be open in those glad times that are to *follow* the Great Tribulation. The fowl mentioned in the passage quoted

from Genesis, flying "above the earth in the open heaven" remind us of the "angels of God ascending and descending" in these same opened heavens. This is one of the many intimations of Scripture that the present things of creation may speak to us of the future things in glory if we could understand them better.

But the angels of God shall "ascend and descend *upon the Son of Man*." Here our LORD is giving us the interpretation of Jacob's dream of the ladder that reached from earth to heaven. Just as He shows that the other types speak of Him as the bread, or manna from heaven, the water from the smitten rock, so here *He is Himself the Ladder*. He is the means of communication between heaven and earth. Our own majestic and glorious LORD Jesus shall open the heavens and establish communication between heaven and earth. We shall take this up in detail in the last of this chapter.

This second-day section (John 1:43-51) speaks of the time to come after the Church has been taken away to heaven, when the living stones have become the house or complete Temple of God, and when God has again begun to deal with His earthly people, Israel. It *looks forward*, especially in these last words about the "heaven open," to the glory of the Millennium that is to follow in the sixth day, which in John is called "the third day" (John 2:1-11). God is again dealing with nations of the earth, and so we have here the "waters" of both second-day periods.

We have two disciples introduced here. The name of one is Philip, a Greek name meaning "Lover of the horse." This man with a Gentile name, this "lover of the horse," went out to find "Nathanael." Nathanael is a Hebrew word meaning "gift of God." Here we have a picture of a Gentile lover of Israel, going out to seek an Israelite, "gift of God," to bring him to the LORD Jesus. But why is he called "Lover of the horse?" We believe it is because Israel during those times is said to be like a wayward horse, wandering away from Him. "But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and His people, saying, Where is He that brought them up out of

the sea with the shepherd of His flock? Where is He that put His Holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, *as an horse* in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name" (Isaiah 63:10-14).

Do not the words of Philip as he dealt with Nathanael sound like a believer dealing with a Jew of our day? The horse in the passage above was led by Moses, and it is true that it is still a most powerful argument today to refer them to the writings of Moses. Philip said, "We have found Him of whom *Moses* in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Then Nathanael answers much as we might expect a Jew of today would do; he especially rejects Him by the name, "Nazareth." For nearly two thousand years the Jews have been calling Him "Jesus of Nazareth" in a reproachful way. Philip *leads* the horse with the words "Come and see."

Notice too how the *sea* is mentioned in the passage from Isaiah. Then Philip was from Bethsaida, which means, *the place of nets*. Bethsaida was by the sea. Here we have the subject "*water*" for the second day, and by a very significant name for the nations of the last days, "*the place of nets*," Bethsaida. If the sea is the nations, then the sea as a place of nets would be a most descriptive name for the nations of the last days, because all men seem to be drawn into *nation-wide nets* or sects of Nazis, Fascists, etc. Israel today is mixed up in the nets and traps of the nations, but God shall deliver them. Shall we not cry out in prayer to God with the Prophet Isaiah, "Where is He that brought them up out of the sea with the shepherd of His flock?" Where are the Philips who will be used of God to lead them through the deep, as an "horse in the wilderness, that they should not stumble?" God loves Israel, and He will only use those who like Philip are "*Lovers of the horse*," Israel. This is brought out in our LORD'S conversation with Peter. The gospel of the circumcision "*was*

committed unto Peter" (Gal. 2:7). Our LORD asked Peter to shepherd His sheep, Israel (John 21:15-17). But notice that our LORD said to him, "*Lovest thou Me? Feed My sheep.*" Brother, if you do not really love the *LORD Himself and Israel*, don't try to be a Jewish missionary. God chooses Philips, "*Lovers of the horse,*" Israel, while she is still *wayward*. Philip is a beautiful picture of the Gentile believer and some Jewish believers, who love Israel and are being used to bring Jews to the LORD Jesus just before the Church is caught away to be with the LORD. There seems to be a little overlapping of the age divisions so that *one age always witnesses to the next*, as Noah and John the Baptist did. The Church *will not* go into the Great Tribulation, but many Jews to whom we now witness will go on into those times, not saved, but with the gospel still ringing in their ears.

Nathanael, "the gift of God," has a fitting name to represent the believing Jewish "remnant" of those days. Our LORD regards those who come to Him as a gift from the Father. Of the Church He said, "Those whom Thou hast given Me" (John 17:11). It is an endearing name, reminding us that we are like a valued present from the Father's love, and always reminding Him of that love. So the Jewish remnant is a precious gift to Him, a "Nathanael." Our LORD has spoken many tender things about them in His Word.

We read that as Nathanael approached the LORD, "Jesus saw Nathanael coming to Him." These words remind us that our blessed LORD has looked forward through the long ages to the time when this Jewish remnant shall come to Him. We know this because we find it in a number of types, such as Joseph being reconciled to His brethren and weeping over "little Benjamin," the "son of my sorrow" (tribulation times), who became "the son of His right hand," or power, also known as the "time of tribulation," or judgment. This joy of the LORD at the sight of Nathanael coming to Him reminds us of that scene. We read, "And he (Joseph) lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be *gracious* unto thee, my

son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there" (Gen. 43:29,30). We believe that this was written because our LORD wants the Jewish remnant of those times to see this in the types and to know how He loved them. This love shines out again in Moses' blessing: "And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between His shoulders" (Deut. 33:12). What comfort those tribulation saints, the Jewish remnant, may derive from these passages! Just as Nathanael was overcome with joy to think that he was known in secret before (under the fig-tree), so shall these delight in that very truth. In the story of Benjamin we have the longing of our LORD for Israel during all these long years of their rejection of Him, and particularly for Benjamin, the remnant. But the Church need not feel that she is loved less, for He foreknew us too, and at the last Supper He speaks of His longing for fellowship with His Church. He said, "With desire have I desired to eat this passover with you before I suffer." We believe this spoke of His longing which He had for us back in eternity.

And so it seems to us that Our LORD must have looked with great delight upon Nathanael as He said those words, "Behold an Israelite indeed, in whom is no guile." There are men who do not see the deep things hidden here, and who think that here, at last, our LORD had found a man who was *naturally* without guile, one in whom He could delight! Many a man has heard this interpretation and has honestly said in his heart, "I know that *if I had been there* our LORD would have turned and said, 'But this man's heart is full of guile.'" *How then did Nathanael come to be a man in whom there was no guile?* The answer is, The very same way in which the believing remnant shall one day come before the LORD without guile, the same way that is open to every sinner, through coming to Him in all their sins and in confession of them in such words as, "LORD be merciful to me a sinner." Nathanael must have been taking the place of the penitent sinner, confessing his sins, while he was under the fig-tree.

He is a type of the Jewish remnant and we know that they will do that. We learn this secret in Psalm 32 the first of the "Maschil Psalms." All the Psalms which have the inspired title, "Maschil," were written with a special message for the Jewish remnant of tribulation times. Psalm 32 tells of this *blessedness of being without guile*, and also reveals that it comes through acknowledging sin and confessing it to the LORD. Then comes *forgiveness and cleansing*. "Blessed is he whose *transgression is forgiven, whose sin is covered*. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is *no guile*. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; *and Thou forgavest the iniquity of my sin. Selah*" (Psalm 32:1-5). There it is, beloved, Sins *forgiven, covered, not imputed*. Then God pronounces the word, "*No guile*." O beloved, this is the way, and it is open to all sinners.

We see this believing remnant of Jews again in Revelation 14, and again it is said that they are without guile. "And in their mouth was found *no guile*: for they are without fault before the throne of God" (Rev. 14:5). How can they sing before the throne of God *without guile*? Just read the verse before the one quoted above, "These were *redeemed* from among men, being the first-fruits unto God and to the LAMB" (Rev. 14:4). Only those who have *sinned* need to be redeemed. Through the LAMB, the blood of the LAMB, they stand before the throne of God *without guile*. What wonderful power there must be in the blood of the LAMB of God when our sins and iniquities can be so completely covered and blotted out that the sinner can stand before the throne of God, singing His praises, and without guile, "Redeemed from among men!"

There has been much conjecture about what happened to Nathanael under the fig-tree and why our LORD referred to that time when he was there, apparently alone, just before Philip called him. We believe that a little further study of the types will show that he was, as we have suggested, confessing sin. Our LORD called him "an Israelite indeed." This brings us to consider who

Israel was, and how he first received his name, "Israel." Jacob was the first to receive the name which was afterwards put upon his children. The *time* was when he was alone with God, like Nathanael. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:24-30). This experience of Jacob seems to us to picture the believing remnant of Israel as they shall turn to the LORD during the Great Tribulation. We learn from Hosea that Jacob *wept* during this time when he wrestled with the angel. We know that during the time of sorrow the remnant shall be brought to Him. We quote the passage from Hosea, written so long after Jacob's experience, to show how God weaves this into His warnings of the judgment to come, and pleads with His people from this to turn to Him. "The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: *he wept*, and made supplication unto him: he found him in Bethel, and there he spake with us; *even the LORD God of Hosts*; the LORD is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (Hosea 12:2-6).

As the angel wrestled with Jacob so shall God wrestle with Israel in those tribulation times soon to come. When wrestling alone did not prevail with Jacob, then the angel touched the hollow

of his thigh. Then when Jacob's strength was gone he *clung* to the angel. (This Angel was God, the Redeemer, for Jacob spoke afterwards of "the angel that redeemed me," as, "The God who fed me all my life long"). It seems strange to read that it was *Jacob* who prevailed when he was so overcome that he could only cling to the angel. But the angel did not tell him that he had overcome until he had confessed that his name was Jacob. The angel asked him, What is thy name? And he said, Jacob. This seems like a confession, for the name Jacob means "crooked, deceitful, supplanter." The word "deceitful," in the well-known passage which describes the human heart is from the same word "Jacob." "The heart is *deceitful* above all things, and desperately wicked" (Jer. 17:9). To name a person in Scripture is to tell what he is. Jacob not only confessed that he had sinned but that he was, as to his nature, a *sinner*; his name told what he was. It was then that Jacob prevailed; he became a prince with God and had power with God and with men. The same way is open to sinful men now. God reckons that men prevail when they take their right place before Him as sinners. It is an easy thing to confess that we have committed sin, and then to add quickly, "of course all have sinned." But to realize and to confess that our *very nature* is desperately wicked seems to require a considerable wrestling now as then. If we take this place, like Jacob, and then cling to Him for blessing, we shall prevail. We shall then be able to move the Mighty God, and men. This is grace, God's grace. Our God delights to have us prevail in this way.

So shall it be with the remnant of Israel in those days to come; they shall acknowledge their sins and their transgression shall be forgiven and their sin covered, just as the psalm predicts. Then they shall be the *true Israel* (Israelites indeed), unto whom the LORD will not impute iniquity and in whose spirit there is *no guile*. Then they, like Nathanael, shall know His Name as "*The Son of God*", and "*The King of Israel*." So we think that Nathanael too must have been acknowledging his sin in order that "*THE LORD*" should call him "An Israelite indeed," for that is the only way men can be "without guile" before God. As

God, the LORD Jesus had already heard Nathanael's prayers and had forgiven him when he was under the fig-tree. (The fig-tree in Scripture represents Israel.)

There are some contrasts between Jacob and Nathanael, for Jacob asked the "angel" his name, while Nathanael knew it. The angel seems to rebuke Jacob for not knowing His name as a true Israelite should. The angel said to Jacob, "Wherefore is it that thou dost ask after my name? And he blessed him there." Then Jacob received his new name "Israel" and we know that Nathanael received his name of "An Israelite indeed" from the same LORD who had appeared to Jacob as the Angel. Jacob was *alone* with God, and Nathanael seems to have been *alone* with God, for he was surprised that the LORD Jesus should know about it. Now do you see why God told us that little detail in the life of Jacob and mentioned that he was "*alone*"? It was to make the type clear for us, "upon whom the ends of the world are come" (1 Cor. 10:11). Jacob "wept" during the experience and we may infer that both Nathanael and the Jewish remnant may be thought of as weeping. Then since a confession of sin is necessary before one can be "without guile" we believe there was confession of sin under the fig tree and that the remnant shall take their place before God just as Jacob did.

It is beautiful to notice how our blessed LORD let Nathanael know how He had fore-known him. Then to notice that this fact of his being fore-known so rejoices Nathanael's heart and brings out that spirit of worship. "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." We believe that this is the way our LORD will talk to the remnant after they have come to him. He will show them all those precious references to the "remnant" and the "Maschilim" or "understanding ones" in the Psalms, in prophesy and type. They are the "wise" of Daniel twelve. "The wise (the maschilim) shall understand." This revelation on the fore-knowledge of God and His loving provision for them, telling out His love for them even while they were in sin, is evidently going to be the thing that will touch their hearts as we see it did the heart of Nathanael. They are going to delight

in this, His love, declared before they were born, in a way that should make us Gentile Christians ashamed that we do not rejoice in the truths of what men call "per-destination," and quarrel about. We believe that the joy bells were ringing in Nathanael's heart when he said, "Rabbi, thou art the Son of God; thou art the King of Israel."

Now notice these two titles, "THE SON OF GOD," and "THE KING OF ISRAEL." It was by these very titles that He was *rejected* by Israel long ago. After they took Him from the garden and led Him to Caiaphas, the Jewish High Priest. At this first trial before the Jews we read that, "Then said they all, Art thou then the Son of God? and He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth" (Luke 22: 70,71). "And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, thou hast said" (Matt. 26:63). Our LORD was rejected officially, by the Jewish rulers, *as the Son of God*. They condemned Him to death on this one charge, that He said He was the *Son of God*. The High Priest said, "What think ye? They answered and said, He is guilty of death" (Matt. 26:66). But before the *civil ruler* they brought another charge, that He said He was the *King of the Jews*. "And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. . . . And Jesus stood before the governor: and the governor asked Him, saying, Art Thou *the King of the Jews*? And Jesus said unto him, thou sayest" (Matt. 27:2,11). Then, since according to these scriptures our LORD was rejected by the Jews as *The Son of God* and as *The King of Israel* is it not fitting that when they come back to Him they shall acknowledge Him as both *THE SON OF GOD* and *THE KING OF ISRAEL*? May those days soon come when Israel shall know their God and thus confess Him!

The only accusation that was placed over the cross was the one that was brought before the Roman ruler, that He was The King of the Jews; but the other, that He claimed to be the Son

of God, was the one that was uppermost in the minds of the Jews. This is still the question in the minds of all the unsaved Jews today; they continually ask, "How could God have a Son?" This too in spite of the testimony of the second Psalm, which a large number of Jews have committed to memory. It stands as a testimony against them in their blindness.

The question put by the Jewish High Priest, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God?" shows us that in those times the Jews believed that The Christ, when He did come, would indeed be the Son of God. But the Jews of today do not want to believe this. The time is coming when the Jewish nation shall be the greatest witness to that very truth, that He is the Son of God and so it is that Nathanael, a type of the coming Jewish remnant, bursts out with the words, "*Thou art the Son of God; Thou art the King of Israel.*"

Then our LORD gave Nathanael a promise which certainly referred to Jacob and Jacob's dream of seeing a ladder set up on earth, whose top reached to heaven, on which he saw the angels of God ascending and descending. Our LORD promised Nathanael, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." From this we learn that the Lord Himself is the ladder between heaven and earth. Through Him the heavens shall be opened and communication be established between heaven and earth, so that the angels may go back and forth in glorious freedom in the sight of redeemed men. This is a prophecy of the coming age. Nathanael did not see it during his life then, but, like the believing remnant whom he represents and typifies here, he shall see it. Men are now planning, while we write, for better communication *around the earth* by air, but God has His plans all laid for communication *between heaven and earth*. Men are self-centered, but God has plans to draw attention to Him. Think of men whirling around the earth, centered upon the earth only and forgetting about communication with heaven!

When we read the account of Jacob's dream that night so

long ago at Bethel, we understand that our LORD Jesus reminded Nathanael here of His covenant of old with Israel, and of those long-expected times yet to come when Israel shall be restored and heaven and earth shall be joined in happy communion. Man talks largely of his "ONE WORLD," but there are *two worlds*. It might have been all one world including heaven and earth if man had not sinned, or if he had received the LORD Jesus as Saviour and LORD. The other world is *completely forgotten* in man's plans for "ONE WORLD" now. But God will bring these two worlds together. This can be only through the ONE who calls Himself the Ladder whose top reaches to heaven. He is God and Man. Heaven and earth are joined in Him. This is the reason He called Himself "The Son of Man," here.

But there are other reasons for the use of this title, "The Son of Man." There is no help in this title for those who wish to think of our LORD as only a man, for it speaks also of His Deity. The Jewish minds of our LORD'S day certainly remembered where they had heard this word or read it in Daniel. Daniel said, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:13,14). Other men were called "sons of men" in Scripture, but not as a title, "THE SON OF MAN." The Jews knew that our LORD claimed to be "*THE* Son of Man" of Scripture, He who shall come "with clouds," the Shekinah cloud which spoke of the very presence of Deity. Who else could receive such an "everlasting kingdom"? This then is a picture of the Millennial times yet to come when Israel shall reign through their Messiah-King. Prophecy and type are all to be fulfilled in the mighty Son of God, the King of *Israel*. *Hallelujah!*

We note that the dream of Jacob was connected with blessing for Israel as a nation. "And he dreamed, and behold a ladder set

up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28: 12-14). These blessings all go with the times when the ladder scene of Jacob's dream shall be fulfilled, and so Nathanael was being reminded of these times of blessing for Israel. This fifth-day period which begins with the Great Tribulation (Rev. 7:14; Dan. 12: 1), comes just *before the Millennium* which we call the sixth day.

When God begins to deal with Jews as a nation, just after the Church has been taken to glory, He will not cease to deal with them until He has brought them to repentance, and then the blessing to come on the sixth day. We say, "Israel as a nation," because as individuals they are now offered the same terms of grace as the other nations in the gospel message, but *as a nation* they have a future assured to them of great blessing. All this was pictured in Joseph's dealings with his brethren. The time of famine, when Joseph brought his brethren to repent for their treatment of him, corresponds to the coming period of seven years' tribulation; both times are marked off as periods of seven years. But Joseph did not cease testing his brethren until he had brought them to a place of blessing. They were restored to his own loving embrace.

This *second day* of John corresponding to the fifth day of Genesis *looks forward* to the opened heavens as something *about to be* revealed but which had not yet happened. On the fifth day of Genesis we read of the fowl that "*fly above the earth in the open firmament of heaven.*" The command was given for this on the fifth day, and the promise was given to Nathanael of the day which corresponds to it. The fowl seem to be a type of the angels in the later "open heavens," when angels shall ascend

and descend upon the Son of Man. This reminds us that many things in this world seem to be figures of things in the next, if we could only understand them better. Solomon was the wisest man who ever lived and his wisdom was a gift from God. He not only spoke "three thousand proverbs," but "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings 4:32,33). No doubt Solomon understood the spiritual lessons that lie hidden in these things, and the reasons for the creation of every living thing.

Then what blessed times are ahead for Israel and for us when we shall have our redeemed bodies and can go back and forth with the angels of God! What glorious things do these words portend?—"Heaven open". We have seen what it means for the earth to have a closed heaven. What a contrast that will be when redeemed men shall have constant fellowship with all the glorified beings. We shall be able to go through space without any effort, perhaps with the speed of light, or thought. Men in their glorified state will not rush about aimlessly and foolishly as now, but every journey shall be with a glorious purpose and profitable. Nothing shall ever mar or hinder our joy and song. Do not the birds sing? Then surely the redeemed shall fill the heavens with more joyous songs. Many do not stop to think that the songs of the birds have all been composed by their Creator, the LORD Jesus Himself. Do we realize how each song *fits* the different birds? We do not hear the vulture singing like the canary nor the brown thrush croaking like the vulture. Everything God has made is indeed "very good." Then may we not gather from this that the songs of the redeemed will be much more wonderful, and that they will seem still more fitting to us in our redeemed state? It has been noticed many times that God did not say that every thing was very good at the end of the fifth day in Genesis, as He did of the other days. This has been thought to be because the heavens had not been cleansed from the fallen spirits. But we do know that in that coming day there will be nothing to hinder His saying that all is good. So how glorious will be the songs and sounds of those

opened heavens! We know from other scriptures that the redeemed in heaven shall sing. We know too what is to be the theme of their song. Can we not believe that it will be fitting and marvelous?

What glorious things we may expect from all the sights and sounds in the new heaven and the new earth after the Millennial days when sin shall have been forever removed. Heaven shall be open, and, beloved, thou too shalt go back and forth with all that joyous throng. God has told us that there is an innumerable company of angels, not just a few. We shall enjoy their company too. Then there are the millions of redeemed men and women. This is said to be a "great multitude which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). We shall consider the *joy* of the coming Millennial age in the next chapter.

WAITING

"There is a strange hush in my soul,
A stirring in my heart,
A singing eagerness for flight,
As one who would depart,

And in the sentient, waiting air
A hint of brushing wings:
I strain against my fetters and
The pull of earthly things.

There is a quickening sense of lights,
Of dawns about to break,
As glory paints the morning sky
To bid the earth awake.

Come quickly, Lord, and break our bonds
At last, and set us free,
And soaring, we shall rise, and dwell
Forevermore with thee."

—MARTHA SNELL NICHOLSON.

CHAPTER EIGHT

DAY SIX AND DAY THREE

WE shall compare Genesis 1:24-31 with John 2:1-11, for both picture the same time of *earth's* blessing, the future Millennial reign of our LORD Jesus. In Genesis it is called the sixth day, but the subject is again "earth" as on the third day. In John it is called a third day. Let us first read about the sixth day of creation in Genesis.

"And God said, Let the *earth* bring forth the living creature after his kind, cattle, and creeping thing, the beast of the *earth* after his kind: and it was so And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the *earth*. . . . So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the *earth*, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing moveth upon the *earth*. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the *earth*, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. . . . And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Adam and Eve, made in the likeness of God, and given the renewed earth over which they were to rule, picture our LORD Jesus and His Church and all the redeemed of the coming day. In Psalm 8, in words which speak of that Millennial day, we hear of "Man" placed over the earth. Let us read now from the Gospel of John.

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.” Here we are plainly told that this was a “third day” and we shall see that it pictures the Millennial day.

We have explained how this may be reckoned both a sixth day and a third day according to the design we found in the subject matter of the days in Genesis and John. Both the sixth day of Genesis and this third day of John picture a marriage scene. In Genesis the woman, Eve, is hidden in the “man,” who was created in “His image”. The first man, Adam, made in the image of God was a type of the Second Man who is The LORD from heaven, the “image of the invisible God.” “So God created man in His own image, in the image of God created He him; male and female created He them.” This word comes after God had said, “Let Us make man in Our image, after Our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.” The woman is reckoned to be *in the man* here in the word “them,” and also in Genesis 2:5, where we read that “God called their name Adam.”

This is such an important type of the LORD and His Church that we have carried it out through the centuries in the custom of the woman giving up her name at marriage and taking the name of her husband. God intended that man and wife should be a type of the LORD Jesus and His Church in their unity (see Eph. 5: 22,23).

But we remember that Israel is also spoken of as a wife, figuratively, in many Scriptures. She is to be joined to the LORD after she has been brought back to Him on the third day. In Hosea we read, "After two days He will revive us: and we shall live in His sight." This marriage feast in John does not picture the marriage supper of the LAMB but sets forth the exaltation of Israel over the nations. So we see that Our LORD Jesus and His disciples were *invited* to the feast, while the mother of the LORD Jesus was said to be "there," as if to show that it was *her place*. The mother of the LORD Jesus represents *Israel* here, just as "the woman that brought forth the Man-child" that was caught up to God and His throne, (Rev. 12:1,2), represents Israel. Our LORD'S mother is called "His mother" in a number of places in the Gospels, and once she is called "Mary the mother of Jesus" (Acts 1:14), but only here is the wording used, "the mother of Jesus," and it is used twice in a manner that seems to suggest that God purposely avoided using her name in order to call attention to her typical significance in this story of the wedding-feast. The bride is not mentioned, but the "bridegroom" was called and was complimented for what had been the work of the LORD Jesus. *He* is the real Bridegroom of the feast. The near relation of Israel to the LORD is also brought out in the name "the mother of Jesus." This name also reminds us that in those Millennial times it shall be Israel's glory that the LORD of all the earth was "made of the seed of David according to the flesh." Many among the Gentiles may now feel free to speak of Israel as "the Jews," and with considerable ill-feeling, but then men shall scarcely ever mention that nation without a loving reference to their close relationship to Him. His great NAME, "Jesus," is repeated six times here in this short section, as we shall again notice, and of these

six times, two are in connection with her, "the mother of Jesus." Then when she is mentioned alone she is called "*His mother.*" Some folks who now object to our speaking of our LORD as being Jewish, and of the seed of David, will be quite surprised in those days.

Our LORD and His disciples are joined together here in the invitation, as we read, "And both Jesus was called, and His disciples." The disciples here represent the glorified Church from heaven. This is the time when our LORD shall rule over all the earth. The LORD is pictured in the "MAN" of Psalm 8 who is over all the earth, yet He is going to take His own redeemed ones into fellowship with Him in it all and they shall reign with Him. If we compare the words of Psalm 8 with the account of the sixth day of Genesis we see how perfectly one fits into the other. In the psalm we see all redeemed mankind in this picture of "MAN" exalted in Him. It was God's original intention that man should have dominion over all the earth; that shall come to pass. *God never fails*; He had it all planned from the beginning, and knew just what He would permit, and what He would do. God shall have all the glory when His work is completed. We never like to hear men say that "God tried this, and then brought in something else."

Psalm 8 carries us over into those times that are pictured in this marriage feast. It begins and ends with the words, "*O LORD our LORD, how excellent is Thy name in all the earth.*" Now compare this with what is said to have been the purpose of the feast at Cana, "This beginning of miracles did Jesus in Cana of Galilee, *and manifested forth His glory*; and His disciples believed on Him." He will manifest His glory in all the earth, and at the same time He shall bless with joy and salvation. We learn from Hebrews 2:6-9 the true application of this psalm, for the New Testament passage tells us that our LORD Jesus is to be *crowned with glory and honor and set over the works of His hands.*

Psalm 8 seems to glance back at the work of the fourth day of creation in the words, "The moon and the stars, which Thou hast ordained," but there is clearly a reference to the sixth day

in the words, "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea." This sounds like a quotation from the sixth-day work in Genesis 1:26. But now let us look at the words quoted from John more carefully in detail in their typical significance.

We have said that the words, "The mother of Jesus was *there*," distinguished her from the invited guests, she *belonged* there. Israel's reward is on earth (as a nation). In the Millennial days to come Israel is to have her full reward. Abraham was promised "a land" and descendants without number. He was promised that his seed would be a blessing in the earth. The "seed" in some places speaks of the LORD, but the seed "without number" means the nation. The disciples picture the Church whose place is in glory. The home of the Church is in the heavenly places. So we see that the disciples were "invited" guests to this marriage feast with the LORD. This is not the marriage supper of the LAMB, but a feast to celebrate the blessings that are to come to Israel and to the nations through Israel.

Most expositors see *only a rebuke* for the doctrine of the Catholic Church concerning the supposed right of Mary to intercede, in the words of our LORD to Mary when she called attention to the fact that there was no wine. We may agree with them that this Scripture does rebuke that doctrine, but there is more in the passage. Our LORD said, "Woman, what have I to do with thee? Mine hour is not yet come." It looks to us like a reference to a future time when "the woman," Israel, intercedes for the nations. Mary's intercession was untimely, for the time had not yet come for our LORD to bring the joy to the nations of which the wine here speaks, but He did fulfil her request in a way that gives us a picture of those glad times. Looking at it in this *typical* light the use of the word "Woman," would not be a rebuke but very fitting. Mary was a type of the "Woman," Israel—the woman that "brought forth a Man-child" (Rev. 12:4). This gives meaning to the rest of His words, "Mine hour is not come." When the *time comes*, of which the type speaks, then Israel, who is pictured by Mary here, shall intercede for the nation's joy, and she shall be heard.

If this is true, and we believe it is, then what a beautiful picture this is for all who love Israel. Here we have *Israel interceding for the nations!* The wine speaks of joy in Scripture, and a *holy joy*, "wine, which cheereth God and man" (Judges 9:13). This is not intoxicating wine, for it can be shown that that is forbidden by Scripture. We know what cheers both God and man, both God and man find joy in the LORD Jesus. Now let us stop and consider who this is who is so concerned about the lack of true spiritual joy among the nations. It is the same Israel, who, both as a nation and as individuals have for two thousand years been despised, persecuted, hated and murdered by those very nations—Israel concerned about their lack of joy! But to whom did Mary go? She went to the right place about it, for, "the mother of Jesus saith unto *Him*, They have no wine." This is a beautiful thing, for it shows us what a wonderful leadership the nations may expect from the Jews during the coming Millennium. In return for all the suffering and sorrows the Jews have gone through they will repay these same nations with a tender solicitude for their every need! This old world has never seen such leadership, such wise care for the needs of the people, as will be given to Israel to manifest to them in those days. Glorious things shall come to this sin-sick world, and *through Israel!* Then shall the words of our LORD Jesus, "Love your enemies, bless them that curse you, do good to them which despitefully use you," be exemplified as never before in such a world-wide manner.

The "servants" here who "drew the water" may represent the obedient among the nations. "The nation and kingdom that will not serve thee (the Jew) shall perish" (Isa. 60:12). There are to be two classes of nations, those who will be *forced* to serve and those truly converted who will serve as being obedient to the LORD. At the end of the Millennium these rebel nations are to be judged. But these "servants" at the feast are true servants. They must have kept their eyes on the LORD Jesus after Mary spoke the word, "Whatsoever He saith unto you, do it," for they obeyed the command given them. Even the ruler of the feast "knew not," where the wine came from; but "the servants which

drew the water knew." They must have kept their eyes fixed on the LORD for the slightest word that might come from Him. It is always the great privilege of servants to see the King's face and to hear his word. Now if this word from "the mother of Jesus" is an example of how Israel will direct the nations, then we can see from it how kindly, wisely and lovingly they shall carry on their work of bringing those nations to Him, that *He* may direct them. O beloved, will that not be a glorious day when Israel shall say to the nations of the earth, "*Whatsoever He saith unto you, do it*"? Then it will come to pass that the King shall give that command with a note of joy and triumph in His blessed voice, "Fill the waterpots with water." There is a suggestion of whole-hearted obedience in the words, "*And they filled them up to the brim.*"

Let us remind the reader that this is not the marriage supper of the Lamb, mentioned in Revelation, but it speaks of setting up the kingdom on earth. These are those times of refreshing when Israel shall reign over the earth for a thousand years. The Church, like the disciples here, shall be with Him as the wife of the King. But we shall have our glorified bodies and shall be His heavenly people. Israel, as a nation, will still have their unglorified bodies. The connection of Israel with the earthly kingdom during the Millennial reign of our LORD is to be quite different from that of the glorified Church.

But why is it that our God always makes a *feast* and a time of rejoicing when men are restored to fellowship with Him? We believe it is because He loves us and *delights* to have us come to Him. There was a feast when the prodigal son returned. The *father* was the one who rejoiced in the fact that the son had returned, and called others to rejoice with him. The father said, "Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." The LORD Jesus gave this beautiful story to picture the Father, our Father. How have men received it? Well, for nearly two thousand years we have so missed the point of the story that we have called it "the story of the prodigal son" when

it is the story of a "certain man," which had two sons. *The love of the Father* is the subject not the experience of the son, which was only mentioned to bring that love to our attention and to turn our hearts to Him. We redeemed sinners have had the feast of the LORD'S Supper for nearly two thousand years. What a deep joy should be ours as we remember His death till He come. This is a feasting with Him. There were many feasts in Israel of old which were called "feasts of the LORD." They all show us how God and redeemed man may feast together in holy communion and delight in the LORD Jesus, for He is the delight of both God and man, the true "wine" which cheereth the heart of God and man.

"And there were six waterpots of stone, after the manner of the purifying of the Jews." We believe that these waterpots also speak of Israel as *cleansed*. There is a reason for the information that these waterpots were *of stone*. The history of the "stones" of Scripture would be a history of *Israel*. The Messiah was called "The Stone of Israel," "A stumbling Stone and Rock of offence." "A tried Stone and a sure Foundation," "A precious Corner Stone." He is the "Stone cut out without hands" who shall smite the powers of darkness when He comes again. Both Joshua and Elijah used twelve stones to represent Israel. The tables of the law were of stone. Altars were built of stone. Stones were used for just weights. Stones were used to build the Temple of God. Stones were used to carry out the death penalty. There were precious stones in the breastplate of the High Priest. The LORD Jesus is called a "Living Stone" in the New Testament. A stone was rolled at the mouth of the tomb of our LORD. The Church is said to be built of living stones. This is not a complete list but will show how much there is about stones in Scripture. But the subject here is stone *vessels*, and it happens that vessels of stone are only mentioned in one other place in Scripture. In Exodus 7:19 we read of stone vessels that were *filled with blood*. Israel has been defiled with blood. They said, "His blood be on us, and on our children" (Matt. 27:25). Nothing is to be gained by denying it, like the Jewish rulers in Acts 5:28. God says, "Who both killed

the LORD Jesus, and their own prophets" (1 Thess. 2:15). In the last days when they turn to the LORD they shall cry, "Deliver me from bloodguiltiness, O God, Thou God of my salvation" (Ps. 51:14-19). The last words of this psalm clearly indicate the restoration of Israel. Israel, like the stone vessels, shall one day be cleansed. There were vessels in Egypt of stone and wood. Stone vessels may be included in the list mentioned in Numbers 31:23 and Lev. 11:32, where the Jews were directed how all manner of vessels should be cleansed. There we are told, "Everything that may abide the fire ye shall make it to go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water," "and *whatsoever vessel* it be wherein any work is done, it must be put into water." God demands that cleansing shall be by *fire and water*. But Israel, like the vessels of stone, could not abide the fire excepting for the almighty power of God. This is just what happened in the case of the three Hebrews in the fiery furnace; God did bring them through the fire. These three men were a type of the experience of Israel in the tribulation times. God speaks of this same Jewish remnant when He says, "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The LORD is my God" (Zech. 13:8,9). Then shall Israel say, "Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place" (Ps. 66:12).

And so it is that, like the vessels of stone, Israel was directed in the New Testament to *baptism* in a way that was entirely different from the baptism of the Church. We speak now of Israel as she was in the days of our LORD Jesus and the early days of the Church, before the door of faith was opened to the Gentiles in the house of Cornelius. A better understanding of this would

have prevented much controversy about baptism and consequent division in the Church. Let us notice first that the baptism of John the Baptist was so different from the baptism of the Church that those who had been baptized by John the Baptist were baptized over again when they later came into the Church (see Acts 19: 3-5). Then let us notice that on the day of Pentecost when Peter preached that inspired sermon, he was preaching only to *Jews* and to proselyte Jews. They were all on Jewish ground up to that time. Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many the LORD our God shall call" (Acts 2: 38,39). This "gospel of the circumcision" (see Gal. 2:7) *was never preached to the Gentiles*. It was never once preached by Paul nor any one else after the door of faith was opened to the Gentiles in the house of Cornelius (Acts 14:27). Let us compare Peter's gospel message to the Gentiles with the above message to the Jews. Peter said, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:43-44). Notice that *they had not yet been baptized*, but they had received the Holy Ghost as soon as they believed. This is quite different from what happened on the day of Pentecost when Peter was inspired to tell the Jews that they must first be baptized and then *after baptism* they might receive the Holy Spirit. These who believed in the house of Cornelius were all Gentiles. The Jews who were with Peter when he went to the house of Cornelius were "astonished" because that on the Gentiles also was poured out the gift of the Holy Ghost. "Then answered Peter, Can any man forbid water, that these should not be baptized, which *have received* the Holy Ghost as well as we? And he commanded them to be baptized in the name of the LORD" (Acts 10: 45-48). The point we wish to make clear is that God dealt differently with the Jews at that time than with the Gentiles in the matter of baptism.

The Jews, like the type taught in the earthen vessels must be purified with water, the water of baptism, for baptism for *the remission of sins* was only preached to the Jews. They were told to be baptized with water *before* they could receive the Holy Spirit. The Gentiles received the Holy Spirit the moment they believed and *before* being baptized. Baptism was not even mentioned in Peter's sermon to the Gentiles in the house of Cornelius until after they had received the Holy Spirit. The words, "*baptized for the remission of sins,*" were never preached again. Baptism is for believers who *have been* justified by faith and are therefore already saved. When Peter "rehearsed the matter" (see Acts 11: 4; 15:7-9), he said that God "put no difference between us and them, purifying their hearts by faith" (Acts 15:9). There was *no difference* in the fact that both Jews and Gentiles were *purified by faith*, but there was a difference in the manner and order of the events and a difference in the message about baptism. The Gentiles were not told that they must be baptized for the remission of sins, nor that they could not receive the Holy Spirit until they were baptized. Since that time when the door of faith was opened to the Gentiles in the house of Cornelius when Peter used his second "key" with those words in Acts 10:43, the gospel to the Gentiles has always been, "Believe on the LORD Jesus Christ, and thou shalt be saved." Baptism is the privilege of every *believer* and is commanded.

But we return now to the six waterpots of stone. We see that *as a nation* Israel will be purified and must go through both fire and water, and then as "empty vessels" they will be ready to be "filled up to the brim" at the word of the LORD Jesus. Then at His word too they will become the means and channel of the joy of the earth as men "draw out," and the knowledge of the LORD Jesus is given to the nations through them.

But if these six waterpots represent Israel why were there not twelve of them like the twelve stones of Joshua (Joshua 4:3)? We believe it was in order that God may speak of the number "six," in this place, which according to the good meaning of that number is fellowship, man brought into communion with God.

The food of the sixth day in Genesis and of the feasting here in John speaks of communion. The "shew-bread," or bread of presence, was in "two rows, six loaves in a row." Six days the Israelites gathered manna, which spoke of communion. Boaz, the strong, the redeemer, measured out "six measures of barley" for Ruth. Leah must have known the meaning of the number "six" when she said, "Now shall my husband *dwell* with me, because I have borne him six sons: and she called his name Zebulun" (Gen. 30:20). Zebulun means "dwelling." There were six branches to the candlestick in the Holy Place. Although there were seven lamps yet the six branches are mentioned several times (see Exod. 25:31, 32, 33, 35; 37:19-21). We learn from Revelation 1:13-20 that the candlestick speaks of *union* with the LORD, and fellowship. The princes of Israel were twelve, but they joined together and gave six wagons in which the tabernacle, or parts of it, were to be carried. The tabernacle was the place of communion with God. There were six cities of refuge. We could give other scriptures that would bring out this same thought, but this will suffice for the purpose here.

A glance at the sixth day in Genesis, which tells of man in the image of God and placed over the earth and blessed with the fruit of the earth for *food*, surely speaks of communion with God. All the blessings of the sixth day speak of our blessing as being in and through the LORD Jesus, who is the One in the image of God, "the express image of His Person," the image of the invisible God." But Adam only pictured in type that these things would come to us in that glorious day when the LORD Jesus shall be *LORD over all the earth*.

But why has God so carefully recorded the words of the governor of the feast, when he said, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now?" It is that we who have some spiritual understanding may read in this a reminder of how much better it is that He is keeping the good things for us until the last. God has not treated us as "*men*" would, He has a better plan. Men would have us riot and revel

now in sin, and then at the last heap upon us its dregs and sorrows. We would not be able now to enjoy the glories and joys that are being kept up for us until we are changed into His image. This little word in the typical picture again shows us our God is concerned about our present sorrows and would have us understand that He is reserving the good things until the last. Can we not just believe that there will be many such exclamations from the saints who suffered in this world when they enter into the "joys of their LORD"? Can we not imagine we see the shining, joyous faces as they draw near and praise the Governor of the feast, and say, "*Thou hast kept the good wine until now*"? Israel too shall be heard using similar words. In this life we have the sorrows, but then shall come the joys which He has "kept until the last."

"This beginning of miracles (or signs) did Jesus in Cana of Galilee, and manifested forth His glory." The Greek word for "miracles" in the Gospel of John is one that also means a "sign," or symbol. It is another hint of the typical significance of these things. Our LORD "manifested His glory," the glory which He shall have in Millennial times, those times of which Psalm 8 speaks when Israel shall exultantly exclaim, "*O LORD our Lord, how excellent is Thy Name in all the earth! who hast set Thy glory above the heavens.*"

But let us stop and consider *His Name* here. Is there anything to be noticed about His Name in this third-day division? We believe there is. In order to be able to appreciate the significance of His Name in this section we must consider briefly the wonderful Names that have been given to Him so far in John, which will be found to fit into the things that are revealed in each section. We will not go into the details but give a list of His Names and titles.

In the first verses, which we treated as a "prelude" to the "days" which follow, He is called, "THE WORD," "GOD," "LIFE," "HIM," "THE LIGHT." All these speak of His eternal Being in the infinite past. It is interesting to notice that the titles "THE WORD" (or "*Logos*"), "GOD," and "HIM" are each repeated three times, and seem to us to refer to the Triune God, as if to remind us of the fact that "In Him dwelleth all the fulness of the Godhead bodily."

Then on the "first day" which was ushered in by the birth of our LORD Jesus we were given the beautiful Names of "LIGHT," "THE TRUE LIGHT," "THE WORD," "THE ONLY BEGOTTEN OF THE FATHER," "JESUS CHRIST," "THE ONLY BEGOTTEN SON." The ONE who came out of the infinite past as pictured in the prelude is here identified as "JESUS CHRIST" and "THE ONLY BEGOTTEN SON."

On the "next day" of John 1:19-28 we have the titles, "THE CHRIST," "THE LORD," "ONE WHOM YE KNOW NOT." These are fitting titles for the God of Israel, the Messiah whom they know not.

The "next day" of John 1:29-34 gives us the titles, "THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD" and "THE SON OF GOD." We have already shown how these titles fit the section and the truths of this "day."

The "next day after" of John 1:35-42 gives us the titles, "JESUS," "THE LAMB OF GOD," "RABBI" (or MASTER), and "MESSIAH."

On the "day following" of John 1:43-51 we are given the fitting names of "JESUS," "HIM OF WHOM MOSES IN THE LAW AND THE PROPHETS DID WRITE," "JESUS OF NAZARETH THE SON OF JOSEPH," "THE SON OF GOD," "THE KING OF ISRAEL," "THE SON OF MAN." We have explained how fittingly these names have been chosen for this section.

But now we come to this last or "THIRD DAY" of John 2:1-12, where *we find only one NAME*, the NAME which is above every name, "*JESUS*." This NAME is repeated six times in this division of only twelve verses, the number six no doubt speaks here of communion. Does not this tell us how that worthy NAME "*JESUS*" shall then be *exalted in the earth*? as the eighth Psalm tells us it shall be? All the other titles may be considered as included in the glory of this precious NAME. But we address Him as our LORD Jesus, as we are directed in Scripture. He is LORD of all. He is not given the title of "LORD" here in the text because, as we may note if we read the passage carefully, no *man* spoke the

NAME here. His NAME, "JESUS," is only mentioned here (John 2:1-12) by the Divine Author, the Holy Spirit. When "His mother" addressed Him she did not speak His NAME. It is profitable to study the use of His names in Scripture if it is done with great reverence, but we pass on to consider more of the details of the marriage feast at Cana.

The fact that this scene occurred in Cana of Galilee is mentioned both at the beginning and at the end of the account, and in chapter 4 we are again for a third time reminded that "Cana of Galilee" was the place where the water was made wine. This must be very important, for a repetition in Scripture is always intended to give emphasis to something of importance. The word "Cana" is derived from a Hebrew word which means "purchased," or "acquired." The root word first occurs in the name of Adam's first son, Cain, which meant "acquired." We are reminded at once by this of the sin of Adam and of how the world was lost to man, and then of how it was purchased back, or redeemed by our LORD Jesus, whom Scripture calls the Second Man Adam. Man, like Cain, went out from the presence of the LORD, and builded cities and tried to make the world a pleasant place in which to live and riot, while constantly digging the graves of those who are going out into an endless suffering. At the feast of Cana our LORD manifested His glory beforehand and showed us how He will change this fool's paradise into the garden of God. But Israel is prominent in all the scenes of earth's blessing and so Cana was said to have been the home town of Nathanael (John 21:2).

Then the word "Galilee" means "round," or "as a circle," but many times refers to great joy, as of men dancing for joy, going in a circle. The first time Galilee is mentioned in Scripture is where we are told that Kadesh in Galilee was appointed to be a city of refuge, one of those places provided by God for the unhappy man who had slain a man by accident or without premeditation, and to which he might flee from the avenger of blood and be safe. It was cause for rejoicing for such a man when he reached the city. We read where Isaiah speaks of "Galilee of the

nations," and then he immediately tells of those glorious times to come, saying, ". . . By the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath light shined . . . they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil" (Isa. 9:2,3). Israel shall first be blessed, and then the blessing and joy shall flow out to the nations. We have seen this thought of joy in our study of the word "wine," and now we have it again in this word "Galilee." The word "rejoice" in the passage just quoted from Isaiah is from this same root word "Galilee." This root, "*Geel*," pictures a man so filled with joy that he cannot contain himself, "he goes in a circle." This would not seem to be such an important point if it were not for the fact that Scripture uses this word over and over again when speaking of the future *joy and rejoicing of Israel*. It should be like a tonic for Israel and all those who love Israel to read these remarkable passages. We have no such a word for joy in our language and we do not need it, for we have no such manifestations of holy joy in our days. Think of it, beloved, the former sorrows shall all be forgotten and there shall be no future sorrows to dread, just joy and more joy in Him! Listen then to some of the passages which speak of this future joy. "Sing, O heavens; and be joyful (*geele*), O earth; and break forth into singing, O mountains: *for the LORD hath comforted His people*, and will have mercy upon His afflicted" (Isa. 49:13). Let us ask ourselves the question, Are we in tune for this joy? Would we dance for joy if *Israel* were comforted now? God says, "But be ye glad and rejoice (*Geelu*) for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice (*Geel*) in Jerusalem, and joy in her people: and the voice of weeping shall no more be heard in her, nor the voice of crying" (Isa. 65:18,19). Not only men but everything shall take on a reflection of this joy. "The wilderness and the solitary place *shall be glad for them*; the desert shall rejoice (*Geel*), and blossom as the rose. It shall blossom abund-

antly, and rejoice even with joy and singing" (Isa. 35:1,2). "With gladness and rejoicing (*Geel*) shall they be brought: they shall enter into the King's palace" (Ps. 45:15). "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; He will save, He will rejoice (*Geel*) over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. 3:16,17). "Rejoice (*Geel*) greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice (*Geel*), and Israel shall be glad" (Ps. 53:6).

If our hearts are not in tune with these things so that we can *delight* in the exaltation of Israel we surely will be out of place in the Millennial joy over them. There will be no place there for the Christians who now are saying, "I do not hate the Jews; I would not do them any harm; but they are no better than any other nation." Does that sound like the rejoicing nations we read about above? Love for Israel is of God; it comes from God; it is God's love in us and can only be accounted for as a supernatural love. God brings those of the Gentiles whom He loves into fellowship with Himself so thoroughly that they are made to love what He loves.

We brought these Scriptures before the reader to show that the word (*Geel*), the root from which the word "Galilee" is derived, means to rejoice, and also to show that it is used mostly to speak of the joy that will take place over Israel. This is the subject of the feast at "Cana of Galilee." When those glorious days come men shall be better able to understand why God has kept the good wine of joy until the last. Then too we shall look back to these days in which we now live and we shall understand why it was that Satan was so anxious to kill all the Jews. Satan would like to prevent those glorious blessings which shall come to earth through Israel and her Messiah, The King of the Jews.

We read that "His disciples believed on Him" when they saw this manifestation of His glory. Those who were weak in faith were strengthened when they saw the water turned into wine by the power of God. It was all done without a word from Him. He *willed* it so and the water was changed into wine. So will the affairs of the world be controlled in those times to come. His *will* shall be done in earth as it is in heaven. Then, like the governor of the feast, but with greater wonderings, shall the world marvel as they behold the blessings and joy of those times. The half has not been told of those glories, and what has been revealed to us is so lightly regarded and little understood!

But men *shall rejoice*; it will not be left to their own inclination then. Let us remember how He rode into Jerusalem on a colt the foal of an ass and how when the people rejoiced the Pharisees from among the multitude said to our LORD, "Rebuke Thy disciples." The LORD answered them, "I tell you that, if these should hold their peace, *the stones would immediately cry out.*" He meant that the Scripture had said that Israel would rejoice at that time and that it must be so. God is able to make children of Abraham out of stones if necessary, but the Scripture must be fulfilled.

CHAPTER NINE

THE SEVENTH DAY

THE next day in Genesis is the Sabbath of rest. There was no work done on this day but a profound emphasis is laid upon the fact that God rested because *His work* was finished. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended *His work* which He had made; and *He rested* on the seventh day from all *His work* which He had made. And God blessed the seventh day, and sanctified it: because that in it He had *rested* from all *His work* which God created and made" (Genesis 2:1-3). We are told twice here that God *rested*, and because His work was finished. Now let us see if there is anything in John that comes immediately after the sixth day that would seem to speak of God resting and taking His people with Him into that rest.

The very next verse in John 2:12 tells us, "*After this* He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days." This passage is not connected with what comes after it in the text and is only connected with what goes before to show us that it was "After this." There is no name of our LORD here but the words "He" or "His" occur five times. This points to the fact that He is joined to His own in this day. Why are we told this incident if it has no significance? We believe that the words "After this" just show us that this is to be regarded as another type of the same times. Coming as it does immediately after the sixth day, the "After this" would be the time corresponding to the Sabbath. Now the word "Capernaum" means "Town of comfort." Capernaum is once called "the LORD'S own city" (Matt. 9:1). It is recorded in another place that "the people came to Capernaum, seeking for Jesus" (John 6:24). Is there

not an intimation here of the glorious things that are in store for the Son of God, and of the comfort that shall come to Him and to His redeemed ones as they are all gathered around Him? HE and "HIS" in Capernaum! What a place of comfort, or Capernaum, that will be!

Our LORD lovingly gives us the names of all who are included here in detail, "*His* mother," redeemed Israel, "*His* brethren," that beloved Jewish remnant of tribulation times, always named separately like little Benjamin. Then there are "*His* disciples" who seem to represent His glorious Church which by this time shall have been presented to Him "without spot or wrinkle or any such thing." This assembly of different companies will be bound together with many ties. The Church will always have a vital interest in the nations for she is made up of individuals who were gathered from all nations.

What a comfort to Him when all the sorrow is past and all His loved ones can be gathered together for great times of fellowship! There are not many details given about it, for it pictures that quiet, secret time between the bride and bridegroom which is too precious to spread out before the world. The last psalms tell us of the joy and singing of those times. Then shall they shout for joy and say, "Praise ye the LORD. Praise ye the LORD from the heavens: praise Him in the heights. . . . Let them praise the Name of the LORD: for His Name alone is excellent; His glory is above the earth and heaven. He also exalteth the horn of His people, the praise of all His saints; even the children of Israel, a people near unto *Him*. Praise ye the LORD" (Ps. 148). That will be His Capernaum, when Israel is again known by the name, "a people near unto *Him*." *Praise ye the LORD!*

But what was this type of the Old Testament Sabbath? We note two things in the account in Genesis, that God had "*finished*" His work and that He "*rested*". These words are wrought into a very important lesson in the New Testament to show us that this rest of God very vitally concerns us believers. These words must have seemed strange to thousands of men who

read them and did not understand the type of the sabbath, for *how could God rest?* God could not become weary. Then later we read that God commanded that His people should rest on the sabbath day because *His* work was finished on that day. Why should one rest because another has completed a work? How could we enter into God's rest if we had no part in His work? In the answer to these questions we have the unfolding of a beautiful Scripture type of the LORD Jesus and His work. Let us consider the sabbath type.

The first mention of the word "sabbath" in the Gospel of John is in the fifth chapter, where we read that our LORD healed the impotent man at the pool of *Bethesda*, which means "house of mercy." This was on the sabbath day. "And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day. But Jesus answered them, *My Father worketh hitherto, and I work.* Therefore they sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God" (John 5:16-18). God could not rest on the work of creation after it had been ruined by sin, so God The Father had been working and He, the Son, worked. God must find another rest after the work which He was then doing was completed. If He was working, as our LORD told the Jews, then there must be a time when His work would *again* be finished and He could rest.

Our LORD Jesus came into the world to save sinners. That was the great work which the Father gave Him to do. In doing this He had as His chief end the glory of God the Father. But He came to save helpless sinners, like this impotent man. The Father had planned for this before the foundation of the world, and then after sin entered, God is pictured as *working* to bring it about. He gave us types in the Old Testament to show this. Then He pictures Himself as "sending the prophets, rising early and sending them" (Jer. 25:4). Abraham also *rose up early* in the morning to prepare to offer up his son, Isaac, which was to show us how diligently God the Father was *working*. So it was

that our LORD could say, "My Father worketh and I work." This *work* must be completed before God could "rest." The word, "*It is finished*," must again be spoken by God, the God who created all things, the LORD Jesus Christ. But there were two men healed on the sabbath day in John, and they should be considered together in order to understand the typical truths connected with them.

Sin has not only made man helpless, like the impotent man; but it has also blinded men so that they are blind to their own condition and blind to the things of God, *spiritually blind*. Sometimes we overlook this and talk to blind sinners as if we could *reason* them into salvation without the power of God, or as if we could scare them, or startle them in some way by our own efforts, so that they could see. Nothing but the power of God can open these blind eyes. This man was *born* blind. There are many lessons here, but the one great point seems to be that men are born spiritually blind, not because of their own sins nor because of the sin of their immediate ancestors but because of the original sin of Adam. This was permitted by God in His wisdom. God does not blame men for the original sin nor condemn them in any way that would seem to us unjust if men only knew all His purposes. Some things we cannot understand, but one thing we know, and that is that God is not unjust. Men are born in sin and are sinners by nature as well as by practice. Now whatever the purpose of God is in allowing this, we know that God will be glorified.

The type here shows that our Saviour is equal to the task for which He came into the world—that of saving sinners who are born blind to their own condition, blind to the things of God. This man did not cry to the LORD for sight; he could not see Him and did not know what it was to see. The LORD came where he was. He healed him and caused him to trust in His word, *a greater thing than healing*. "Jesus saith unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself and went out of the temple, going through the midst of them, and

so passed by. And as Jesus 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? Jesus answered, Neither hath this man sinned, nor his parents: 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: the night cometh, when no man can work. As long as I am in the world, I am the Light of the world" (John 8:58,59; 9:1-5). Notice that our LORD used the word "work" here four times in succession. "Neither hath this man sinned, nor his parents; 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: the night cometh when no man can *work*." Remember that He was just about to do a *work* on the Sabbath day. He put great emphasis upon the fact that it was *work*, and it was on the Sabbath day. Then He healed the man immediately after this in a very remarkable way. "*When He had thus spoken*, 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." In type He was speaking of the *work of God in forming man from the dust of the ground*. It reminded them of the original sin which is aptly pictured by the man born blind, when He put the clay formed thus by God the Son, on the eyes that were blind from birth. This alone did not heal, for that must be done by the One who was *sent* by the Father to do that work. He had just said that He was "sent." "I must work the works of *Him that sent Me*." He sent the man to the pool of "Siloam" which God tells us meant "sent," and he washed in that pool and came seeing. The blind man was healed and saved by a definite act of believing His Word, just as all men are saved. The Jews cast out the blind man and said unto him, "Thou wast altogether *born in sins*, and dost thou teach us?" This is just what he did picture, a man born in sins, and they might have learned something through our LORD'S dealings with him. After they had cast him

out we read, "Jesus heard that they had cast him out; and when He had found him, 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? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, LORD, I believe. And he worshipped Him."

Reader, do you know what it is to be helpless in sin and blind to the things of God and spiritual truths? Have you then been made every whit whole through believing His Word? That is just what He does today for all who come to Him and believe in Him as the *Son of God*. The blood has been shed, but it must be sprinkled, *applied*. This is done when I say from my heart, "I believe that I am cleansed by His precious blood." Those who put their whole trust in Him as the One who has borne all their sins and all the punishment that was due to them because of sin when He died on the cross, all those who fully believe that "The blood of Jesus Christ His Son cleanseth us from all sin," and thus have come to know Him as Saviour and LORD, always "come seeing." They saw nothing attractive in Him before, but now He is their all in all, the One altogether lovely. They realize that He paid all their debt when He died on the cross because God transferred all their sins to Him, and saw them there under judgment. To them the Word of God is sufficient, "The LORD hath laid on Him the iniquity of us all" (Isa. 53:6), and, "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24). All His suffering for our sin is finished, God is satisfied and can be righteous in passing over our sins.

God did not *rest* from His creation work until He could say that it was "*finished*." "Thus the heavens and the earth were *finished*, and all the host of them." So it was with the work of God for our salvation. We read how He accomplished all things on the cross, and then of how He spoke those very words, "*It is finished*." "After this, Jesus knowing that *all things were now accomplished*, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

When Jesus therefore had received the vinegar, He said, *It is finished*: and He bowed His head, and gave up the ghost" (John 19:28-30). After the finished work of God comes the *rest* of God, the sabbath.

The next verse implies that the sabbath day followed (John 19:31). Our LORD Jesus finished the work necessary to atone for our sins, and then His body was laid in the tomb where it lay through the sabbath. This surely did not just happen by accident that He rested in the tomb on that sabbath day after those words from the cross, "*It is finished.*" He was the same God who spoke those words after the creation work. Now He could *rest* about your sins and mine, *and so may we.*

Now we begin to see how it was that God could ask men to *rest* when and where He *rests*. He reckons that we were in Christ when He died on the cross, and if the *work* is reckoned to us so may the *rest* be ours. The work that was done there was reckoned by God to have been done by and for us. If then we are credited with the value of the work, we can be invited to rest in *His finished work*. The sabbath type is to teach us to *rest where God rests*. God rested from all His creation work after it was finished, on the seventh day; now He rests, not in a day, *but in the finished work of our LORD Jesus Christ*. The creation work was spoiled by sin and was put under the curse of God. Then it was that the Father could work, as our LORD said, "My Father worketh hitherto, and I work." He was referring to the sabbath when they questioned Him about His work on the sabbath day. God had begun a great work which was finished on the cross. Those who say they are trusting in Him and yet say they must add work of their own to save them, have not found this rest of God. They are not resting where God rests.

This truth is explained in the Book of Hebrews, chapters three and four. It is not something *we* have thought out, it is God's Word. First He tells us of some among the Jews who would not enter into His "rest." "So I swear in My wrath, They shall not enter into My rest, . . . And to whom swear He that they should not enter into His rest, but to them that believed not?

So we see that they could not enter in because of unbelief" (Heb. 3: 11, 18, 19). That is plain then that those who do not enter into God's rest are *those who do not believe*. If we believe that it is all finished, and that He has paid the whole debt, then of course it follows that there is rest about it all. God is satisfied about the cancelled debt for our sins. If He is satisfied that the price our LORD paid is sufficient, then we should rest there where He rests, and enter into God's rest. "It is finished!" His great work is all done, and you and I rest from trying to save ourselves. We *are* saved, God says so, "By grace ye *are saved*" (Eph. 2:5). We are saved from the wrath to come. He says that we shall not come into judgment (or condemnation) about those sins if we are thus trusting in Him. Our LORD said this in very emphatic terms, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). It is a fearful thing not to trust Him, to doubt His Word about this. He says, "Let us therefore *fear*, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it. *For we which have believed do enter into rest*, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts. . . . There remaineth therefore a rest to the people of God" (Heb. 4:1-9). We have quoted all the above *from Scripture* because it explains the sabbath type, in Scripture words. How then do we enter into God's rest? God says, "Let us labor therefore to enter into that

rest, lest any man fall after the same example of unbelief" (Heb. 4:11). *Unbelief* is the thing that keeps men from enjoying the rest of God. Unbelief keeps men from resting where God rests, on the finished work of Christ our LORD. The language of true faith is, "I am saved, eternally saved, because He died for me. My future works or good life would not save me. If I thought so then I would be breaking God's sabbath rest, adding to His finished work. God says, "Let us therefore fear." Why should they be told to fear? Not that they may be lost, but *fear* lest they do not really believe the good news that it is *all paid*. Not fear lest they might not live up to a certain standard, but fear that they do not really believe that "*It is finished.*"

Our LORD could have chosen an easier way and healed these two men on some other day than the sabbath, and so have avoided the anger of the Jews at that time. This is the way those Jews who rejected Him reasoned: there were six days, they said, in which men could come and be healed. But our LORD *chose* to do these things on that very sabbath day and He had a purpose in choosing the sabbath. He chose the kind of healing He was to do, an impotent man and a blind man. His work was all planned and carried out perfectly and righteously. He was Himself the fulfilment of the sabbath types. He revealed to mankind that He was and is the rest of God, and that in Him we may find rest. All the feverish thirst and labor for "that which satisfieth not" can be removed by Him alone. Standing there apart from all the rest of humanity He cries to every human being, all those who have ever lived and all those who will live, and says, "Come unto Me, all ye that labor and are heavy laden, and *I will give you rest*. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and *ye shall find rest unto your souls*. For My yoke is easy and My burden is light." Did the reader ever notice how this is connected with the *sabbath* in the text? The very next words tell us that, "*At that time* Jesus went on the sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which

is not lawful to do upon the sabbath day. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is One greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is LORD even of the sabbath day" (Matt.12:1-8). Why did they excuse the priests and David? Simply because they did not believe that He was as great even as David, who called Him "LORD." He was pointing to the fact that there was unbelief in their hearts about who He was, for if He had asked them to answer His question, "Why do you not condemn David or the priests and yet you condemn Me?" they would no doubt have answered that "David was God's anointed King, and the priests were God's anointed priests, doing what God told them to do." But He was greater than the king or the priests, and greater than the temple; He was God, and God had a right to work. But had they said, "But we did not know this." He could have said, "Then who did you think gave the power to do these works?" If the work was the work of *God* then they were condemning God. But if there was a reason for choosing to do those miracles of healing on the sabbath days which we have considered, there was certainly a reason for bringing into prominence the plucking of the corn here. He had just offered Himself as being *sufficient* to *satisfy* the heart of man, "Come unto Me, all ye that labor, and I will give you rest." Never man spake like this Man. Think for a moment of the magnitude of that offer! Only God could even *conceive* of such a thing as satisfying the heart of every man *through all eternity*. His word, "*If any man,*" was an offer to individuals, as if to show that He would consider *each case* as an individual, and yet it was to all men. *Oh, how mighty is the Son of God!* But they turned from this gracious

offer and began to quibble about the disciples eating corn on the sabbath because it was *labor* to pick it. He referred them at once to the shewbread in the temple, a type of Himself as the Bread of Life who could satisfy every man, *the very thing He had been saying*. The reason for all the material things in the world is just to teach us about the real, lasting things, which are the spiritual. The words "*Labor*" and "*heavy laden*" referred to the sabbath type, for the two things that were unlawful to do on the sabbath were to *labor* and to bear a *burden*. Man in sin labors to try to save himself, and all the while carries a burden of sin. To such He said, "*Come unto Me.*" He would take the burden and give *rest*. We have seen many men who, like Bunyan's "Pilgrim," have come to Him and been relieved of the burden of sin. What happy faces these men have! But there are those who would try to persuade them that they must go back and take up the load and keep the sabbath day on Saturday or else be lost! What do these men get out of these beautiful types? What do they offer in the place of *Him* who is the true sabbath, the fulfilment of all the types? Endless debate about the law. Pride of sect and cut-and-dried answers to questions.

In order to give this *rest* He must *heal*, and give *strength* and *power*, and so He accomplished the other works on the sabbath days which we have considered, *power* for the impotent sinner, *life* to the withered arm, *sight* to the blind eyes. What a wonderful Saviour who can fulfil the type of the sabbath!

CHAPTER TEN

A NEW BEGINNING IN SPIRITUAL THINGS

(John 2:13-25)

SINCE we have been through the full week of seven days in these types in John we might naturally expect to look for a new beginning of some kind, or else some other design that would carry us through the book which we have barely begun. This going through a full week in the first two chapters reminds us again of Genesis, where we come to the seventh day in the second chapter. The creation was just a beginning of God's great work. After the sabbath in Genesis we read of the fall of man into sin and then of the beginning of God's great plan for redemption in the "coming One." So we have here in John a new beginning, not of another week, but something that speaks to us of a new spiritual beginning and of redemption. In the very next verse (John 2:13) we are brought to consider the Passover. "And the Jews' passover was at hand, and Jesus went up to Jerusalem." Now God said of the Passover, "This month shall be unto you the beginning of months: it shall be the first month of the year unto you" (Ex. 12:2). So after the sabbath which we have just considered in the last chapter we read of what happened on this approach of the Passover. Our LORD Jesus went up to Jerusalem, "And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise. And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up" (John 2:14-17).

It is significant that the Passover feast which in the Old Testament was called "THE LORD'S PASSOVER" is here called "The Jews' Passover." This speaks of the sin of the Jews in departing from God. Even *the way* which God had unfolded in the first books of the Bible had been rejected. The word "Jews" occurs seventy-one times in the Gospel of John as compared with only seventeen times in all the other Gospels together. The word is used nearly every time where the enmity of the Jews is before us. When we remember the history of Israel and know something of God's great love for them there seems to be a tone of sadness in the words, "The Jews' Passover," as if God would indicate that *He* was not invited to the feast, His own feast which He had instituted and made possible for Israel, the feast where *He* should have been their chief joy. Our LORD Jesus was the "LORD" of the "LORD'S PASSOVER." But He went on through all the slights and rejections and fulfilled the type of the Passover, for "Christ our Passover was sacrificed for us" (1 Cor. 5:7). He went on too into the temple that day and cleansed it, calling it, "My Father's house."

In putting these two things together, the passover and the cleansing of the temple, God seems to remind us of the first and the second coming of the LORD. He came first to make atonement for sin and fulfil the Passover type, but when He comes again He shall come to the Temple and cleanse and purge out all that is unclean among the people. "And the LORD, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner of silver: and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years" (Mal. 3: 1-4). The work of our LORD is all one, although separated by many years. Now, we look forward to the cleansing

of the temple and what it shall mean for Israel, but then they will look back to the meaning of the Passover type and the cross, realizing that that was the foundation of His work which gave Him the right to cleanse and purge. By virtue of what He has done on the cross He shall come again in the last days to purge the temple and the people.

When our LORD had cleansed the temple He told them very plainly of His death and resurrection. "Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body" (John 2:18-21). His body was raised from the dead in three days. But may it not also be that when He comes again and restores the temple at Jerusalem that the work will be done in three days by His miraculous power? We have thought that it may be so. Old Testament prophecy concerning the *Messiah* and *His people* seemed to blend the two together: the sufferings of Israel seemed to speak too of the sufferings of Messiah, for He joined Himself to His people. He took their sins and sufferings upon Himself. One prophecy speaks both of the Jews coming out of Egypt and of our LORD being called out of Egypt (Compare Hosea 11: 1 with Matt. 2: 15). This was known to godly Jews of old, but now they see only their own sufferings in the prophecies, even in Isaiah fifty-three! Considering that these prophecies were known by the godly in the time of our LORD we might expect that many would understand His words about the three days of His death in the light of Hosea 6:1-3, "Come, let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come as the rain, as the latter and former rain unto the earth." His resurrection and the revival of Israel are bound

together in prophecy, just as if the Church age were left out. Our LORD called attention here to the fact that the temple at Jerusalem was a type of His body. God dwelt, or tabernacled, among us. The tabernacle spoke of His first coming in the flesh, not that He just took His human nature in a temporary sense for that is not true, He shall always be Immanuel, *God with us*, both God and Man; but He was raised from the dead in a glorified body of flesh and bones, the same body, and now we look for Him to come in glory and power, with the same power and glory He always had and His acquired glories as Son of Man. But in His second coming He will appear more to fulfil the temple type of glory.

The story seems to be interrupted here to tell us how the disciples believed the *word* while many others believed the miracles, or because of them, and then we are told that He "did not commit Himself" to this kind of believers. All this is full of meaning as we shall see in our chapter on "Believe." This agrees too with the typical things in Genesis.

"When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said. Now when He was in Jerusalem at the passover, in the feast day, many believed in His name, *when they saw the miracles* which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man" (John 2:22-25). This brings before us the fact that God would have us believe *His Word*, and *because it is His Word*, not because we have seen some wonder or sign. The faith that is the gift of God believes in the bare Word of God. Now with this thought in mind we may go back to Genesis and compare (as we have been doing) the passages concerning believing God. The very next things in order in Genesis are the Garden of Eden and the fall of man (chap. 3). Eve fell because she believed the word of Satan rather than the Word of God. Adam followed her *deliberately* into sin. "Adam was *not deceived*, but

the woman being deceived was in the transgression" (1 Tim. 2:14); "The serpent beguiled *Eve*" (2 Cor. 11:3). Adam was a type of our LORD Jesus here, who in love and loyalty to His bride came down deliberately, and took our sins upon Him. Our LORD was not defiled, but He took *our place* and was able to redeem us, which Adam could not do for his bride. But the point to be observed here is that through *unbelief* mankind fell, and through *believing* the same *Word of God* we must be saved. God always brings men back to the place where they fell; they must be made right, there. John and Genesis seem to go together in many ways, so in the Gospel of John we have the word "believe," from the Greek, *pistuo*, over ninety times, while it is found only thirty odd times in all the other Gospels. Satan cast doubt upon God's Word and upon God's good intentions in the beginning when he said, "Yea, hath God said?" and, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." But we will go into this subject more fully in another chapter because of its importance. Many details in Genesis and John may be compared with profit. We should notice the following in particular.

First. Man's fall through unbelief, compared with salvation that is offered to those who believe.

Second. Man driven out of Eden, where the cherubim were placed, compared with Israel driven out of the temple, where the cherubim, or figures of the cherubim, were placed.

Third. Man forbidden to eat of the tree of life, compared with the offer of eternal life now through believing. Then in both Scriptures we have the thought of a sinful *eating*. In Genesis it was forbidden fruit; in John the Passover was called "The Jews' Passover," and we remember that the eating of the Passover spoke of feeding on our LORD. They had not properly discerned the meaning of the feast of the LORD, and so it had become a "feast of the Jews".

We can see God's love even in His chastening hand, when we compare the two scriptures and note how God "drove out" from what was intended for a place of blessing and then im-

mediately provided a greater blessing. "So He *drove out* the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). "And when He had made a scourge of small cords, *He drove them all out of the temple*" (John 2:15). in Eden the promise of the "Seed" was given, who was to bruise the serpent's head. Then later we see the cherubim placed in the temple as a part of the mercy-seat (figures of them) to guard man's meeting-place with God. Here in John we have, immediately after the cleansing of the temple, a promise of His death and resurrection, which we know was for our redemption. The cherubim, as one piece with the mercy-seat and looking down upon it, should remind us of how now, "in Christ," God is *for us*. "If God be *for us*, who can be against us?" There at the mercy-seat, which had been sprinkled with blood, from a sacrifice approved by God, because it spoke of the blood of our LORD Jesus which was shed for us, the redeemed sinner could meet with God. Those were gracious words that were spoken by our LORD, "Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of His body." Oh, the marvelous grace of God which provides a way of salvation at such a cost for *sinners*—rebels against Himself! Destroy this temple, do your worst against Me, but I will turn it to good and blessing for you!

This parallel is so plainly drawn between the "Jews' Passover" and the fall of man through eating the forbidden fruit in Eden that God must have intended that we should compare these two scriptures for our profit. Israel's place of blessing was likened by God to a garden with a hedge about it. The LORD is said to have taken away the hedge when they sinned. "And He hath violently taken away His tabernacle (or literally, hedge), as if it were a garden: He hath destroyed His places of assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of His anger the king and the priest" (Lam. 2:6). Israel had been separated unto God and placed as in a garden, hedged about from other nations. This first of their feasts, the Passover, taught them to remember when

He separated them and brought them out of Egypt. It taught them that they had been redeemed by *blood* and by *power* from their enemies. It taught them to feed on the lamb, the very lamb from which had come the blood that had caused God to pass over them in judgment. But now it had become *their* feast, "The feast of the Jews." Man had sinned in Eden and God had driven him out of the garden, so now we see that after this mention of a "feast of the Jews" the LORD drove them out of the temple. But then He immediately manifested His grace by making mention of His death and resurrection.

The cleansing of the temple is placed at the first of our LORD'S ministry in John in a way that makes it follow the sequence of the typical teachings in Genesis. (We believe it is a mistake to make two cleansings of the temple, one at the beginning and one at the end of our LORD'S ministry, in order to account for the change in the order of events. We are not given a life of our LORD in the Gospels). The order of events is purposely arranged by God to teach various truths. The cleansing of the temple in John has a different typical significance from that in the other Gospels. The account in John speaks typically particularly of the LORD'S coming the *first* time to die, while that in Mark refers more definitely to His *second* coming. This will be seen if we notice that in the account in John we are given a reference to Psalm 69, "The zeal of Thine house hath eaten Me up." This whole psalm speaks of His death on the cross, for in it we find such passages as, "Hide not Thy face from Thy servant. . . . They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." This refers to the cross. This cleansing of the temple in John would remind us more of the cleansing of all homes from leaven before the passover feast, which feast spoke of His death. Now in the other Gospels the reference seems to be to His second coming because we are given another reference to a Scripture which speaks not of His death but of His second coming. In Mark we read, "My house shall be called of *all nations* the house of prayer" (Mark 11:17), quoted from Isaiah 56:7, where the prophet refers to Millennial times.

How deeply our blessed LORD Jesus must have entered into the types of the Passover which spoke so clearly of Him and His work. We read of this in connection with His first recorded words: "Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom to the feast. . . . And it came to pass, that *after three days* they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy *father* and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My *Father's* business?" (Luke 2:42-49).

He knew too as He saw the Passover lambs chosen "without blemish," that this spoke of His own perfect life. When these lambs were kept for three days, from the tenth to the thirteenth day of the month, He knew that this spoke of the three years' public ministry during which He was proved before all to be the perfect LAMB of God. When He saw the blood of the lamb sprinkled on the door-posts He knew it told of the many who would trust in His own blood which would be shed for their sins. He knew every soul who would trust in Him, and He knew too of every sin covered by His precious blood. When He saw how careful they were not to break a bone of the lamb He understood that it spoke of the Father's care of His own body, that no bone was to be broken, and no unnecessary suffering, not required to atone for sin, should be allowed to come upon His body. His body, the Church too, must be one, unbroken. Every detail, which He as God, had Himself told the Jews through Moses should be carefully observed, was full of meaning for Him then, as it should be for us now. He could delight in the fact that just as they feasted on the lamb, so those who trusted in Him would feed on Him. He must delight to sustain, just as we delight in finding our sustenance in Him. He had planned the feast long before, and now He had come to fulfil its typical significance, and to

make it a reality for His loved ones. He knew too how He would turn the feast into a memorial of His death, to be observed after He had gone. He knew how we would delight in a holy remembrance of His death "till He come," as we feed upon the emblems which speak of Him.

Within the short compass of these few verses (John 2:13-25) there seems to be an outline of the contents of the rest of the Gospel of John. The mention of the Passover carries us in thought to the last passover which He kept with His disciples. The cleansing of the temple at this preparation of the passover reminds us that the washing of the disciples' feet at the last Supper speaks of the "washing of water by the Word." Was He not about to go in, to the Holy of Holies, as their representative, or High Priest? Now the High Priest always washed his own feet before going in to that place in God's presence. But all those washings and cleansings spoke of *our* need for cleansing, not of His, for He needed no cleansing. He washed them, so that He could say, "Now ye are clean," and then went on into the presence of God to plead for them. Then too in these thirteen verses we have much about "believing," a subject which is found on almost every page of John. It is not mentioned here that the Passover was kept at night for this was just the preparation of the Passover, so we have not reckoned this as one of the "nights" of John. But the Passover was observed at night. There are just seven occurrences of the word "night" in the rest of the Gospel of John which carry us quite through the book. We shall consider these in the next chapters.

CHAPTER ELEVEN

THE SEVEN NIGHTS OF JOHN'S GOSPEL

WE believe that we came to a new division in John when we had finished the study of the "days" and came to the first mention of the Passover, which is the feast that marked the beginning of Israel as a nation, and became the beginning of their year, the spiritual year. It was like a new birth, bringing *out* from Egypt and *into* fellowship with God. The passover was observed at *night*. After the cleansing of the temple at that preparation of the Passover in the last of the second chapter in John, we come to the third chapter and the story of Nicodemus. There is no more mention of "the day following" or "the next day" here, but we are brought at once to consider a *night* and the *new birth*.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by *night* and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him". To a student of the remarkable designs that are to be found everywhere in Scripture language this first mention of a "*night*," immediately after the "days" to which we have called attention, would seem at once to be suggestive. Then we find that there are just *seven* "nights" mentioned in the Gospel of John which mark other divisions and suggest spiritual truths. So we see here an orderly arrangement of the whole book into sections of seven days, and then seven "nights," which carry us through the rest of the book.

The reason for the change from days to nights seems to us quite clear. The LORD is plainly seen to be *rejected* in the first two chapters. "His own received Him not," and "the world knew Him not" (1:10,11). Then He predicted His own crucifixion

when He said, "Destroy this temple, and in three days I will raise it up" (2:19). Then we are introduced almost immediately to the story of Nicodemus and the *night*, the first night of John.

It is now *night*, because the Sun of Righteousness has been rejected, but men may still come to the LORD as Nicodemus did. He has been rejected by the world at large, but individuals are coming to Him all through the night. We are reminded of the words, "And the Light shineth in darkness; and the darkness comprehended it not." This statement "The Light shineth in darkness," brings us to consider something quite different from the first three days of the Genesis account. In the beginning there was "darkness upon the face of the deep." There was no light there. Then we read, "God said, Let there be light: and there was light." There is no darkness there. This was not a light shining *in the darkness*, but a light came and dispelled the darkness, "There was light." After the moon and stars were brought in on the fourth day *then* there *was* light *in* the darkness. Since the true Light, the LORD Jesus, came into the world we can say, even now since He has been rejected, "The True Light *now shineth*." For us who are children of the light, "the darkness is past." "That was the true Light, which lighteth every man that cometh into the world." We understand then what the words mean, "The Light shineth *in darkness*." We can understand too how the "darkness comprehends it not;" they know not that the LIGHT shines. Men in sin are living in darkness and without the knowledge of God, yet dwelling among those who are in the light. This reminds us of the Children of Israel in Egypt during the judgment of darkness upon the Egyptians when there was still light in the houses of the Israelites, and of the words of our LORD when He said, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness."

So we suggest that one reason for the seven occurrences of the word "*night*" in the Gospel of John may be to speak to us of how it is night in a world where the Sun of Righteousness has been rejected. But we should also remember that the night is the time when *faith* is to be exercised, and this book is preeminently

a book of faith. The word "*believe*" is one of the most prominent words of John's Gospel.

It seems to grow darker and the opposition of unbelief becomes more and more desperate at each mention of the word "*night*," until we come to a darkness that reminds us of the darkness of Egypt that could be *felt*. Who has not *felt* the terror of that night as he has read the words, "Judas went out, and it was night?" Then on that awful night of the cross and tomb! What darkness this must have been!

The seven occurrences of the word "*night*" in John follow:

The First Night. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by *night*" (John 3:1,2).

The Second Night. "Nicodemus saith unto them, (he that came to Jesus by *night*, being one of them) Doth our law judge any man before it hear him, and know what he doeth?" (John 7:50,51).

The Third Night. "I must work the works 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" (John 9:4,5).

The Fourth Night. "If any man walk in the day, he stumbleth not, because he seeth the light of the world. But if a man walk in the *night*, he stumbleth, because there is no light in him" (John 11:9,10).

The Fifth Night. "He then having received the sop, went immediately out: and it was *night*" (John 13:30).

The Sixth Night. "And there came also Nicodemus, which at the first came to Jesus by *night*, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (John 19:39,40).

The Seventh Night. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that *night* they caught nothing" (John 21:3).

CHAPTER TWELVE

THE FIRST NIGHT

THIS story of Nicodemus and of his conversation with our LORD at *night* (John 3:1-21) appears at first reading to be one of the most simple and artless of all the beautiful Bible stories, but after we have studied its profound statements we conclude that it is one of the deepest mines of all Scripture. There is so much here of a varied nature that we must treat it in different chapters. Here we are told, with Nicodemus, about the wonders of the *new birth*. Then we learn about the Mighty Son of God who descended from heaven and then, after His resurrection, ascended up there where He was before. We learn here too of His coming death on the cross as He was to be "lifted up" like the serpent in the wilderness. Then the Trinity is made known here. The mystery of the Father and the Son is dwelt upon, and the work of the Holy Spirit. The greatest revelation in names here in this story is of the *Son*. He is called, "The *Son* of Man which is in heaven," "The *Son* of Man," "His only begotten *Son*," "His *Son*," "The only begotten *Son* of God." While the word "Father" is not mentioned here yet we learn of the Father through mention of the *Son*. God gave His Son, "the *Son* of God." God is called "The Father," however, before this in 1:14,18 and again in 3:35.

The story begins by telling us that Nicodemus came *by night*, and this thought of the night is emphasized by the fact that our LORD makes a spiritual application about light and darkness. He said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds

should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This third chapter of John has been called "the heart of the gospel," particularly the sixteenth verse. It is more than that, it is the heart of the Bible, and brings us to the very heart of God Himself. Here within a few verses our LORD speaks of the work of the Father and the work of the Son as well as the work of the Holy Spirit in saving sinners. But notice that the work of the Holy Spirit is mentioned first (vers. 3-8). This agrees with Genesis where "the Spirit of God moved upon the face of the waters," even before God spoke, and light came. While the earth was still in darkness the Spirit of God *moved*. We know from other scriptures that God yearns over men while they are still in sin. Then the Spirit and the Word work together, "God said, Let there be light." The quiet work of the unseen Spirit is beautiful to behold. When we see it we know what the servant of Abraham must have felt as he beheld the working of God in answering his prayer. We read that, ". . . the man wondering at her held his peace. . . . And the man bowed his head and worshipped the LORD" (Gen. 24:21,26). The night is the time when we may expect God's Holy Spirit to work and give faith in the Word.

But the night is the very time when faith acts, for when sight comes there is no place nor necessity for faith. It is beautiful to note the unity of the Word of God in this as in all other subjects, and to see how this thought goes all through the Word of God, *faith working in the night scenes!* We see it in Old Testament times. God took Abraham one night and showed him the stars. "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be. And he *believed in the LORD*; and He counted it to him for righteousness" (Gen. 15: 5,6).

Abraham believed God in the *night* about something he could not possibly comprehend. No man could "tell," or

number, the stars, for they are without number; Abraham knew that. But Abraham had God's Word, "So shall thy seed be." And he *believed* in the LORD. Then how could his seed become so numerous that no man could number them? "Without number" is more than a man without real faith could believe; because he could not understand it, and human nature wants to understand first and then believe. Then God brought *Isaac* to believe, *in the night* (Gen. 26:24,25). Jacob's great lessons in faith came to him through night experiences, both his dream of the ladder with its lessons (Gen.28:12-15) and his time of wrestling with the angel (Gen. 32:24-30). Then the whole nation of Israel was taught to believe, *in the night*, and put their trust in the blood which had been shed and sprinkled on the door-posts. God said, "It is a *night* to be much observed unto the LORD for bringing them out of the land of Egypt: this is that night of the LORD to be much observed by the children of Israel in their generations" (Ex.12:1-43). Years later we read how Daniel was cast into the lions' den where he spent a *night*. This was another night of *faith*, for we read that Daniel was delivered "because he *believed* in his God" (Dan. 6:23).

There are also seven occurrences of the word "night" in the Book of Acts which speak of the *deliverance* of men who believed God. The angel of the LORD opened the prison doors by night and *delivered* the apostles (Acts 5:17). Paul was delivered by night and let down by the wall in a basket (Acts 9:25). Peter was *delivered* in a most wonderful way by *night* (Acts 12:6). Again Paul and Silas were *delivered* by *night* from the jail at Philippi, and the words rang out in the prison, "Believe on the LORD Jesus Christ, and thou shalt be saved and thy house" (Acts 16:31). Again they escaped by night from an angry mob (Acts 17:10). Then we read of how Paul was comforted and strengthened three times in the *night* (Acts 18:9; 23:11; 27:23-25). Paul's story of this last shipwreck and "the fourteenth night" (Acts 27: 27-44), seems to picture the *deliverance* of the Church. He said, "And so it came to pass, that they escaped all safe to land." So shall we, beloved; this fearful night will soon be over.

Then there are eight occurrences of the word "night" in the Book of Revelation. The last two are very precious to all believers. "And the gate of it shall not be shut at all by day: *for there shall be no night there*" (Rev. 21:25). This last sentence is repeated, "And they shall see His face; and His name shall be in their foreheads, *And there shall be no night there*" (Rev. 22:4,5). Beloved, the night will soon be gone, and, like Boaz during that night of old, our Great Lover shall "not be in rest until He have finished the thing" (Ruth 3:18). *Hallelujah!*

We have referred to these night scenes to give some idea of the importance of the spiritual teaching that is found throughout the Scripture connected with the word "night." Now we pass on to consider some of the details of the *first night* in John's Gospel and the conversation between our blessed LORD and Nicodemus.

As we have mentioned, the Trinity, Father, Son and Holy Spirit, are brought before us in these few verses, and this suggests that we may consider this portion of God's Word as a revelation that the Trinity has undertaken the great work of our salvation. Here we see all bound together with the wonders of how the believer is born *from above*, the revelation of the Eternal Son of God, who came down *from above*. Then we see how He ascends to heaven, after He has been "lifted up" to die for our salvation, that He may take us with Him to glory. We have the blessed work of the Holy Spirit revealed, as He convicts and gives life and then changes from glory to glory. The work of the *Father* who "so loved that He gave His only Son" is shown to be the fountain from which all the other work has proceeded. If we considered these in the order in which they are mentioned we should take the Holy Spirit's work first as the first work upon the lost soul. Then some might think that we should consider first the *Father's love* as the spring of it all. We intend however to speak first of the work of the Son of God. We shall consider the work of the Trinity in the next three chapters.

CHAPTER THIRTEEN

THE "SON" WHO "CAME DOWN"

WHEN Nicodemus asked our LORD the question, "How can a man be born when he is old?" our LORD used figures of the wind and the water, and referred to "earthly things" that, if they were properly understood, would teach about heavenly things. When Nicodemus replied, "How can these things be?" our LORD said, "If I have told you of *earthly things*, and ye believe not, how shall ye believe if I tell you of heavenly things?" If we reject all the typical significance of these "earthly things" in God's creation around us, especially when God Himself gives us the key in His Word, then how can we be able to believe or understand without such help? The key to the mystery is in His having "come down" from heaven, for He immediately added, "And no man hath ascended up to heaven, but He that *came down* from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Here He points to the cross as an explanation of the mystery.

With this thought of His "*coming down*," so frequently mentioned in John, we should consider the word of our LORD in chapter 12 where He said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." *He came down from heaven*. He came down that He might take others up with Him. He definitely referred to the corn of wheat, a seed falling into the ground, as a type of Himself in His work of working out our salvation through His death and resurrection.

We all know that man has divided all natural objects into three grand divisions, the *mineral kingdom*, containing all unorganized

lifeless substances and objects; the *vegetable kingdom*, containing all plant life, and the *animal kingdom*, containing all animals. Man places himself in the animal kingdom, but God placed him *over* it, above and over all the other kingdoms of earth. God told Adam to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Behold, I have given you every herb bearing seed, which is upon the face of the earth." Man was also given the ground to till and to work, so he is over the mineral kingdom. So then we have a *fourth kingdom*, the *kingdom of man*. But if this were all, our position would indeed be hopeless. We do have hope, however, for there is a fifth kingdom, the *Kingdom of God*. God rules over all and above all, and our only hope is in the kingdom above us, in God Himself.*

Just as in the Temple of God "everything speaks of His glory," so in God's great Creation Temple He is continually speaking of His plan of redemption. The mineral kingdom is lifeless and powerless, but the kingdom above it, the vegetable kingdom, has life. Millions of little seeds hold life within them. The seed falls into the ground and dies and seems to become a part of the mineral kingdom as it enters into it in its death, but even as it dies it takes the substance, dead substance, from the mineral kingdom into itself, and brings it forth with it in glorious resurrection flower and fruit. The dead mineral kingdom lives in the risen life of the vegetable kingdom; but this vegetable is powerless to rise into the animal kingdom. The animal reaches down and feeds upon the vegetable, but again the vegetable must die to become a part of the kingdom above it. Man feeds upon both the animal and the vegetable and again life comes through the death of the animal and vegetable. But the higher kingdom must reach *down* to the lower and take it up within itself, which can only be done through death. Everything about us seems to be crying out to us, "Out of death comes life," "Out of death,

* (See our remarks on the number "five" in the book "The Greatest Thing in the Universe.")

life!" The sun sets at night and the world seems to die. We lie down ourselves in this night scene and become unconscious in sleep, a picture of death. Then in the morning we picture the resurrection as we rise and clothe ourselves and begin a new day. "Out of death, life!" The sun arises in resurrection glory and all the world awakes to new life. "Out of death, life!" In the Fall of the year the leaves die and the trees become a picture of death. If it had never happened before men would be out investigating the trees to see if they had died. But then in the Spring we have a picture of the resurrection again, or "Out of death, life!" So, the corn of wheat must fall into the ground and die.

Now does the reader see why our LORD mentioned how He *came down from heaven*, when He was explaining about the new birth? We are reckoned in a marvelous way to have been "in Him" in both His death and His resurrection. His coming down and His death made possible the new birth, the birth "from above." Now let us read His words again thoughtfully. "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? *And* no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." Notice how the word "And" connects the thoughts. In order that we might be born from above there was need that someone must come *down* from heaven, from the kingdom above us, God Himself. Now notice again carefully how these same two thoughts are bound together by the word "*and*" in another passage in the first chapter of John. First He tells us of the new birth and then immediately, how the "Word was made flesh." "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And* the Word was made flesh, and dwelt among us." This fact, *that He was made flesh and dwelt among us*, made the other, our being born of God, possible. But in order to be made flesh He must come down from heaven.

The testimony of our LORD Jesus about His having *come down* from heaven is found on almost every page of the Gospel of John, some forty times in all. It was THE SON who came down, THE SON OF GOD. Then He spoke at the same time of how He was to *ascend* into heaven. So we have in this Gospel of John, as one of its most prominent truths, the Son of God ascending and descending. The title, "THE SON," is a Name of Deity. Then we are given to understand that this One who *came down* is God, and "*He Who Came Down*" is also like a Divine title, for, "He that cometh from above, is above all." This is repeated, "*He that cometh from heaven is above all*" (John 3:31). There can be only ONE who is *above all*, and that is GOD.

Now let us see what the Old Testament has to say about "THE SON," who "*ascends and descends*." This whole conversation between our LORD and Nicodemus seems to have been purposely worded by inspiration to remind us of Proverbs 30:2-5:

"Surely I am more brutish than any man, And have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son's name, if thou canst tell? Every Word of God is pure: He is a shield unto them that put their trust in Him."

We shall see that there is a remarkable correspondence between this passage and the truth taught all through the Gospel of John. In the wisdom of God He has seen fit to place a part of His truth in one Scripture and part in another. Let us see how these Scriptures may be compared.

First, compare the words, "Art thou a master of Israel, and knowest not these things?" with the words from Proverbs, "Brutish, having not the knowledge of the holy." Nicodemus did not have the knowledge of these "heavenly things" of which our LORD told him.

Second, compare the words, "Who hath ascended up into heaven, or descended?" with the words of our LORD Jesus to Nicodemus which answer that very question from Proverbs. "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." *HE IS THAT ONE.*

Then *third*, let us compare what is said about the "wind" and the "water" in these passages. "Who hath gathered the *wind* in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son's name, if thou canst tell?" Our LORD said, "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." One passage tells us that the "wind bloweth where it listeth" and the other speaks of ONE who *has* the "wind in His fists," or in His control, *THE SON*. Now both these Scriptures are true for, just as we find it taught that the Son of God came down of His own will, and that He was *sent* by the Father, so we learn of the Holy Spirit, who is figured here by the "wind"; He was *sent* by both the Father and the Son, but He also came by His own will. "The wind bloweth where it listeth." These two Scriptures reveal the whole truth. In the Gospel of John our LORD is revealed as the ONE who has the "wind" in His fists," or in His power. He *sends* and *gives* the Holy Spirit, both as the "wind," to move and convict of sin, and to give life, as we are "born of the Spirit." The cleansing "*water*" of the "Word" is used by the Spirit.

Now having learned by comparing these passages who this Mighty One is, that He is the *Son* of the One whose great name of "Father" was to be made known later by the Son, we find also that this Mighty Son has the "wind" in His fists. He can give or send the Holy Spirit. Of this truth emphasized in the Gospel of John, we shall speak again.

There is a *fourth* truth hidden here, the emphasis laid upon the word "SON." In John this word "Son," as a name of *Deity*, shines out very clearly. In the few verses in which the conversa-

tion of our LORD with this ruler of the Jews is recorded there is an example of this. Here the LORD referred to Himself as "The Son of Man," "His only begotten Son," "His Son," "The only begotten Son of God," and "He that came down from heaven." But notice how the *name*, "*Father*," seems to be withheld here just as in the passage quoted from Proverbs! "What is His name?" But this One has a Son. If One is the *Son*, then the other must be the *Father*. Now we see one reason the word "Father" does not occur in John 3:16; it is because this scripture is meant to fit into that in Proverbs 30. But this whole book of John's Gospel is pre-eminently the book of the "*Father*" and the "*Son*." The words, "The Father" occur one hundred and twenty-one times in John and only forty-four times in Matthew, five times in Mark (where it is applied to God), and seventeen times in Luke. This seems rather remarkable and important too, so let us look at some of these references.

The passage in Proverbs tells of the ONE who established all the ends of the earth. Here we realize that we are in the presence of Deity. What is His name? and what is His Son's name? *Father and Son*. All through John we have *Deity* as *Father* and *Son*. "The *Father* loveth the *Son*, and hath given all things into His hand" (John 3: 35; 13: 3). Only Deity could either give or receive all things into *His hand*. Who but God could administer all power? "He that believeth on *the Son* hath everlasting life: and he that believeth not *the Son* shall not see life: but the wrath of God abideth on him" (John 3: 35,36). Then in John 5: 19-23 He speaks of His humanity and His Deity in one breath: "*The Son* can do nothing of Himself, but what He seeth the *Father* do: for what things soever He doeth, these also doeth *the Son* likewise." While our LORD took a lower place when He was made flesh, yet He was still God, and here we see a combining of submission to the Father and His still having all power. Who but God could do all things that God can do because He saw them done? He plainly asserts that He can do anything the Father can do. "For the *Father* loveth the *Son*, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that

ye may marvel. For as *the Father* raiseth up the dead, and quickeneth them, even so *the Son* quickeneth *whom He will*. For *the Father* judgeth no man, but hath committed all judgment unto *the Son*: that all men should honor *the Son*, even as they honor *the Father*. He that honoreth not *the Son* honoreth not *the Father* which hath sent Him."

In fact the Father and Son are so bound together in John that, as in the passage in Proverbs, it is sometimes difficult to distinguish which One is indicated as having done the work, the Father or the Son. "Verily, verily, I say unto you, He that heareth *My word* and believeth *on Him that sent Me*, hath everlasting life." We hear the Word of the Son and believe on Him that *sent Him* because we heard *the Son*. The word is heard as the word of the Son and then we are said to believe on the One who sent Him, the Father—"Believeth on Him that sent Me." Then there is John 3:16: "For God so loved the world." This is the Father, for we learn next that "He gave His only begotten Son." But then we read, "That whosoever believeth in Him should not perish." In whom? we might ask—the Father or the Son? Of course *God is One*, but although we might expect that the Father might still be the subject, we find in verse 18 that we *believe in the Son*, "Because he hath not believed in the name of the only begotten Son of God." Then we read that "God sent not His Son into the world to condemn the world." This is surely the Father; but next we read, "But that the world through Him might be saved." Through whom? we ask—the Father or the Son? It is the Son, for in the next verse we learn, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of *the only begotten Son of God*." This is seen in other books of the New Testament. In Romans we read, "But God commendeth His love toward us in that while we were yet sinners Christ died for us . . . For if when we were enemies we were reconciled to God by the death of His Son. . ." God's love was manifested in the death of the SON. This is a precious subject to the believer because we are *taken into* this fellowship with

the Father and the Son. "If a man love Me, he will keep My words: and My Father will love him, and *We* will come unto him, and make Our abode with him" (John 14:23). The Father loves those who keep the words of the Son. The Father loves those who love the Son. There is the precious word "We," "We will come unto him and make Our abode with him."

The passage from Proverbs combined Father and Son in the words, "What is His name, and what is His Son's name, if thou canst tell?" This seemed to only make known that there are two, but their separate names of Father and Son had not been fully made known. Our LORD Jesus is called "The Son" many times in John. So many who reject the Son of God as Deity do not notice that the Father and Son are so closely bound together here that it would be impossible to reject the Deity of the Son without rejecting the Father. Are they ready to speak of "The Father" as God? Then where is the "Son" who is equally God? "All men should honor *the Son*, even as they honor *the Father*" (John 5:23). "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Then we have the added revelation in John 3:16 of how the *love* of God the Father was the moving power, the spring of all His great work through the Son for us when the Son came down: "*God so loved* the world that He gave His only begotten Son." When speaking of the five natural kingdoms and of the corn of wheat falling into the ground, we saw that each kingdom must *reach down* to the kingdom below it to bring the lower kingdom up into itself. The vegetable with its roots spreading out into the mineral kingdom pictures a *desire* and a feeling-after the mineral kingdom. Then there is the desire or *hunger* of the animal for the vegetable kingdom below it. This apparently has been planned by God to picture *His love reaching down for us*. Each kingdom expresses something higher. The hunger of the animal kingdom is more clearly understood than the action of the roots seeking and taking hold of the mineral kingdom. Then we can see that the love of God must be *infinitely higher* in this

ascending scale. It must be superior to anything we could fully understand. By such comparisons God helps us to know of these things. He wants us to *know* about His great *love*, and so He has hidden these things for our profit in His Word.

By the new birth we become children of God. Our new birth is an actual birth of the Spirit. This is not an incarnation, but God says that, "If any man be in Christ he is a new creature," or, "It is a new *creation*" (2 Cor. 5:17). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). We become partakers of the Divine nature: "Whereby are given unto us exceeding great and precious promises: that by these ye might become partakers of the Divine nature, having escaped the corruption that is in the world through lust" (2 Peter 2:4). We who were dead spiritually, become alive in Christ Jesus, and the Holy Spirit then dwells within us, giving us the Spirit of sonship. We do not become God in any such a sense as our LORD "was made flesh." We never become God-men, but we do become partakers, in a very wonderful way which we cannot fathom, of the Divine nature. The Holy Spirit is said to be "*joined*" to us and *given* to us. This union is so wonderful that we read that, "He that is joined unto the LORD is one Spirit" (1 Cor. 6:17). We cannot understand this mystery, but we are made "partakers" of the Spirit in such a real way that we can sense in our new natures that we are actually "children of God."

The Holy Spirit is both the Spirit of the Father and the Spirit of the Son. As the Spirit of the Son He imparts to us the Spirit of sonship: "But we have the Spirit of adoption (sonship) whereby we cry, Abba, Father" (Rom. 8:15). The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). The very fact that we who are born again; look up naturally (from our new nature), and call God, "Father," is used here to show that this springs from that new nature; we are children of God because we have the spirit of sonship ("adoption").

So literal is this relationship as *sons* that we are actually

heirs to all that our "Father" has, "Joint-heirs with Christ." "And because ye are sons, God hath sent forth the *Spirit of His Son* into your hearts, crying Abba, Father."

The new birth is not baptism, but the water of baptism is a type of the cleansing action of the "washing of regeneration." If baptism itself were the new birth, as some say, then there would be three births, for there is a birth of the Spirit. Through unbelief Adam lost spiritual life that very day in Eden, and so we who are born into this world are all in need of spiritual *life*. We receive that life the moment we believe.

So we believe that the new birth is a mighty work of God which takes place within us. The moment we believe, instantly, we become new creatures with a new nature, the divine nature. We then have new desires and a new love for the things of God. It is then possible for us to grow in grace by feeding on God's Word. We then can love God, which is impossible for a man to do with his fallen nature. So we can see how hopeless it is for men to try to be saved by good works and ignore the new birth, when they cannot even keep the great commandment, "Thou shalt love the LORD thy God." This new birth takes place in those who *believe*. "But as many as received Him, to them gave He power to become the sons of God, even to them that *believe* on His name; *which were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12). Only after this new birth can we call God "our Father."

But what a change when we are born again! We know from experience that it is possible for great changes to take place in us without interfering with our personalities. We can all remember how we were once small children. Many changes have taken place since then. We were small and weak, and our minds were not developed as they are now. The difference is so great that strangers do not recognize us from pictures taken when we were small. But in spite of this we know that we are the same persons. Then when we were born again other changes took place, we became aware of new desires and a new delight in the things of God, and the Word of God became precious as never before.

Then still greater changes are *coming* when our spirits shall be perfected (Heb. 12:23), and when we shall be given our new resurrection bodies. We shall have new powers and abilities that will make us superior beings, able to delight in the very presence of God in glory! But regardless of all these changes we know that we shall be *the very same persons*, able to look back and praise Him for redeeming us from what we shall know we once were (Rev. 5:9,10). Praise His Holy Name! We have heard men talk of their desire to be "*lost in God.*" If they meant just what they said they will never have their wish, for if we lost our identity as individuals then God would be defeated in His purpose, which is to save us. *God loves us.* We are new creatures in Christ Jesus now, but we have not lost our personalities; we are the same beings, but made new. This may help some who ask the question, "Shall we know each other in heaven?"

We have seen that the new birth has been made possible by the coming *down* of the Son from heaven, and through His death and resurrection. He not only made an atonement for our sins but we are reckoned to be *in* Him, and taken up into Him. He has imparted to us His own resurrection life. If we could have been at the cross of Christ our LORD, and could have seen Him hanging there in our place, knowing just what it all meant, *that this was God, come down from heaven* to die for us, what might our thoughts have been? We should no doubt have *felt* the reality and terror of the event as we saw God the SON enduring the suffering that was our just due. Then as we saw His precious body placed in the tomb and realized that we were reckoned there in Him, would we not have been filled with dread and fear lest He should not come forth on the third day as expected? Would we not be overcome with grief that we, through our sins, should be the cause of it all? But then when He came forth on the third day in resurrection power, would we not rejoice in His new life, knowing that this meant that our bodies would be raised in resurrection power? God has spared us much of the physical suffering which John must have known through this experience, and has brought the whole truth to us after its accom-

plishment. The resurrection was made known to us at the same time as the crucifixion. Our sorrow in His sufferings was tempered by the knowledge that He now sits at the right hand of God. By faith we enter into all the benefits of His great work for us. We see ourselves risen with Him and seated at God's right hand in glory. His *coming down* from heaven to die for us made the birth *from above* possible.

There is one more sentence in the passage in Proverbs to be compared here with the truth in John's Gospel. In this sentence we may notice that the Word of God was *personified* just as in John. "Every word of God is pure: *He* is a shield unto them that put their trust *in Him*." "In Him," the Word, not in "it." So in *John* also we learn that *He is the WORD of God*. Then notice the word "trust" here; it is the great word of John too. "Believe" or *trust*, in Him, the WORD OF GOD. The same God who inspired the Book of Proverbs also wrote the Gospel of John.

NOW AND THEN

(1 John 3:2)

"Beloved, NOW are we the sons of God."
Though thorny was the path my torn feet trod,
What matters pain? I am a child of God!

"It doth not yet appear what we SHALL be."
Unguessable, God's glorious mystery,
Reserved until that day for you and me!

"And yet we know that when He shall appear
That we shall be like Him!" Amazing, clear,
Scarcely believable to human ear!

"For then we shall behold Him as He is!"
For eyes which wept too much, rapture like this,
His face through ages of unbroken bliss!

—MARTHA SNELL NICHOLSON.

CHAPTER FOURTEEN

(The First Night, *continued*)

THE HOLY SPIRIT

WE have seen how the first part of John 3 speaks to us of the Son of God, and now we are to consider what is said there about the *Holy Spirit*. Our LORD Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The Holy Spirit acts from His own will as a Divine Person of the Trinity. This does not contradict the other side of the truth so prominent in John that the LORD Jesus *sends* the Holy Spirit and that He is sent from the Father. Our LORD Jesus is the One who "*hath the wind in His fists*," as we learned from Proverbs. Then if we compare the teaching about the Holy Spirit in Genesis we shall see that He was both sent and that He acted from His own will. We shall refer to Genesis as we have before.

There are three places in Genesis where the Holy Spirit is mentioned, and it will be profitable to consider them. The first is where we learn of the very first work of God in making the earth over as a dwelling for man: "And the Spirit of God moved upon the face of the waters" (Gen.1:2). After the awful ruin which was the result of a judgment because of a rebellion long before Adam, of which we have written before, "the Spirit of God moved," and then God spoke saying, "Let there be light." The Spirit and the Word are seen working together here. There

is a Divine explanation of this word, "moved," which is found in Deuteronomy (32:11), where the same Hebrew word is rendered "fluttereth," as a bird hovers over her young: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with him." The second mention of the Holy Spirit is where God says, "My Spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3). This word also occurs in the midst of a scene of ruin and man's rebellion at the flood. But grace came in, "Noah found grace in the eyes of the LORD;" and before the story of Noah is completed we have another picture of the work of the Holy Spirit in the dove moving again over the waters which covered the earth in judgment.

The dove was in the ark while the waters of judgment from God were coming down upon it. Our LORD Jesus, like the ark of Noah, bore all the righteous judgment of God represented by the flood, and those who are reckoned to have been "in Christ" are saved because He bore our judgment. But the dove was in the ark, and our LORD Jesus, "*through the eternal Spirit*, offered Himself without spot to God" (Heb. 9:14). "God was in Christ, reconciling the world unto Himself" (2. Cor. 5:19). Our LORD Jesus was Himself God, but the whole Trinity was working for our redemption at the cross. Then the dove was *sent* forth to see if the waters were abated: "But the dove found no rest for the sole of her foot, and returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark." The dove could not rest on the judgment scene, but could rest in the ark which spoke of our LORD Jesus.

We must compare this with the scene at the baptism of our LORD Jesus. Here our LORD pictured His death and resurrection. He went down into the waters which spoke of the judgment waters of death on the cross. Then when He came up out of the waters and had in type borne all the judgment that was due to those whom He would redeem from sin and all its claims, the Holy

Spirit came upon Him *in the form of a dove*. The Holy Spirit rested upon Him, or "*abode*" upon Him. Just as God the Holy Spirit could find no rest upon the judgment scene of old, so He would have us understand by these types that there is only *one place* where God can rest, and that is *in Him* who has borne all our sins. Now the Holy Spirit can rest in us if we are "in Him" who took our place at Calvary. The judgment is past now. It is something like the illustration so often used of a prairie fire: those who stand upon ground that has been already burned are safe from the fire. It is not just that *we reckon ourselves* to be "in Christ," but *God* reckons us so. How wonderful that God should put these precious types in His Word to make us understand about *His work for us!*

The third mention of the Holy Spirit in Genesis is in chap. 41: 38: "*Can we find such a man as this is, a man in whom the Spirit of God is?*" This comes in beautiful order after the other two types. At last "*a man*" had been found in whom the Spirit of God was. He is introduced in a way that suggests there was none other like him. This was Joseph, the most remarkable of all the types of our LORD Jesus Christ. It was Joseph, who was hated by his brethren, who rejected him, and in type slew him. After he had been rejected by his brethren Joseph went to the Gentiles where he was again unjustly condemned with two others, one of whom was saved and the other lost. After his rejection by both Jews and Gentiles he was taken from the prison to the throne, where he ruled over all Egypt and restored his brethren. This was "the man" who was "found," and in whom the Spirit of God was.

These three references to the Holy Spirit in Genesis picture in a very wonderful manner the work of the Holy Spirit in John. They show too how the Spirit and the Word work together. The dark waters and ruined earth were passive and utterly powerless as the Spirit of God moved over them. They were as powerless as the dry bones of Ezekiel, which were "very dry." But the word of God spoke to them and a "wind" from God was caused to breathe upon them and the dry bones lived. They were as power-

less as the body of Lazarus which had been dead for four days when the Son of God spoke the word and he came forth from the tomb. The *Spirit* and the *Word*, like the "wind" and the "water" about which our LORD told Nicodemus, work together to give life to every soul that is born again into the new creation of God. (See Acts 10: 44; John 6: 63). So here in John we must understand that the Mighty Son of God came into a world that was in darkness and sin, and was *utterly powerless* to save itself. In John we see the Mighty Son of God laying the foundations of the new heavens and the new earth in Himself, and the blessed Holy Spirit is seen working with Him. In both accounts we see the darkness dispelled and held back by the LIGHT. There is rebellion sensed here back of all the opposition to the ONE who is the LIGHT of the world. There is also the "wind," and the "water," and the Word of God. The Spirit of God is seen in the form of a dove, seeking rest over those waters of baptism and finding it *in Him*.

While John does not include the story of the baptism of our LORD, yet John the Baptist tells us how the dove came upon our LORD Jesus, and speaks of *baptism* both before and after his reference to it. He said, "Therefore am I come *baptizing* with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to *baptize* with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

In John's Gospel we see that at last the Saviour, "The Man in whom the Spirit of God is," the antitype of Joseph, had come. The "dove" that Noah sent from the ark to move out over the waters of the earth under judgment, was a type of the Holy Spirit, who came in the form of a dove. Thus we see that these references to the Holy Spirit in Genesis meet together here at the baptism of our LORD Jesus. Like the ark of Noah, He had borne the judgment, . . . as He came up out of the waters of baptism,

which pictured His death. Just as the dove could find no rest on the dark waters nor over the face of the waters in the beginning, so we realize that only in Him did God find rest, as He spoke the words from heaven, "This is My Beloved Son, in whom I am well pleased." Here at last was "the Man in whom the Spirit of God is."

If the Holy Spirit had not come upon Him visibly, in the form of a dove, John could not have been able to give this testimony, and we would not have had this type; but let us not think that He did not have the Holy Spirit before His baptism. He was God, and the Holy Spirit was His Spirit, as God, from all eternity, but here He received the Spirit as Man, for us. All these things might have been done in secret so that we could not see them, but because they were *for us* they were revealed. How important these types are!

John the Baptist was told that He was the ONE who could baptize with the Holy Spirit. "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:33,34). The same John also said, "For God giveth not the Spirit by measure unto Him" (John 3:34). Here we see the SON, in whom dwelleth all the fulness of the Godhead bodily, "He hath the wind in His fists."

Calling attention again to the passage in Proverbs as to the Son who "hath the wind in His fists," we wish to show here that in John's Gospel particularly, the Son of God is said to have power to send, or give the Holy Spirit. It is not that the Father does not also have this power, nor that the Holy Spirit does not come of His own will, but the other truth is emphasized here in John. We have seen that He is the Son, who baptizes with the Holy Spirit, and that this fact was a proof to John the Baptist that He was the Son of God. Another passage, in John 3, should be considered with this, for it speaks of His having the Spirit, in the same connection with His having all power, or all things in *His hands*: "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.

The Father loveth the Son, and hath given all things into *His hand*. He that believeth on the Son hath everlasting life" (John 3:34-36). *The LORD Jesus gives everlasting life*, and it is through Him that we are born from above and thus become the sons of God. We see this in chap. 1:12: "But as many as received Him, to them *gave He power* to become the sons of God, even to them that believe on His name: which were born . . . of God." The new birth, or the birth from above, is only possible through Him who has the "wind in His fists," the Son who came down from heaven. There are many other passages which speak of His having "the wind in His fists," as it is called in Proverbs.

In John 4 we read that our LORD said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and *He would have given thee living water*." O beloved, men do not fully grasp the truth, even Christian men, that this One is THE SON OF GOD, who can give the Holy Spirit as the water of life. "*If thou knewest*, thou wouldest have asked . . . and He would have given thee." It is still true today.

Then in chapter 7 we hear Him speak of His own power to *give* the Holy Spirit to all who would believe in Him. "In the last day, that great day of the feast, Jesus stood and cried, saying If any man thirst, let him *come unto Me, and drink*. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (*But this spake He of the Spirit*, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Note the words, "*Let him come unto Me, and drink*."

Again our LORD Jesus spoke of how *He would send* the Holy Spirit, saying, "But when the Comforter is come, whom *I will send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (John 15: 26). This is another mention of the Trinity. The *Son* promised to send the *Holy Spirit* who is said to proceed from the *Father*. Again He said, "If I go not away, the Comforter will not come unto you; but if I depart, *I will send Him unto you*" (John 16:7).

After His resurrection He made it seem very real that the Holy Spirit was given by *Him* when He breathed on them: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). This seemed to show that He was breathing His own Spirit out upon them. Then when the Holy Spirit had been sent down on the day of Pentecost we read that this promise was fulfilled: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *He hath shed forth this*, which ye now see and hear" (Acts 2:33). We must remember that Pentecost was the time when the Holy Spirit came personally into the world, as the LORD Jesus promised He would come, and that *He* would *send* Him. We cannot pray for "*another Pentecost*"; there was only one Pentecost, when He came down, sent by the Son. The Holy Spirit is *here now*, in the believing members of the Church. He will be here until the Church is complete, until the last stone has been built into the temple. Then we shall be taken to glory as we read in 1 Thess. 4:16-18.

From Revelation we learn of the "seven Spirits which are before His throne" (Rev. 1:4). This, we believe, speaks of the fulness of the Spirit. It agrees with the many other revelations of things in their sevenfold fulness in that wonderful book. But these "seven Spirits" are seen in connection with the *Son of God*: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev. 4:5). But we are told by the glorified LORD Jesus that *He hath* the seven Spirits of God: "These things saith He that hath the seven Spirits of God" (Rev. 3:1). And again, "And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a LAMB as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6).

Here then was the Mighty Son of God, who in Proverbs was introduced to us in such close fellowship with the ONE whose Son He was, the Father, whose name, "Father," was with-

held or hidden in the Son. He is the One who ascended and descended, and yet was ever in the bosom of the Father. The Father sent the Comforter in His name. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever *I have taught you*." He is so one with the Father that His coming means that we have a Father, or we are not left "orphans." "I will not leave you comfortless (*literally*, orphans): I will come to you." He is God, and the Holy Spirit is His Spirit. Yet the Spirit of God is a Divine Person, just as the Son is a Divine Person.

Truly He did literally have the wind in His fists, and the wind is God's great figure in Scripture to represent the Holy Spirit. In a great storm He stood in their little boat and "rebuked the winds and the sea; and there was a great calm" (Matt. 8:26). The disciples said, "What manner of Man is this, that even the winds and the sea obey Him?" The LORD Jesus is the same great God who stayed the waters of the flood with a strong wind (Gen. 8:1). He caused the waters of the Red Sea to go back by a strong wind (Ex. 14:26). Pharaoh's hosts were drowned in the sea for, "Thou didst blow with Thy wind, and the sea covered them; they sank as lead in the mighty waters" (Ex. 15:10). A wind from this same mighty LORD brought the quail (Num. 11:31). Of old it was said that "He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind. He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies" (Ps. 18:10,11). "Who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind . . . who laid the foundations of the earth, that it should not be removed for ever" (Ps. 104:3-5). "When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures. *Every man is brutish in His knowledge*" (Jer. 10:12-14). "Every man" like Nicodemus, is brutish, and "knoweth not

these things" until he is born again and is taught by God's Holy Spirit. It seems remarkable that this should be repeated here, reminding us of the same thought in Proverbs 30:2-5.

This mighty *Son of God* has made it possible that men should be born of the Spirit of God the moment they believe on Him. But it is all joined to His great work. God reckons that we died with Him. Our bodies shall be raised from the dead because His body was raised. We are now reckoned to be "seated with Him" in heavenly places where one day we shall actually be in His blessed presence. We are not only born of the Spirit but, having created us anew in Christ Jesus, He has taken up His abode in us. That is to say, the Blessed Holy Spirit now dwells in every believer.

It is important that we should know something about the abiding presence of the Holy Spirit. O beloved, He has come, He is now dwelling in all believers since He came down on the day of Pentecost so long ago. Do you realize His blessed presence? It is important that we should be able to know His presence for, "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). "And hereby we know that *He abideth in us*, by the Spirit which He hath given us" (1 John 3:24). *How then do we recognize the presence of the Holy Spirit dwelling within us?* This question should be answered from the Word of God and not from man's opinions. Paul prayed, "That Christ may dwell in your hearts by faith" (Eph. 3:17), "*By faith*," not by imagination. Faith cometh by the Word of God. It is possible to *know by faith*, of the glorious presence of the Holy Spirit within us. *Hallelujah!*

First of all we *know* that He convicted us of sin and revealed to us that the LORD Jesus Christ is our Saviour, the One who died for us, suffering in our place for our sins. Can the reader go this far with us? If not, there is no use in seeking farther until this step has been taken. Then next, He gave us great faith and confidence in Him. It was the Holy Spirit who gave us to "*know* that we *have* passed from death unto life" (1 John 5:13). That confidence which we have in Him so that we can say,

"I *know* I have eternal life, and shall never perish," is the work of the Holy Spirit through believing His Word. If the reader has not gone this far then we beseech him to take the scriptures quoted last and believe them, asking God for that great work in his own soul, so that he too may say, "I *know*," as the Scripture says we should. "These things have I written unto you *that believe on the name of the Son of God*; that ye may *know that ye have eternal life*." It is no use to go farther until we have had faith here. A man who does not have on the "helmet of salvation," knowing that he is saved, will be defeated in his first battle. He may begin to talk to some sinner and warn him to flee to the Saviour, and that sinner will turn on him with words something like this, "Oh, of course we all hope, but no one really knows." He puts you in the place of a man who is urging him to trust in something about which he is not sure himself! You had no helmet of salvation. Perhaps you even told others that we could not *know* about our future, that you "hoped to be saved at last." But let us go on to the other proofs of the presence of the Holy Spirit, and to the things that are necessary that we should understand.

We recognize the work of the Holy Spirit within us by the fact that He gives us many evidences of the new nature which came with our new birth. One of these evidences is a new, supernatural, holy love for all the other children of God for, "Every one that loveth Him that begat loveth him also that is begotten of Him" (1 John 5:1). This is not just an admonition to love one another but a revelation of a new love of the Spirit within us.

The Scripture tells us that "the fruit of the Spirit is love." But do not let any man twist this around to mean that the abstract thing, love, is the Spirit of God. He is a Divine Person who dwells within us, and the fruit of His indwelling is this new supernatural love. He causes us to love even our enemies and to pray for them and desire their salvation. He causes us to love God fervently and to adore Him as He is revealed to us through the Word of God, in a way that is not possible for those who do not have His indwelling presence.

The great work of the Holy Spirit is to reveal the LORD Jesus to us in all His beauty and glory and to make us long to be with Him. He comforts us through the Word of God. He makes the LORD Jesus and spiritual things real to us, so that we have a sense of these things within us. We should acknowledge the presence of the Holy Spirit in all these things and believe in His presence and delight in it. This is what is meant by His dwelling in our hearts *by faith*. God says He is there and we believe it. Then we rejoice in these evidences of it. It was He who changed our tastes after we put our trust in the LORD Jesus, so that we loved the things of God and turned from the things of the world. He says, "If any man be in Christ, he is a new creature: old things are passed away; behold, *all things are become new*" (2 Cor. 5:17). If this is all true and Scriptural, can we not see that if we ignored all these evidences of His blessed presence within us and continually sought for some thrill, or some manifestation to the natural eyes, that we would grieve Him? "That Christ may dwell in your hearts *by faith*" was Paul's prayer for the saints, and it should be ours too.

Let us go into this subject a little more deeply for it is a precious one. We learn, "The Spirit beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The preceding verse explains *how* He witnesses and how we may recognize this witness of the Spirit. "But ye have received the Spirit of adoption, whereby we cry, Abba Father." The very fact that we have become so truly partakers of the divine nature that we have the spirit of sonship, and cry, quite naturally, from the heart, "Abba, Father," when we pray, or in other words we call God our Father, is given as a proof of the indwelling presence of the Holy Spirit. The Spirit of God's beloved Son is within us, as the Spirit of adoption.

We are told to pray "in the Spirit:" "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). It is thus that we have access to God: "For through Him we both have access by one Spirit unto the Father" (Eph. 2:18). We direct our prayers to the Father and come to the Father "through Him,"

that is through the Son, but we have access "by one Spirit." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because *He maketh intercession* for the saints according to the will of God" (Rom. 8:26,27).

The blessed Holy Spirit so joins Himself to our spirits after we have been born from above that He actually *feels* our needs as if they were His own and groans within us and for us. This union is so remarkable that it is written that "he that is joined to the LORD is one Spirit" (1 Cor. 6:17). We are not able to tell just where this blessed union begins, as we realize His inner workings. But we do know that He does not interfere with our own separate personality. This is not an incarnation of the Spirit but an *indwelling*. It helps us to realize the marvel of this union of the Spirit of God with our spirits when we stop to consider the fact that the Holy Spirit in us can *really pray*, intercede with the Father *through us*! Think a moment now and consider, for how can God pray? The Holy Spirit is God. Can God pray to Himself? The LORD Jesus prayed to the Father, but He had taken our nature upon Him so that He was God and Man. This is the reason that He could go into heaven itself and be our Intercessor in the presence of God. The Holy Spirit could not leave us and take that place in heaven for us. That would be God, praying to God, which does not sound reasonable. Then how does the Holy Spirit intercede for us now? Here is the mystery, He has so united Himself to our spirits that He can feel, and groan out, with a tender solicitude and yearning in us, and for us. How near He must be to us when He can so use us and *pray through us*! "*The Spirit maketh intercession for us with groanings which cannot be uttered.*" It is to this that God is directing our attention when He says in the verse that goes with this, "*For as many as are led by the Spirit of God, they are the sons of God.*" Then we learn that the opposite to the Spirit-led life is to live in the flesh (Rom. 8:13). It should stir

the hearts of all those who desire to please the Spirit of God when they realize that the evil desires of the flesh are particularly against the Spirit and that they grieve *Him*. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17). But beloved, the Holy Spirit dwells in our hearts by faith, that is to say, we believe and know that He is there because God's Word says so. Then let us just *delight in His presence*.

Then note how God loves to assure us of our relationship with Him and of its *eternal duration*. "Because *ye are sons*, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father" (Gal. 4:6); "The Spirit beareth witness with our spirit that *we are* the children of God." Then from this fact He argues (God argues with us to comfort us) that "if children, then heirs, heirs of God, and joint-heirs with Christ" (Rom. 8:16,17). Shall we not stop here and praise Him together? *Hallelujah!* Now in order to be an heir with Him we must live eternally in order to be able to enjoy this eternal inheritance. We remember in this connection that our LORD Jesus has told us that the Comforter whom He would send would "*abide with you for ever*" (John 14:16); that means for eternity. How about death? What happens then? Well, beloved, that is just when our spirits are *perfected*, like "the spirits of just men" (Heb. 12:23). The only way those men came to be just, or righteous, was through the blood of our LORD Jesus. Nothing imperfect enters heaven. Then we shall enter into a more blessed and full enjoyment of His presence, unhindered by the flesh as now. The world will be left down here, and Satan cannot touch us up there in the Presence of Him who overcame the Devil. We believers, and the Church as a whole, are the eternal dwelling-place of God's Holy Spirit! When Paul was caught up into heaven that time when he was stoned to death, he tells us that it was so real that he did not know whether he was in the body or out of the body. He repeated it because of the importance of the truth it contained: "Whether in the body, or out of the body, I cannot tell: God knoweth" (2 Cor. 12:2,3). But it was very real to Paul

to be in heaven. Will it be any less real to us? It will be more real, and we shall be better able to enjoy it than Paul at that time, for our spirits will then be perfected to enable us to enjoy those glories. We shall *know* that we have an "house not made with hands eternal in the heavens," which is ready for us when "this tabernacle is dissolved" (2 Cor. 5:1).

But there is more—much more! Let us think for a moment of the "*love of the Spirit*" for us. "Now we beseech you, brethren, for the LORD Jesus Christ's sake, and for the *love of the Spirit*, that ye strive together with me in your prayers to God for me" (Rom. 15:30). Do you suppose he would have mentioned the love of the Spirit if they had known nothing about it? Would he beseech them about something they did not know as if it were a very precious thing? They did know of the love of the Spirit and we should know of it. Perhaps some never stop to consider it. How may we know of the love of the Spirit?

We turn again to the Word for an answer to this question. After we heard the word of truth, the gospel of our salvation, and believed, God says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory" (Eph. 1:13,14). There it is, beloved, He will *never leave us* until He has completed His work, and *then* He is not to leave us, but to be with us *for ever*. Just think what this means! Think how He must have considered how we would grieve Him and not notice His blessed work, and even at times oppose it! In spite of this He gladly came to be our Comforter! If Lot vexed his righteous soul in Sodom, how much our evil tendencies and sins must grieve the Holy Spirit. His work in us shall never cease. It seems to us that God added the words, "*Until the day of redemption*" (Eph. 4:30), just to show us, and to comfort us with the thought that He does not leave us when we grieve Him. Just as the love of our LORD Jesus was especially manifested in His death for us on the cross, so the love of the Spirit is manifest in that He *abides* with us, *for ever*. We are "*sealed until the day of redemption.*"

But the love of the Holy Spirit is made known to us in many ways as He guides us on through life. He is said to "shed the love of God abroad in our hearts:" "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 5). This does not say "abroad in the world through us," although that should follow, but it is "in our hearts." He gives us a sense or realization of *His love* right in our hearts, *His love for us*. This was something that was well known, for Paul referred to it again saying, "Now I beseech you, brethren, for the LORD Jesus Christ's sake, and for *the love of the Spirit*, that ye strive together with me in your prayers to God for me" (Rom. 15: 30). This must have been a supernatural thing quite different from what might follow natural blessings. It was not like natural manifestations of love, for it caused love to flow out toward enemies. There was thanksgiving and joy in the midst of persecution: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies" (Phil. 2: 1). Here "comfort of love" is coupled with "fellowship of the Spirit," and "bowels and mercies." The word "bowels" expressed the tenderness of God's love to us. But that word about "fellowship of the Spirit" shows that we should acknowledge His work in our hearts and delight in it and in Him. The answer of our love to His love means *fellowship—fellowship of the Spirit*. How wonderful and precious for us redeemed sinners!

One short verse of Scripture, quite frequently quoted, speaks very clearly of the work of each Person of the Trinity. It is: "The grace of our LORD Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13: 14). "Grace and truth came by Jesus Christ." He was given the work of displaying the *grace* of God. Then next comes "the love of God," meaning God the Father here, for He is distinguished from the Son and the Spirit. We remember too how love is mentioned more as coming from the *Father*: "God so *loved* the world," meaning God the Father, for He gave His Son. Then, "Behold what manner of love the *Father* hath bestowed upon

us," and, "The *Father* Himself loveth you," and many other passages show that the love of the *Father* was the spring or procuring cause of God's work for us. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The Father chose us, and love was His object and the power that moved Him. But this seems not to be just the way to word it, for God is love; He loved us because He must love; it is His nature. Then last we have "the communion of the Holy Ghost." Now communion and fellowship mean about the same thing. We have mentioned "the fellowship of the Spirit" (Phil. 2:1). But we are given this distinction in the work of the Trinity for a purpose; we believe it is that we may notice the work of God and have fellowship with the Father in His love, and with the Son in His work of grace and the various manifestations of His grace in our lives. Then we come to appreciate the fellowship of the Holy Spirit if we realize in what His work consists. This communion with God is made real through the indwelling presence of the Holy Spirit. He is One in essence with the Father and the Son. Grace and truth came by our LORD Jesus, but that does not mean that there was no grace before He came. God the Father is said to love us, but the Son of God also loves us, and loved His own until the end. Then we do have fellowship with both the Father and the Son, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). But nevertheless we may understand that the Father and Son have their special work. Are we not at times filled with a blessed sense of the *love* of God because He gave His Son, and overwhelmed with an appreciation and delight in Him for it? This may surely be regarded as communion that is particularly with the Father through His Spirit. It is directly with the Father, because the Holy Spirit is the Spirit of the Father as well as the Spirit of the Son. We remember how our LORD said, "My *Father* will love him and we will come unto him and make our abode with

him." This was spoken in answer to the question, "LORD, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Is this a difficult truth to consider? Do we think of the Son at one minute as lost in the Father and the next as being a separate Personality? Then consider how He said, "I am in the Father and the Father in Me." We cannot know the depths of the mysteries in the Trinity, nor should we expect to understand what is infinite, but we can see that the fact that the Father was in Him and that He was in the Father *did not take away His own Personality*; the Son of God came to die; the Father sent Him. "I and My Father are ONE." We can only believe just what is written. The difficulties all begin when we try to make it so that we can comprehend it fully. Let us enjoy fellowship with God in the way He has indicated. It is possible, so it seems to us, to hold distinct fellowship with the Father, especially when we are delighting in His love; then also with the Son in His work of grace, and to realize the inner work of the Spirit and to hold blessed communion with Him. When we are filled with comfort from Scripture, we may recognize that as the Comfort of "the Comforter," the Holy Spirit. He takes of the things of our LORD Jesus Christ and shows them to us, and we find ourselves delighting in God and filled with the joy of the Holy Spirit. Then we are enjoying fellowship of the Spirit (see Acts 9: 31).

The Holy Spirit speaks to us *through the Word of God* as we meditate upon it. We never like to hear men say, "The Holy Spirit said to me," or "spoke to me." He takes of the things of our LORD Jesus which are in the *Word* and shows them unto us. As we meditate upon the preciousness of our LORD Jesus as He is revealed in the Word of God the Holy Spirit fills our hearts with a sense of His love and glory. There can be no knowledge or realization of the worth of our LORD in our souls that *is not* the work of the Holy Spirit within us (1 Cor. 2: 11-16). This is not a natural thing, for men by nature have no power to delight in the things of God. "The fruit of the Spirit is love, joy, peace" (Gal. 5: 22). This refers to that inner

sense of the love of God, for these first three graces *all* speak of God's work in us, or toward our own souls. The next three graces mentioned in this list, "longsuffering, gentleness, goodness," speak of that fruit of the Spirit which extends to our *fellow-man*, for they are graces which can be manifested to others. Then the last three, "faith, meekness, temperance," tell of our life *toward God*. The Holy Spirit helps us to know, inwardly, "the love of Christ which passeth knowledge" (Eph. 3: 19).

Where this love of God has been manifested through Christians to other believers it has surpassed in tender feeling anything known to man. Take, for example, the case of Epaphroditus who was "full of heaviness" because the Church at Philippi had heard that he had been sick! Can we duplicate that today? Would we be full of heaviness if we learned that the folks in our home church had heard that we had been sick? Then just consider the burning love for the saints in the Epistles of Paul. He wrote, "My dearly beloved and longed for, my joy and crown, so stand fast in the LORD, my dearly beloved" (Phil. 4: 1). "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our LORD Jesus Christ at His coming? For ye are our glory and joy" (1 Thess. 2: 1). "For now we live, if ye stand fast in the LORD" (1 Thess. 3: 8). As if to say that it was a matter of life and death to him whether they stood fast in the LORD. These were *not relatives*, but poor humble men and women who had become members of the same Body of our blessed LORD Jesus Christ, a much higher bond. Again Paul said, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." Oh, that we might manifest more of this "*love of the Spirit*."

Then there is *the joy of the Spirit*. This too is a supernatural work of God's Holy Spirit within us. This is the second fruit of the Spirit listed in Galatians, "love," then "joy." Thus we see that in God's reckoning it is important that we should have joy as a fruit of the Spirit. Righteousness and love may seem more important, but God places the joy very early in His

lists. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. 14: 17). It is a joy that does not depend upon circumstances. The Thessalonians "received the Word in much affliction, *with joy of the Holy Ghost*" (1 Thess. 1: 6). Paul said, "I am filled with comfort, I am *exceeding joyful in all our tribulation.*" (2 Cor. 7: 4). This was surely contrary to nature to have joy in tribulation and affliction. We cannot explain it any more than we can explain the fact that John the Baptist was made to leap with joy in his mother's womb. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my LORD should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke 1: 41-44). It is interesting to note too that John the Baptist later spoke of greatly rejoicing "*because of the Bridegroom's voice*" (John 3: 29). We refer to this to emphasize the fact that the joy of the Holy Spirit is a *supernatural* thing. This joy is caused by things that would not move the natural man to rejoice. We who are spiritual know what is meant by this rejoicing at *hearing His voice*, but the world would not know. We look forward with keen anticipation to the joy that shall be ours when we *shall hear His voice*. Does this raise a joy-note in the heart of the reader? That very joy is the work of the Holy Spirit within us. This is indeed a precious subject, and we might go over the different references to the voice of the LORD in Scripture, from the first mention of His voice in the Garden of Eden on through to the New Testament where He tenderly speaks as the Shepherd, reminding us that all true sheep *know* His voice. Then we remember how He cried with a loud voice, once to call Lazarus to life, and again when He gave up His own life for us on the cross that we might have life. Then we read with wonder as we learn how John heard His voice in Revelation. Our hearts are strangely stirred as we

meditate on His voice, for the Holy Spirit gives us joy at the very thought of hearing it. He dwells within us and gives us the ability to appreciate such things. It is all so definitely in contrast to the things of nature around us that it should not be difficult for us to *recognize the work of the Spirit within us*. The early Christians could rejoice that they were accounted worthy to suffer shame for His Name, and they took joyfully the spoiling of their goods! They knew that He, the Holy Spirit, was within them, their Comforter and Friend, God Himself! What did a few goods matter to them?

The Book of Philippians is remarkable as an example of the teaching of Scripture about this supernatural joy which is given to us by the Holy Spirit in spite of opposition and sufferings which the Christians must experience. Philippians is the eleventh book in the New Testament and the number "eleven" in Scripture, as in Nature, speaks of harmony and song. The eleventh book in our English Old Testaments is the First Book of Kings, which brings us to the reign of Solomon, whose very name means "peace," and pictures the millennial reign of our LORD Jesus. In Philippians we have more about joy and rejoicing than in any other part of Scripture. The great work of founding the Church at Philippi began in the supernatural joy of Paul and Silas as they were filled with the joy of the Holy Ghost in that foul prison at midnight, where they lay bound, with their backs still bleeding from a cruel beating. They sang praises to God and had a revival right there in prison. Then we remember that this letter to the Philippians came to them from another prison, for Paul was a prisoner in Rome when he wrote this joy-filled letter. There is *power* in the supernatural joy of the Holy Spirit—power not only to bless those in whom He is working, but power to shake prison walls, and power to save souls. *Hallelujah!*

We have considered the love of the Spirit, and the joy of the Spirit, and now let us think for a moment of *worship in the Spirit*. The Holy Spirit leads and controls our worship. Our LORD made this plain when He said to the woman of Samaria, "But the hour cometh, and now is, when the true worshippers

shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Then in Philippians we read, "We are the circumcision who worship by the Spirit of God" (Phil. 3:3, *R.V.*). Beloved, do we know what this work of the Spirit is by experience? Do we bow with reverence before Him and, with hearts filled with reverence and adoration for God, worship and adore Him? *This* is the work of the Holy Spirit within you and He desires to bring all believers to *delight in worship*. "The Father seeketh such to worship Him."

There are many other ways in which we can recognize the work of the Holy Spirit within us. He overcomes the desires of the flesh within us by moving us to delight in the things of God (see Rom. 8:13; Gal. 5:16-18). He reveals the precious things of God to us from the Word, and gives us delight in those things. He is changing us "from glory to glory" as we behold our LORD in the Word. He strengthens the inner man (Eph. 3:16).

Then, since we have so many mighty proofs of the indwelling presence of the Holy Spirit, is it not wrong to ignore them all and to doubt that He is within us? How it must grieve Him to see believers turn from all these evidences of His presence and of His love, and begin to look for some outward sign like the gift of tongues or some overpowering or exciting experience to prove that He is within them! After He has been with us so long and borne with us so lovingly and tenderly, should we start to even doubt His presence? Let us study carefully Paul's prayer for the saints, "*That Christ may dwell in your hearts by faith.*" **BY FAITH.** Believe that He is there, because God says so. Then let us endeavor to constantly live with a believing sense of *His continual presence*. Delight in all these movings and work of the Spirit. Through Him we have fellowship with the Father and with His Son. Praise His NAME!

Let us sum up briefly the references to the Holy Spirit in Genesis again. *The first*, "The Spirit of God moved upon the face of the waters," reminds us of the blessed truth that it is

God the Holy Spirit who takes the initiative and "moves" upon the depths of the ruined soul. It is He who brings repentance and all the first movings toward God. It is He who brings the Word of God with power into our darkened souls, so that the light of life comes in and we are actually born of the Spirit and by the Word of God. It is an *actual birth* that takes place: "That which is born of the Spirit is spirit." This is not figurative language. We look back with wonder and awe as we realize something of the awful darkness when the Spirit of God began to "move" upon our souls.

Then as we consider the second Scripture, "My Spirit shall not always strive with man, for that he also is *flesh*: yet his days shall be an hundred and twenty years . . . The end of all flesh is come before Me," we are reminded that the flesh always has been against the inner strivings of the Spirit of God since we were born again. We shudder as we think of the awful havoc wrought by the flesh, which caused the flood to be brought in judgment. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." There is no promise of the flesh being improved, but there is *an end* to the flesh, praise God! The end of all flesh came, and the judgment upon it. The dove found rest in the ark which had borne the judgment. But the ark speaks more of the death of our LORD, and so we are given that last beautiful text in Genesis about Joseph, "*a man in whom the Spirit of God is.*"

So we have the indwelling of the Holy Spirit of God. The consummation of the glorious work of the blessed Holy Spirit shall indeed be marvelous; He shall give us new bodies in which He shall dwell *unhindered* and in great glory. *Hallelujah!*

Then let us mention the Holy Spirit's presence in the Church as a Body, the Body of our LORD Jesus Christ. It has been revealed in the Word that He is building a great Temple out of living stones, for an habitation of God through the Spirit, an eternal dwelling-place for God through the Spirit! We are, each one of us, living stones in this Temple of God. We are now being prepared, like the stones of Solomon's temple, before

being brought together. You will remember that all the cutting and shaping of those stones was done in the dark quarries before the building was joined together. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6: 7). "Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter 2: 5). God was incarnate in Christ Jesus, but in this living Temple *God dwells*.

Beloved, we all know of the many divisions in the Church and how they dishonor the LORD, and would hinder, if possible, the building of this great Temple. But, that is not possible. The blessed Holy Spirit is not bound, but is going on with His work in spite of it all. Our LORD Jesus ignored the walls of the houses where the disciples were assembled and appeared in their midst several times after His resurrection. The Holy Spirit also has a blessed way of bringing saints together in spite of the walls and divisions of these last days. We see them gathered out from many divisions and gathered together in Bible Conferences and Bible Studies, and holding sweet communion over the things of God. Bible teachers are able to go from city to city ministering the Word to groups who seem to gather from everywhere to delight in the Word. God also finds ways to feed the saints through spiritual books and monthly religious papers that are sound in the faith. He is building His holy Temple from all these units of believers, in spite of the fact that some of them persist in dividing and remaining in places where He cannot minister to them as He desires. The very idea that men in their pride and obstinacy, or Satan or any other creature, could wall out the Holy Spirit so that He could be prevented from completing His great work is dishonoring to Him. That Temple is being built and shall be composed of all true believers. "*In whom all the building fitly framed together groweth unto an Holy Temple in the Lord*" (Eph. 2: 21).

CHAPTER FIFTEEN

(The First Night, *Continued*)

THE LOVE OF GOD THE FATHER

NOW we come to consider a very precious subject—the *Love of God the Father*. Love is especially connected with *the Father* in Scripture. Many times we are told of the Father's love. The *Son* is associated with *grace* and the Holy Spirit with thoughts of *communion* and fellowship with God (see 2 Cor. 13: 14). The love of God the Father, next to the subject of the Deity of our LORD Jesus Christ as the Son of God, is the most prominent revelation in this Book of John. It is revealed clearly that the fountain from which springs all God's infinite, eternal love, is His love for His own Beloved Son, and this is perfectly reflected and answered by the Son's love for the Father. We shall speak later of the wonderful love of the Spirit. With this great revelation of the love of the Father, and joined to it, there is disclosed the fact that we are made to be the actual partakers with the Son of this *same love* in all its fulness.

The expression, "In the bosom of the Father," speaks of the eternal love-relationship between the Father and the Son. "No man hath seen God at any time; the only Begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1: 18). This was the Son's eternal dwelling-place. Then we read concerning His relation to the Father in time that, "The Father *loveth* the Son, and hath given all things into His hand" (John 3: 35). He who *had* all things as God, was *given* all things as the Son of Man. Some do not understand this, and when the Scripture says that He was *given* power, they speak as though He did not have it before. As Man, He who had all things has now *acquired* glories as the Son of Man; these things He can

share and does share with us. But all is based on the Father's love to Him, the Son.

But let us revel a little in this great love of God which is *for us*. "Therefore doth My Father love me, because I lay down my life, that I might take it again" (John 10: 17). If we had only this verse and John 3: 16, we might almost wonder if the Father did not perhaps love us even more than He loves His Son! He loved His Son but He gave Him for us! He loves the Son because He laid down His life for us! Then we learn of the wonderful circle of love, for the Father loves us because we love His Son. "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14: 23). "He that loveth Me shall be loved of My Father, and I will love him" (John 14: 21).

But in this first occurrence of the word "*love*" in the Gospel of John (3: 16), we are brought to consider the marvelous wonder of the love of God the Father *for us*, and to see that the *measure* of that love is *His love for His Son!* Then when we look for the first mention of the word "Love" in Genesis we find that it is woven into a beautiful type which fits right into this verse, John 3: 16. In Genesis the word "Whom thou lovest" (Gen. 22: 2) means, "Thy beloved," and is all one word in the original Hebrew. God said to Abraham, "Take now thy son, thine only son Isaac, *whom-thou-lovest*, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." If we compare two expressions, "Thy son, thine only son;" and, "His only Begotten Son" or more literally, "His Son, His only Begotten" it brings before us the thought that the very same God who spoke to Abraham, knew that He would inspire John to write that remarkable verse, John 3: 16. Then compare God's words to the father, Abraham—"whom thou lovest," with the word which reveals the heart of God the Father, "God so loved the world." The word "so" implies that it was at a great cost to the Father. The words "Only One" and "Only Begotten" are used as terms of endearment in all languages. God gave His own Son as an offering for our sins. We read else-

where in Scripture that the Son gave Himself, but the thought both in Genesis and John above is of the Father giving His Son. Isaac was a promised son, just as our LORD Jesus had been promised long before through the prophecies. In Isaac's case the hand of God withheld the father, Abraham, from going all the way and making the offering, for God called to Abraham saying, "Touch not the lad." But no one could stay the hand of God the Father at the cross. Think of the grace of God in taking us into fellowship with Himself and hinting of His great love for His Son in giving us this type so long ago. He wants us to *know* something of His great love for His Son whom He offered for us. So God laid the plans very carefully through many years. He named Abram, "the exalted father," Abraham, "father of a multitude," so that we would know that he pictured God the Father. Then He gave Abraham a great burning desire for a son. The son was withheld from him for many years, yet promised. He gave him a son who was born through a miracle after both he and Sarah were too old to have a child, that we might know that a greater miracle would attend the birth of His own Son. He named that son "Isaac," which means "laughter," "joy," and made him to be the joy of Abraham's heart. Abraham's life was bound up in his son Isaac. He made Abraham go three days' journey so that in Abraham's mind for three days his son Isaac would be dead. When they reached the place, Abraham and Isaac went on alone to the place of sacrifice, leaving the servants behind. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you . . . And they went both of them together" (Gen. 22: 5,6). We read that when our LORD Jesus came to the Garden of Gethsemane He said to His disciples, "Tarry ye here, and watch with Me. And we went a little further, and fell on His face, and prayed, saying, *O My Father*" (Matt. 26: 38,39). He was alone with the Father as Abraham and Isaac were alone. There is no "O" in the Greek here; it is, "*My Father*". Now compare this with the conversation between Abraham and Isaac as they went on alone to the place of sacrifice. Isaac said

to Abraham, "*My father*: and he said, Here am I, my son" (Gen. 22: 7). There was precious, close fellowship between God the Father and God the Son. Isaac carried the wood, and our LORD Jesus started out for the place of sacrifice carrying the cross of wood upon which He was offered.

God planned all this that we might be able to understand from the type something of His great love for His Son and what it cost Him to offer His Son for us. Then when we come to John 3: 16 we learn that we are so bound up and woven into His love for His Son that we are not able to distinguish which is greater! "*God so loved the world, that He gave His only-begotten Son.*" It was His *love* too that moved Him to make us sons: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." But this is not all, for we are "beloved sons." "*Beloved* now are we the sons of God" (1 John 3: 1,2). It was a great "find" to us, and we rejoiced as one who had found great spoil, when we first discovered that from John 3: 16 on through the New Testament this word "beloved" is used some fifty-three times as a new *name* of all believers; "*Beloved* Barnabas and Paul" (Acts 15: 25); "*Beloved* of God" (Rom. 1: 7). We are also called "well beloved," and "dearly beloved," because we are now "accepted in the Beloved" (Eph. 1: 6). We are actually accepted by God in all the acceptability of His Son! Not only is the "righteousness of God" reckoned by God to be "unto all and upon all them that believe" but His *love* is set upon us so that we are called "beloved" like His own beloved Son. Believe it, brother, and rejoice for ever in His love. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that *He loved us*, and sent His Son to be the propitiation for our sins. *Beloved*, if God *so loved* us, we ought also to love one another. . . . *And we have known and believed the love that God hath to us. God is love.*" (1 John 4: 9-16).

We have noted in another chapter how many times the words "FATHER" and "SON" occur in John's Gospel, and that our

salvation is bound up and woven in and out with this relationship. Here in John 3:16 is this same union, but we are woven into it with the bond of the Father's love so that, as we have suggested, if we had only this one verse of Scripture we would not be able to tell which the Father loved most, His Son or us. Indeed, it is true that He actually loves us with the same love with which He loves His Son. We are accepted "in the Beloved." "*God so loved the world.*" Is God the Father to be commended for His great love? Should He not be praised throughout all eternity for this wonderful attribute? God commended Abraham for his obedience in not withholding his son and said, "Because thou hast not withheld thy son, thine only son: that in blessing I will bless thee" (Gen. 22:16,17). God the FATHER *withheld not* His only Son but gave Him up for us.

So we see again that the Book of Genesis reminds us of the Gospel of John. The spiritually-minded reader can see that the same God who lives through all the ages planned both books though they were written so many centuries apart. It was given to John to write more about the FATHER and about *love* than any other New Testament writer. While the word "love," where the love of God is the subject, or our love to Him, is mentioned only five times in all the other Gospels, we find the word in John thirty-nine times. The word love, loved, lovedst occurs 57 times in John, 45 times from the Greek word *agapée*, and 12 times from *philéo*. Then *philéo* occurs 6 more times where it is rendered "friend" or "friends," making this book *God's Great Love Story*. John himself was "*that disciple whom Jesus loved.*" This does not mean that John just chose that title for himself but he was inspired to do so. John loved our LORD too, but that is not what is put before us here, but that our LORD loved him. How else could our LORD have given us an example of His love for us as individuals unless He chose one man upon whom He might bestow His love? Only one person could literally take the place of John upon His breast, at the supper, but it was in order that we might see our place there. Each one of us may say, "I am that disciple whom the LORD Jesus loves."

Let us try to learn more about the *nature* of God's love, for it is away above and beyond anything on earth. This is the most worthy of all studies. The love of God, or the love wherewith He *loves*, is not just a sentiment that may be known by considering our warmth of feeling for those who love us, or for those who are near us and have pleased us. God loves even those who have known nothing but hatred for Him. We love those who are deserving; He loves those who are most undeserving, as we all are. His love is His very nature; He *is* love. This does not mean that "love," the abstract thing, is God, but that the Supreme Being is a Person whose nature it is to love. He delights in blessing the objects of His love. He places us in the center of His affections, "in the Beloved."

It is most important to notice that from all eternity past the Father has centered His love upon His Son, who was always with Him, in His bosom, His delight. God's nature is unchanged; His love is still centered in His beloved Son; but His wonderful plan has been revealed now to men and angels to bring out all this hidden wonder, that He reckons all those whom He loves to be actually in His beloved Son. In this way His love for His Son is to be manifested to the whole creation of millions of beings in heaven and on earth, that are, and that are to be. God loves to manifest Himself, and it is His chief delight to make known this great secret of His love for His Son. Then in order that His love may be appreciated and actually enjoyed in all its infinite beauty and glory, He has brought us at a great cost to share in His own love!

Now this ability to share in His love is not something that is worked up in us from the effect of our having seen what great things He has done, and then, with our poor hearts, our limited capacities, left to respond as best we can. He *imparts* His love to us. His love is said to dwell in us. His love is perfected in us by His dwelling in us. He prayed, "That the love wherewith Thou hast loved Me may be in them, and I in them" (John 17: 26). This seems as wonderful as the other truth, "That the world

may know that Thou hast sent Me, *and hast loved them, as Thou hast loved Me*" (John 17:23). This is the *same love* in both places, *God's love*, for us and in us.

The love of God is far different from human love, both in kind and degree. We may love our children and at the same time show hatred towards our enemies. If the love of God is shed abroad in our hearts, we will dwell in love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). There you have it in action. "And every one that loveth Him that begat, loveth him also that is begotten of Him." Not, he *ought* to love, but he *will* love; it is from the new nature, God's love in us.

We mentioned that "the bosom of the Father" was the place of the eternal love-relationship between the Father and the Son. This word "bosom" has a remarkable lesson for us in the Gospel of John. Let us note how it is used, for nothing in Scripture is said by chance. There is not one word of it that was not designed by God to be placed just where it is. We will not get much help from the WORD of God until we realize this. Now let us note that the word "bosom" occurs twice in the Gospel of John. The word "breast" also occurs twice (John 13:25; 21:20), which identifies His bosom with His breast, and His own blessed Person, so that we do not think of it as merely a sphere. We mention this again in the last chapter. First we read of "*the bosom of the Father*": "No man hath seen God at any time; the only Begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). The second passage speaks of *the bosom of the Son*. "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved" (John 13:23). Here we have the bosom of the FATHER and the bosom of the SON. The Son was in the bosom of the FATHER from all eternity and He came down to take us to His own bosom. This is the "secret place of the Most High," *in the bosom of the One who is in the bosom of the FATHER!*

This revelation about the bosom of the SON occurs in the midst of His revelation of Himself as the *Shepherd*. In chapter 10 He revealed Himself as "The Good Shepherd" (ver. 11). In chapter 13 He is the Shepherd *cleansing* His sheep, washing their feet. Then in the following chapter He is the Shepherd *feeding* His sheep. One of His sheep is shown in chapter 13 as already *in His bosom*. This reminds us of the prophecy of His coming, in Isaiah 40. There we read, "He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in *His bosom*, and shall gently *feed* those that are with young." Now if He has taken us into His bosom, then this is our position in Him *by His choice*, not something to be attained. If you are a saved man then you are in God, in Christ Jesus. Now you cannot be in Him without being *in His love*. Now there you are, beloved, *you* are that disciple whom Jesus loved! Does this surprise you? Did you think that you were supposed to stand at a distance and see John as the only one who is in the bosom of the LORD? Surely this could not be true. John pictures the place which is ours now by right, *in His bosom*! How slow we are to believe in the love of God for us. How little time we spend in delighting in Him and in His love! The fact that John is the only one who is pictured in His bosom is to bring this home to us, that the others might have rejoiced in the same privilege, for it was *really theirs as much as John's*.

It is the nature of love to demand an object, someone to love. Love also demands above all else that there should be a return of love from the object. It is because God *loves us all* that He demands from *all* that we should love Him. He gave as the first commandment, "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." This argues that the near place in His bosom is for *all* His own.

What is the love of God? Is it defined or explained in Scripture? We are told what God's love has *caused Him to do*. He so loved us that He gave His Son for us. It may help us to consider a few passages about His love. His love is coupled with

"kindness," "the kindness and love of God our Saviour" (Titus 3: 4); "His kindness toward us through Christ Jesus" (Eph. 2: 7); "With everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer" (Isa. 54: 8). This too is an effect of love, which is His very nature. When He loves He manifests what He is, His own Being. When God loves He is *well pleased* in the object of His love. "This is my beloved Son in whom I am well pleased." He is delighted in Him and—can you believe it, beloved?—He is delighted in us.

God has *joy in His love*. He both rejoices in His own love and gives us to rejoice in it. God says to Israel, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; He will save, *He will rejoice* over thee with joy; He will *rest in His love*, He will joy over thee with singing" (Zeph. 3: 14-17). One of the effects of His love is to joy and rejoice over those whom He loves. Then He makes those whom He loves to share in this *joy of His love*.

But notice this word "rest," "*He will rest in His love*." There is a certain satisfaction or "rest," that is the result of God's love. This reminds us of the words of our LORD Jesus about rest. He first spoke to the Father, saying, "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heaven laden, and I will give you *rest*. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find *rest* unto your souls" (Matt. 11: 27-29). We *rest in His love as God rests* and find all satisfaction in His love. But we must leave all other loves, all other objects that would distract from Him and find "rest," complete satisfaction in His love alone. "Whom have I in heaven but Thee? and there

is none upon earth that I desire beside Thee" (Ps. 73:25), should be the language of our hearts.

Our love for Him has its opposites as well as its likeness to His love for us. Our love for Him demands obedience to Him whom we love: "If ye love Me, keep My commandments." Then our love to Him includes a *reverence* for Him. But we do share in His joy and satisfaction in love.

There is a careful development of the revelation of God's love as it is manifested and made known to us through His beloved Son in this book which was written by "that disciple whom Jesus loved." First we have learned of the great eternal love of the Father for the Son. Then we are told about the love of the Father for us. Then next a human touch is added, to bring the love of God near to us and within our comprehension. We see this in such beautiful passages as, "Now Jesus loved Martha, and her sister, and Lazarus" (John 11:5). He manifested His love to them and drew out their love to Himself. We would certainly feel that we had missed something if we did not have the accounts of His love for individuals. It is a joy to us to read that God loved the world, because that includes us; we are in the world. We like to read how He loved a nation, but He loved *Martha* and *Mary* and *Lazarus*. He loved *John* who leaned on His bosom, and drew near there to express his love and to feel a sense of the love from the "breast" of the infinite Son of God. This brings us to consider something very precious, how we too shall one day stand near Him, lean upon His breast, and delight in His blessed presence! Yes, we shall hear His voice and look upon His blessed face, that is to say, beloved, we shall love Him as individuals, in His very presence. He loved all His disciples: "Having loved His own which were in the world, He loved them unto the end" (John 13:1). This is after all what we want to know, and it is just what God would have us learn, that the love with which God the Father and Son love us is a love we can understand and appreciate. "God *so* loved the world."

But we have just begun as children to know something of the FATHER and Son and of the infinite love to us. He will

unfold more and more about it through an endless eternity. Listen again to the Son of God as He declares His love and promises the love of the FATHER: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him . . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him . . . As My Father hath loved Me, so have I loved you" (John 14: 21-23; 15:9).

Now, beloved, do you see the *Deity* of our LORD Jesus as it is revealed to us in this revelation of the love of God in John? It is so clearly manifest that it would seem almost unnecessary to point it out. The most marvelous attribute of God the FATHER is *His love*, and even this treasure of His Being was all hidden through the past long eternity in His Son! He has chosen Him as the One through whom He shall display it. He has revealed the truth that that Son is the only One who could possibly make His love known to all creation! This would require One who has a nature equal in every way to His own, yea, a nature which *could be nothing else but His own*. It would require One with all the infinite ability of God, and who must have possessed and known that love as only God could value it. He must be able to dispense it as Deity. Who but God could say, "*As the Father hath loved Me, so have I loved you.*" Who else could even know how much the Father loved His beloved Son?

The following is a list of the 63 (7 x 9), occurrences of the Greek words *agapee*, *agapao*, *phileo*, *philos*, which are rendered "love," "loved," "lovedst" in John. The word *philos* is six times rendered "friend," or "friends." Where the Greek is *phileo* or *philos* we have indicated by the mark *. The other occurrences are from *agapee*.

1. 3: 16—God so loved the world.
2. 3: 19—Men loved darkness.
- *3. 3: 29—The *friend* of the Bridegroom.
4. 3: 35—The Father loveth the Son.
- *5. 5: 20—The Father loveth the Son.

6. 5: 42—Ye have not the love of God.
7. 8: 42—Ye would love Me.
8. 10: 17—I therefore doth My Father love Me.
- *9. 11: 3 —He whom I thou lovest is sick.
10. 11: 5 —Now Jesus loved Martha, and her.
- *11. 11: 11—Our *friend* Lazarus sleepeth.
- *12. 11: 36—Behold how He loved him.
- *13. 12: 25—He that loveth his life shall lose.
14. 12: 43—For they loved the praise of men.
15. 13: 1 —Having loved His own.
16. 13: 1 —He loved them unto the end.
17. 13: 23—His Bosom, one . . . whom He loved.
18. 13: 34—New commandment, love one another.
19. 13: 34—As I have loved you.
20. 13: 34—That ye also love one another.
21. 13: 35—If ye have love one to another.
22. 14: 15—If ye love Me keep My commandments.
23. 14: 21—He it is that loveth Me.
24. 14: 21—He that loveth Me.
25. 14: 21—Shall be loved of My Father.
26. 14: 21—And I will love him.
27. 14: 23—If a man love Me.
28. 14: 23—And My Father will love him.
29. 14: 24—He that loveth Me not.
30. 14: 28—If ye loved Me, ye would rejoice.
31. 14: 31—That the world may know that I love.
32. 15: 9 —As the Father hath loved Me.
33. 15: 9 —So have I loved you.
34. 15: 9 —Continue ye in My love.
35. 15: 10—Ye shall abide in My love.
36. 15: 10—Even as I . . . abide in His love.
37. 15: 12—That ye love one another.
38. 15: 12—As I have loved you.
39. 15: 13—Greater love hath no man.
- *40. 15: 13—Lay down his life for his *friends*.
- *41. 15: 14—Ye are My *friends*.
- *42. 15: 15—I have called you *friends*.
43. 15: 17—That ye love one another.
44. 15: 19—The world would love his own.
- *45. 16: 27—The Father Himself loveth you.
- *46. 16: 27—Because ye have loved Me.
47. 17: 23—And hast loved them.
48. 17: 23—As Thou hast loved Me.

- 49. 17: 24—For Thou lovedst Me.
- 50. 17: 26—That the love wherewith.
- 51. 17: 26—Thou hast loved Me.
- *52. 19: 12—Thou art not Caesar's *friend*.
- *53. 19: 26—The disciple . . . whom He loved.
- 54. 20: 2 —Disciple, whom Jesus loved.
- 55. 21: 7 —That disciple whom Jesus loved.
- 56. 21: 15—Lovest thou Me more than these?
- *57. 21: 15—Thou knowest that I love Thee.
- 58. 21: 16—Simon, son of Jonas, lovest thou Me?
- *59. 21: 16—Thou knowest that I love Thee.
- *60. 21: 17—Simon, son of Jonas, lovest thou Me?
- *61. 21: 17—The third time, lovest thou Me?
- *62. 21: 17—Thou knowest that I love Thee.
- 63. 21: 20—The disciple whom Jesus loved.

Many precious things may be discovered by a study of the order of above revelations. The first is, "God so loved the world," and the last speaks of the love of God the Son. This is not accidental. The seventeenth pictures John in His bosom. (See our study of the number 17 in the book, "THE GREATEST THING IN THE UNIVERSE"). Attention to the use of the different Greek words will also be helpful. All these words do not speak of God's love but opposites are brought in as for instance, the second occurrence compared with the first.

A fitting title for a book of studies on this book of John would be "God's Great Love Story." This thought of God's love should be ever before us as we meditate upon The Gospel of John.

CHAPTER SIXTEEN

THE OTHER SIX NIGHTS

WE shall consider more briefly the other six "*nights*" as they are placed by inspiration in the midst of "these things" which John was caused to write in order "that ye might believe that Jesus is the Christ the Son of God." To go into their details would take many books.

As we study the things that happened between the "nights" that are mentioned we notice that the Light of the World shines more and more clearly and that the darkness of the succeeding nights brings before us more and more determined rejection of Him. Just as there was a rejection of the witness of John the Baptist and of our LORD'S testimony in the first chapters and then came the "night" of Nicodemus, so it seems that the following nights mark repeated and more open rejection of Him. The nights are followed by mornings of new offers of His grace. "It is of the LORD'S mercies that we are not consumed, because His compassions fail not. *They are new every morning*: great is Thy faithfulness" (Lam. 3: 22,23). We are reminded at the first mention of the night in the story of Nicodemus that the nation, the rulers, had in heart rejected Him; but still He offers Himself to individuals, as Nicodemus and the woman of Samaria. Then, in order to make known the deep spiritual truth about how He had come down from heaven to be the "Bread of Life," He fed the multitude of five thousand with bread as it multiplied from His hand. He waited until they mentioned the manna in the wilderness, and then went on to explain that He is the real Bread from heaven. But again they rejected Him, and, "From that time many of His disciples went back" (John 6: 66). Then we read, "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him"

(John 7:1). How dark this appears compared to the first night in chapter 3. This was determined opposition. Then we read, "And the Pharisees and the chief priests sent officers to take Him" (7:22). Then comes the second mention of the word "*night*." "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this Man . . . Nicodemus saith unto them, (he that came to Jesus by *night*, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house. Jesus went unto the mount of Olives" (John 7:45-53; 8:1).

We find Nicodemus here in the midst of the scene where the word "*night*" occurs the *second* time, as he was at the first night in chapter 3. Nicodemus was a secret believer, and the light that had entered his soul on that first night with our LORD Jesus was still shining in him now in the midst of unbelief and opposition to our LORD. He still referred to the *deeds* of our LORD, in the words, "Before it hear him, and know *what he doeth*." He had already told the LORD his impression of the thoughts of these men's hearts when he said "*We know* Thou art a teacher come from God." But they rejected the warning of Nicodemus and went willfully away to their own houses. If we read this without the break caused by the division into chapters, as written above, we see that our LORD showed by going out alone to the mount of Olives, that He did know and *felt* the rejection that was going on among the rulers although He was not supposed to know of it. He knew all that was said in their secret council. We might reasonably expect that He would leave the earth and never come back; surely they deserved that. On the mount of Olives, where He often resorted to spend time alone in prayer, He no doubt spent that night in communion with the Father. We are to understand that it was a night, for we read next, "*And early in the morning* He came again into the temple, and all the people

came unto Him; and He sat down, and taught them." Yes, beloved, "His mercies are new every morning." And thus began the day which is represented to us as coming after the second "night" of rejection. It was a day filled with continued offers of God's grace. He taught them, and reasoned with them of the Father. He told them plainly that He was sent from the Father, and that by the "Father" He meant God (9:41,42). He had told them before that God was His "Father," or as the *Revised Version* has it, "*His own Father*" (John 5:18). This they understood to be a claim to Deity, for while they themselves spoke of God as their "Father" (8:41), yet they were ready to kill Him because He said that God was *His own Father*, "*making Himself equal with God*" (John 5:18). But they only hardened their hearts against Him and, "Then they took up stones to cast at Him: but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by."

This whole Book seems to be a development of the passage in the first chapter which tells us that He was "THE LIGHT." "And the Light shineth in darkness; and the darkness comprehended it not." We note this again at the next mention of the "night".

The third mention of the word "night" occurs in the midst of the story of His giving sight to a blind man and declaring Himself to be the Light of the world. "And as Jesus 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? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him. I must work the works 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*" (John 9:1-5). This is the same truth He taught them about darkness and light. The Light of the World was there before them but they were blind. But here He shows that He could give light to the blind eyes if men would come to Him. He warned of a darker night to come. He healed the blind man and opened his

blinded heart and understanding, so that the blind man "worshipped Him." How sad it must have seemed to our loving LORD to see them stand in His presence, blind to the fact that He was the Light of the World! It is no wonder that He dwelt upon this subject as long as they would hear Him. The sevenfold occurrence of the word "*night*" in this Gospel, no doubt is intended to call attention to the importance of this revelation of Himself as the Light.

Then came still another warning to the unbelieving Jews about the night of blindness that was fast falling upon the nation because of their unbelief and rejection of Him, the True Light. The fourth mention of the "*night*" was spoken to the disciples in answer to their words, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?" "Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the *night*, he stumbleth, because there is no light in him" (John 11: 9,10). His beloved nation was stumbling on in the darkness. What did He do about it this time? He had opened the eyes of a man born blind and had used that as a lesson to teach that He was the Light of the world. Only the power of God could do such a thing; He was God. Now He goes again among them, when it seemed certain death to His disciples, to raise Lazarus from the dead. This was admitted to be a greater miracle than to heal the blind man (John 11: 37). He declared Himself to be "the Resurrection and the Life" (11: 24), and then raised Lazarus from the dead. The more the unbelieving Jews hardened their hearts, the more did He manifest His power and grace, and so we see here that He raised Lazarus from the dead.

The fifth *night* is found in the last passover supper with His disciples when Judas "went immediately out, and it was *night*" (13: 30). Within there was light and a feast with the disciples, but darkness without. We are reminded *again* of the time of the plagues in Egypt when there was light in the houses of the Israelites but darkness that could be felt in all the rest of the land. Dark indeed was that night for Judas, but around our blessed LORD Jesus

sat His disciples enjoying His fellowship. Judas went out into the night of *hate* and murder. What sharp contrasts appear purposely brought before us here! After Judas had gone out our LORD turned to His disciples and said, "A new commandment I give unto you, That ye *love* one another; as I have loved you, that ye also *love* one another." Again we may believe that Judas went out into an experience of anguish of heart that ended in his killing himself. Contrasted with this we see that our LORD spoke then to His disciples and said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions." Then Judas "went to his own *place*," but our LORD said to the disciples, "I go to prepare a *place* for you." It is a picture in black and white, darkness and light. The contrasts of faith and unbelief, holiness and sin, anguish and peace, love and hate, kindness and cruelty with all the opposites of the results following are seen here. If sin is attractive to men they would do well to shudder with horror when they behold it here in the white light of the presence of the Son of God, and see its fruits. There is something calm and sane in the manner in which these opposites are here placed side by side, as if God would have us see that He has no desire to exaggerate the awful reality of the condition of the lost but that we should see things in their true light. We are given these few words about the awful night of Judas and then led away gently into those wonderful and comforting words of the next four chapters beginning with the words, "Let not your heart be troubled, *believe*". All the evil and sorrow of heart into which Judas had gone and into which the nation was fast going was the result of unbelief. He who could look down into the troubled heart of Judas seems to turn from that awful picture and with love and comfort in His tender voice to say, "Let not *your* heart be troubled: ye believe in God, *believe also in Me*." We believers have been upheld by these words of our LORD all through the long night of our sufferings, millions of us, for nearly two thousand years. *Unbelief* was at the bottom of all the sin and sorrow of Judas. How fitting that our LORD should put the word "*believe*" in that sentence, "Let not your

heart be troubled: ye believe in God, *believe* also in Me." Nothing can trouble us if we really believe in Him as God.

The next, the sixth, occurrence of the word "*night*" brings us to consider again for a third time the first night and Nicodemus. Nicodemus must have found a precious place deep in the heart of our LORD, for He gave him such an important part in this night which meant so much to Him. "There came also Nicodemus, which at the first came to Jesus by *night*, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand" (19: 39-42).

The "*night*" mentioned here was the first night of Nicodemus with the LORD, but *night* was falling as they laid His body in the tomb, a night which was a climax to all the nights of rejection and unbelief. The fierce hatred of men, urged on by the powers of darkness had done their worst. To the disciples this was the darkest of nights. How this burial scene must have impressed Nicodemus as his mind would go back to the other night when he stole away to talk with the LORD about "heavenly things!" How full of meaning those words would be to him, "The Son of Man must be lifted up." How was the Son of Man to be lifted up? "As Moses lifted up the serpent in the wilderness," he would seem to hear Him saying again. Then he would think of that "pole" and the brazen serpent lifted up by Moses, "That whosoever believeth in Him should not perish." How full of meaning those words would seem now! Nicodemus is represented to us as a man who entered into a *realization of His death* at that time, perhaps more than any other man. This is the reason he is identified with that *first* night here, "Nicodemus, which at the *first* came to Jesus by night." We are expected to put these two night scenes together. It is very important that we too should come to a full realization of the fact that God reckons that we *died* with Him.

If it were possible to go back there now and watch those men as they reverently wrapped the body of our blessed LORD we might realize more fully how He did actually die. Then we might try to think how this was all *for us*.

The first night of Nicodemus teaches us the truth about the new birth. By putting these two nights together we are impressed with the fact that our new birth is bound up with His death and resurrection. His death was our death as sinful men. We have died, and our debt is now paid. We are asked to live in the power of these truths as if we actually entered into them. "If ye be dead with Christ, why as though living in the world. . .?" "If ye be risen with Christ, seek those things which are above." The fact that the word "night" here refers back to the first night of Nicodemus serves to tie these two nights together, and the truths that go with them of death with Him and the new birth.

The night before this, we saw, was the night of Judas, and now we have Nicodemus. These two men seem to be purposely contrasted in many ways as they are presented in Scripture. This must be for our profit. Judas took a place with the LORD during His ministry, and openly claimed to be a believer although he was never a true believer. Nicodemus was just the opposite in that he was a *secret* believer and yet *did not* identify himself openly with our LORD, at least during His life on earth. Judas betrayed the LORD to the rulers, while Nicodemus took his LORD'S part with those same rulers and at about the same time. The act of Nicodemus in caring so tenderly for the body of our LORD and himself providing a mixture of myrrh and aloes, "*about an hundred pound weight*", was indeed beautiful. But this is in sharp contrast with the sum mentioned, "*thirty pieces of silver*," which Judas took to betray Him. The act of Judas was revolting. Satan entered into Judas, and his awful deed stands as an example of what Satan does in men. God began a work in the heart of Nicodemus, and we know that the work of God in men manifests the beautiful nature of God. The picture of Judas going out into the *night* and going to his own "*place*" is a contrast to the "*place*" of comfort which our LORD promised to His own. The words of

comfort and the fellowship pictured in the following chapters draw a contrast, as we have suggested, between the saved and the lost.

One thing that must impress the reader is that as the nights grew darker, and the opposition more fierce, our LORD went on patiently as a Mighty Conqueror who had not the slightest doubt of His ultimate victory, which He Himself told them would be accomplished in death. Victory in death! There He overcame all the powers of darkness. Consider the words He spoke in chapters 14-17 of John, and then try to realize that He spoke them as He was looking forward to the cross. Beloved, this is the SON OF GOD!

But if that was a night of all nights, there was a morning, and it is mentioned in the very next words after the record of the burial of which we have read. There was grace manifested *for us* in His resurrection too, for He was raised again for *our* justification. If His mercies are "new every morning" surely they were new and fresh on that resurrection morning. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." We who have entered into the meaning of His death can now rejoice in the meaning of His glorious resurrection. Let us claim this part as ours. Some day we shall actually realize and experience the resurrection of our bodies in glory and incorruptibility. If the LORD Jesus comes before we go through death we do not have to die, for God reckons that we did die with Him. But we "shall be changed, in a moment." Oh, let us rejoice that ours is the victory over death and over all the power of the enemy. If we did not know something of what it means to endure and suffer the rejection of this world with Him now would we be able to appreciate so fully the glorious resurrection?

Now let us consider the *seventh*, the last mention of the word "*night*" in John's Gospel. This night brings us to a morning which links on to *eternity*. The present time is sometimes mentioned in Scripture as night because the "Sun of Righteousness" has not yet come in power to reign. If the reader will compare the last two verses of chapter 20 with the last verse in the Gospel he will see

that there is a similarity which suggests two endings. The first four verses of this Gospel of John seem like a prologue and this last chapter an epilogue to the book. After the ending at the end of chapter 20, the Holy Spirit, the Author, gives us this added information as to the resurrection fellowship between the LORD and His disciples. Many have treated this chapter in its prophetic significance, but we propose to confine ourselves mostly to the typical teaching here. We may just remark that the reclaiming of Peter, the Apostle of the circumcision (Gal. 2:8), after such repeated denials of his LORD, and his commission as a shepherd, suggests the conversion of the Jews after He comes, and the making of them His shepherds to the nations during the Millennium. The fact that there was such a similar experience at the beginning of their ministry (although positively another occasion), in Luke 5:1-11, when there was a great catch of fish and the disciples were commissioned to "catch men," hints that both these experiences mark some kind of beginning. This last scene could speak of the beginning of the Millennial age. But to continue with the typical significance of this last chapter, it seems to picture first how our loving LORD lingered tenderly over His beloved disciples as if to teach them to seek His guidance, and as if He wanted them to know that He would always be *with* them, just behind the scenes, watching over them, always ready to give directions, as He did that morning from the shore.

Seven of the disciples were standing there together when Peter said, "I go a fishing," but they did not realize that the LORD Himself was there, listening to every word. Had they been able to see Him as they talked they would no doubt have consulted Him about what they intended to do. Peter might have then said, "LORD, shall we go a fishing?" They all went fishing that night without consulting the LORD. Is not that just like us? We act as if He were not within hearing. The word "luck," meaning "chance," seems to be associated with fishing more than any other occupation. Perhaps it would not occur to the disciples as they fished that the LORD had *hindered* them from catching anything that night. "They went forth, and entered into a ship

immediately; and that night they caught nothing." But the LORD was in it all. They did not say, "It is the LORD," when they saw that their efforts were not blessed, but it was. Would they have been as ready to receive Him on the shore in the morning if they had come in with their boats full of fish without His help? Can we not trace some of His dealings with us in these things? Perhaps they did remember and relate the incident mentioned in Luke 5:1-11. Peter could have added to this, and told how He directed a certain fish to his hook with a piece of money in its mouth. This too reminds of how we sometimes relate what our LORD did, and then we act as if that were not possible now. But they had to learn that in His new resurrection relationship He was the same LORD Jesus who was ever ready to help them. This lesson was taught them for our benefit.

This night's experience has its lessons for us as fishers of men. A great deal of our work is started like this, "I go a fishing, and, . . . we also go with thee." Few know how to wait upon the LORD. It is well to seek Him in prayer, but we should also be in the Spirit so that we can notice where He indicates the work should begin. We have such strong personal ideas about where and how to reach men. Peter argued with the LORD, "Not so, LORD" (Acts 11:8). Paul was going in the wrong direction until the Spirit definitely forbade him (Acts 16:6). Ananias felt that he would like to tell the LORD about the difficulties (Acts 9:13). Are we any better when some *small* work is placed before us instead of the big things we long for? The LORD says, "Go" to us, and we erect a church building and tell the sinners all around that they must "come" to us. The LORD is calling *sinners*; we extend the call to the "better class," the more "respectable." Does the LORD ask us to help the *poor*, and do we seek help for ourselves from those who have means? Oh, that there might be more revivals where men would say, "It is the LORD," instead of saying, "What a great evangelist we have!" They tell us that it is our fault that there are not revivals, because if we only prayed enough the revival would come. There is some truth in this, but it seems that there was no prayer for this catch of fish. We are

not heard merely for our much speaking. The disciples did not even tell the LORD of their need until He asked them, saying, "Children, have ye any meat?" They had no faith about it that we can see; it was all of God. When God does work in men for a revival, they seek for years to find some man to whom they can give the glory because he prayed. Why is this? Well, if they could not find one, then their theory that revival is brought about through man's efforts would seem at fault. God begins a prayer work in men's hearts that is never known to the world, a secret work. This is God's doing and we should give Him the glory and admit our whole dependence upon Him.

We have thought of this night as picturing the present period during the absence of our LORD Jesus in glory. "But when the morning was now come, Jesus stood on the shore." The morning when He shall appear will surely come. There will be an exchange then too of similar messages of love. It seemed like a rebuke to Peter when our LORD spoke those words, "Simon, son of Jonas, lovest thou Me?" We are all sons of "Jonas" if we are born of the Spirit, for "Jonas" means the "dove." Will it not bring a thrill of joy as we learn from His lips, as Peter did, that He *cares* for our love? Would we not love to hear Him speak our *names* and say, "Lovest *thou* Me?" There was no word of rebuke such as men might expect to hear for one who had fallen and denied Him. Would it have been right to make Peter dread meeting the LORD by telling him about the "judgment-seat of Christ?" There is such a judgment-seat—yes, indeed—but note too that it is also said, "Then shall every man have praise of God." There will be something He can praise in every life, that of every true Christian. God's word to shepherds is, "Feed the flock of God," but not, "Scare the flock of God." Let us give them God's Word and show them how He dealt with Peter in His great love. "Therefore judge nothing before the time, until the LORD come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall *every* man have praise of God" (1 Cor. 4: 5). Beloved, "the night is far spent, the day is at hand."

“When to the tomb men bore Him,
Leaving Him there,
The birds that He loved grieved for Him,
Mute with despair.

The lilies, His handiwork, shivered
Out in the sun,
The stars hid their faces, fearing
What man had done.

The raindrops wept at His stillness,
Deep in the tomb,
And the winds were hushed as they circled
His quiet room.

When He rose in the dawning
Men did not know,
But the little birds saw Him, and caroled,
Loving Him so.

And the smallest buds of the lilies
Burst into bloom,
Watching Him folding the graveclothes,
Leaving the tomb!”

—MARTHA SNELL NICHOLSON.

CHAPTER SEVENTEEN

BELIEVE

THIS word, "believe," occurs more often in the Gospel of John than in any other book in the Bible. The prominent place given to this subject is another tie which binds the book in a most remarkable manner to that of Genesis. We have before called attention to the fact that the fall of man came about because man refused to believe God's Word and chose rather to believe the word of Satan. All the ruin and sorrow of earth can be traced to this source: "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, *hath God said*, Ye shall not eat of every tree of the garden?" (Gen. 3:1). This doubting of God's Word has continued to be the base of all earth's sorrows and sins since that day in Eden. Then what an important book is this Gospel of John which was written that men might *believe!* John wrote, "That ye might believe that Jesus is the Christ, the Son of God; and that *believing* ye might have life through His Name" (John 20:31).

After our LORD had cleansed the temple the Jews said to Him, "What sign showest Thou unto us, seeing Thou doest these things?" Now Eve did not ask Satan to perform a miracle before she would believe him, but man in his fallen state wants some proof that God's Word is true! How would we sinful men feel towards a man who asked us to prove every statement we made with some evidence that always made it unnecessary for men to trust us? This attitude of the Jews toward our LORD Jesus caused Him great sorrow as He went about doing good. "What sign show-

est Thou?" But not only the Jews but mankind in general has assumed that attitude toward *the Word of God*.

The disciples did not ask for a sign; they *believed His Word*. We read that He had been speaking of the temple of His body and of the three days after His death, "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they *believed the Scripture, and the word which Jesus had said*" (John 2:22). But now notice how this belief in His Word is placed in sharp contrast with what seems to have been a mere assent which was brought about through beholding miracles. In the next verse we read, "Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." They believed as they beheld the signs.

In John 8 we have a distinction made between those who believed His Word and those who were not really abiding in His Word. "As He spake these words, many believed on Him (or, in Him). Then said Jesus to those Jews which believed *on Him*. If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It seems that there were some here who were not abiding in His Word alone, they believed "on Him," but were in need of His exhortation to "abide in His Word," and to become His "disciples indeed," which was very evidently not true as yet, for the same chapter informs us that they "took up stones to cast at Him."

Perhaps we may be better able to understand the difference between merely giving an assent to the truth of the things of God, when forced to do so from seeing some indisputable evidence, such as a miracle, and taking God at His Word and putting the whole trust in Him, when we come to consider some of the men, like Nicodemus, who came to our LORD, at first only convinced by miracles but who later came to believe in Him. Nicodemus could even say that he knew that our Lord was a "Teacher come from God," but it was based on, "For no man can do these miracles

that Thou doest." He believed the miracles to be a genuine work of God. Nicodemus said, "We know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." But Nicodemus was not yet a true believer when he said that, for he had not yet been born again. His was a belief that was forced upon him by seeing these supernatural works of God. The LORD Jesus told him of his need of the new birth and showed him how it all takes place when we "believe in Him." Our LORD gave him John 3: 16 to explain it: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." In fact those words "believeth in Him" are repeated three times in the three verses, John 3: 15, 16, 18. The word "in" is from the same Greek word, *eis*, in all these places. The LORD Jesus led Nicodemus to believe *His Word*. He referred him to His word, saying, "*If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?*" Then our LORD referred to an Old Testament type saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever *believeth in Him* should not perish, but have eternal life." You see our LORD used the *types* in dealing with the unsaved, at least sometimes. By a look of faith, the children of Israel were instantly saved, delivered from death instantly by a look! But it took faith to believe God's word and then look. The scripture to which our LORD referred is found in Numbers 21: 9, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The serpent of brass resembled those that had bitten the Israelites but there was no poison in the brass serpent. The LORD Jesus was made in the likeness of sinful flesh but there was no sin in our LORD. God gave healing to those who would believe His Word and look by faith. So, the LORD Jesus was lifted up on the cross that "whosoever believeth in Him should not perish but have eternal life." The look of the Israelites corresponds to our faith in Him. Salvation is instant-

aneous, not through a long process of faith and works. We are born again the moment we believe on the LORD Jesus Christ as our Saviour and LORD.

Our LORD Jesus always exalted the Word of God, His own word, as the means of salvation, and drew men to faith in the written Word of God and His own spoken word. When He talked to the woman of Samaria at the well He revealed to her her own life and sins so that she felt that this One knew her through and through, just as we feel when we come to Him believing His Word. She said, "Come, see a Man which told me all things that ever I did: is not this the Christ?" (John 4: 29). She brought others to hear Him and they too were converted through hearing *His word*. Unbelief in the Word of God is the result of the desperate wickedness and the unreasonableness of sin. Man will not believe God who cannot lie! God in grace overcomes and gives faith in His Word as a gift, for faith is the gift of God.

After our LORD had been down to Samaria among the Samaritans who had believed on Him without seeing any miracles, He went over into Galilee, to Cana, the place where He had wrought His first miracle. A certain nobleman came to Him about his son who was sick. "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." The nobleman said unto Him, Sir, come down ere my child die. Jesus saith unto him, *Go thy way; thy son liveth*. And the man *believed the word* that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, *Thy son liveth*" (John 4: 46-51). Here again we see that the LORD brought the man to trust in His *word*—"Thy son liveth."

Then there is that wonderful word in John 5: 24, which tells us all that it is through hearing and believing the *word* that men are saved. "Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Oh, that men might be brought to realize the power of the mighty Word of God; He speaks, and life is given. "Verily, verily, I say unto you, The hour is coming, and now is, when the

dead shall hear the voice of the Son of God: and they that hear shall live." His voice shall open the graves of men who have been dead for centuries, and they shall come forth. Then He referred them to the Old Testament Scriptures, saying, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). These Scriptures were all *His Word*, and faith in them would have meant faith in His Word. "For if ye had believed Moses, ye would have believed Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46,47).

Many today do not realize the importance and value of faith in the *written Word of God*. Some think that God should make spiritual things visible to the eyes of flesh so that it would be impossible to doubt. The rich man in Hell reasoned that way for he said to Abraham, "Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not *Moses and the Prophets*, neither will they be persuaded, though one rose from the dead" (Luke 16: 29-31). This is plainly stating that the Word of God is enough in itself, we must be saved through it or not at all. Man was lost through *not* believing God's Word and must be saved through faith. The Mighty Word of God is enough, and it is the only instrument we should use. So many depend upon devices of men to move men to come to the LORD. We are born again through the *Word of God*, and in no other way: "Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth for ever" (1 Peter 1:23). Many might be brought to tears, and there would be a great commotion if men were brought back from the dead, but that would not be salvation. God has decreed that salvation *must* come through His *Word*.

But our LORD distinguishes between those who believe in Him and those who merely believe *about* Him and never come to trust Him. Those same Jewish men whom we mentioned (John 8: 30-32), who believed, but had not really received Him, began to question Him as soon as He spoke more clearly of His Father, and the last of the eighth chapter tells us that "they took up

stones to cast at Him". It may be that some will think we should distinguish between those who believed in verses 31, 32, from those who answered our LORD in verse 33, but that distinction is not made in the text. It reads, "Then said Jesus to those Jews which believed *on* Him, If ye continue *in My Word*, then are ye My disciples indeed: and ye shall know the truth and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?" It was to these same men that He further said, "I know that ye are Abraham's seed; but ye seek to kill Me, *because My word hath no place in you*" (John 8: 37).

Have we not all seen men who make claims to "believe." They say they "believe there is a God." But this is not *trusting* Him for their salvation. This is not believing as the children of Israel believed, as they looked upon the serpent for healing when they were about to perish. This is not believing that He, our LORD Jesus, has borne our sins—my sins, as an individual responsible to God. A mere assent to the things of God is not what Scripture means by believing on the LORD Jesus Christ for salvation. A man called "Simon the Sorcerer" is an example of assent to the truth without true faith. It is said that Simon "believed," but it is plainly declared that his heart was not right with God, and that he had no part in the gospel work. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done . . . And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8: 13-21). This man, who was also said to be still in the gall of bitterness and bond of iniquity, was quite different from those in the house of Cornelius who were saved the moment they *believed*, and their "hearts were

purified *by faith*." The difference being that those in the house of Cornelius believed the *Word* of God. Peter spoke those precious words to them, saying, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." While Peter yet spake these words "the Holy Ghost fell on all them *that believed*" (Acts 10: 43,44). Then Peter, speaking of it afterward, said, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as unto us; and put no difference between us and them, purifying their hearts *by faith*" (Acts 15: 8,9).

There are other instances of men who were said to have believed but who did not trust in the LORD Jesus. Paul said to Agrippa, "King Agrippa, believest thou the prophets? *I know that thou believest.*" But we learn from the same scripture that Agrippa was only "almost" persuaded to be a Christian (Acts 26: 27, 28). James tells us that "the devils also believe and *tremble*" (James 2: 9); but no demon believes and *trusts*; that would be impossible, for salvation is not offered to them.

The supernatural faith which God gives to men is so far from being something that is brought about by a natural reasoning process that men of faith *believe what seems unreasonable*. Take the case of Abraham when he was asked to obey God's Word and offer up his son Isaac for a burnt offering. God had promised that Abraham would have seed as the sand by the sea shore, and that "In *Isaac* shall thy seed be called." Abraham might have stopped to reason about that promise in his own strength. How could such a promise be fulfilled if Isaac were to be offered up as a burnt offering, burned to ashes upon an altar? But instead of reasoning in this way Abraham believed God: "By faith Abraham, when he was tried, offered up Isaac: and he that *had received the promises* offered up his only begotten son, of whom it was said, That in *Isaac* shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11: 17-19). Abraham held the Word of God in higher regard than his own reasoning powers. He started with the firm belief that

whatever else might be presented to his mind, one thing was certain, that God's Word was true and right. The promise that his seed should be reckoned through Isaac, and this command that he should offer up his son for a burnt offering, might seem to others to be contradictory, but he would believe that both these things were possible to God. Even if his son must be raised from the dead, God was able. This was a supernatural, God-given faith: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4: 3). It was not because Abraham saw some miracle that he believed, for he believed long before Isaac was born that he would have a son, when it seemed so impossible and contrary to nature. This faith of Abraham is the same as that which is in the heart of every believer today. We know that the Bible is the very Word of God. God gives us this faith and nothing can shake it. We believe, like Abraham, in the resurrection of the dead.

This faith which we have in God's Word is not merely a reverence for it, although that is necessary too. Men must have a deep respect for God's Word if they expect to learn from it. No Christian will receive much help from listening to a minister who does not believe that it is verbally inspired. But it is a great mistake to think that reverence is all that is needed; it is the *receiving* of the Word into the heart that is necessary. "*The entrance of Thy Words giveth light*" (Ps. 119: 130). We must "*receive* with meekness the engrafted Word." The Jews *stand* with great reverence as the scroll of the Law of Moses is uncovered in the Synagogue, but they have not been enlightened by it, because they have not *received* the word into their hearts, by faith in the One who is the very Center and Subject of the Book of Moses, the LORD Jesus Christ. There are men and women who have been brought up in Christian homes who will tell of their great *reverence* for the Word of God, but who have never "*received*" the LORD Jesus as their personal Saviour any more readily than the Jews. So, it is the *entrance* of His Word that giveth light. We are saved *the moment we believe* on the LORD Jesus Christ, trusting in Him who died for our sins on Calvary.

This is not a new doctrine that began, as some say, with Paul. "Abraham believed God, and it was counted unto him for righteousness." "David also describeth the blessedness of the man unto whom God imputeth righteousness without works." How long did it take for God to reckon a man righteous? He showed Abraham the stars and told him that his seed like those stars would be without number. Abraham believed God, and that instant God reckoned it to him for righteousness. The thief on the cross had no time to live a life of righteous deeds, but the LORD said to him, "This day shalt thou be with Me in Paradise." The very fact that men think that this is not possible, proves that they are not willing to believe the good news, or gospel, that men may be saved by faith in our LORD Jesus. They are trusting in something else besides the LORD and His Word, for surely our trust may be placed in Him in a moment's time. The man who is born again and indwelt by God's Holy Spirit *will* live a better life, but let us remember that *this better life* does not save him nor keep him saved. "Salvation is of the LORD," and He must have all the glory for saving us. After we have been saved we may hinder fellowship with God by not living "as becometh saints;" this is a great sin, but does not mean the loss of salvation. We may lose rewards that might have been ours, but not salvation. God will judge *His people* who persist in sinning. The sin of a Christian will bring a remorse and sorrow in its wake that an unbeliever could not know. (See 2 Cor. 2: 4-11). God deals with such in His great love. Those who are trusting partly in their own good works for salvation do not understand this, and charge us, as they did Paul, with saying, "Let us live in sin that grace may abound" (Rom. 6: 1). The man who has become a child of God, actually born again, a new creature in Christ Jesus, is eternally safe. The judgment of saints for unconfessed sin is clearly taught in 1 Corinthians 11: 32. But the result of this judgment is said to be, "That we should not be condemned with the world." "For this cause many are weak and sickly among you, and many sleep." Some are judged with weakness and sickness and others are taken away from the earth in judgment, "many sleep" ("sleep" is the

New Testament word for the death of a believer, never of the lost). But, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world" (1 Cor. 11:30-32). If Christians would only consider how serious a matter it is for them to live in the world or in sin, refusing to judge themselves for it, they might be more careful in their lives. God does not look lightly upon sin, unconfessed sin, in a Christian. The words so often heard, "I don't see any harm in it," have brought remorse and suffering to many a wilful Christian. Consider the words carefully, "But if we would judge ourselves we should not be judged," in the light of the context in which they are found, written to Christians who were already saved. Those words should be remembered every time a Christian is tempted to say, "I don't see any harm in it."

This doctrine which teaches that we should fully believe God and that we may *know* that we *are* saved and shall never be lost, *does not make light of sin in a believer, but it does drive men who think they may be saved partly by good works to see that they are not fully trusting in Him.*

One of the marks of true Christians is that they follow the LORD. He said, "My sheep hear My voice, and I know them, and they *follow Me*: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). When our LORD was about to leave this world in His bodily presence, He said in His prayer to the Father, "And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John 17:10-12). Surely His prayer will be answered. Surely He will be able to say at the end, as He said here, "None of them is lost." The Good Shepherd never lost a sheep: "They

shall *never perish*." The "son of perdition" was never a true sheep; Judas was never saved.

One thing about this figure of an ordinary shepherd might have troubled some of the trembling sheep if our LORD had not graciously spoken about it, and that is that a robber, stronger than a shepherd, might come and take the sheep out of the shepherd's hand. Our LORD said, "Neither shall any man pluck them out of *My* hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Notice in the prayer of our LORD just quoted, who it is that does the *keeping*: it is, "*Father*, keep them," and "*I* have kept them."

It must displease the LORD to hear a Christian try to annul all these comforting, assuring words by saying, "Yes, this is all true; but still I believe that we can *take ourselves* out of His hands." Are we stronger than He who is keeping us? "No man is able." Did our LORD add anything to His words like that here? "Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30:6). There would be no force to His words if after all we must keep ourselves. The figure of a sheep rising up against a shepherd would seem a ridiculous one. No true sheep would think of such a thing, of saying to the shepherd, "I have heard your words that were intended to comfort the sheep, but one thing you have not covered, I can take myself out of your hands." A shepherd might say to such a sheep, "I know you sometimes wander, but have I not always brought you back, sometimes bleeding and in distress? You were still *my* sheep while you were wandering; I did not disown you then." What could we think of a shepherd who disowned a sheep the moment it strayed away? Why dishonor our LORD with such suggestions? Did He not say that He would leave the ninety and nine who were safe and go after that which was lost *until He find it*? But it is so difficult for men to give up trusting in their own good works, just a little, either to save them or to keep them saved. Our LORD must have spoken those words so earnestly when He said, "Why do ye not understand My speech?" (John

8: 43). "Why are ye so fearful? How is it that ye have no faith?" (Mark 4: 20). Unbelief is unreasonable. *He can be trusted.*

This word "believe," from the Greek word *pisteuo*, is a key word in the Gospel of John where it occurs more than one hundred times. This is more than in any other book in the New Testament. In all the other Gospels it is found only about thirty odd times. Next to John it is found some forty times in Acts. To expound the Gospel of John without some notice of this word would not seem right. The word "believe" is not only used here to speak of believing for salvation, but of full trust in the LORD as the means of living a life of peace and joy. "Let not your heart be troubled: ye *believe* in God, *believe* also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (John 14: 1,2). Here our LORD was leading them into perfect trust about the heavenly mansions. Through all that comforting talk with them our blessed LORD kept urging His own to more trust, belief in Him. They could not understand *how* things were to be done but they must "*believe.*" "*Believe Me* that I am in the Father, and the Father in Me" (John 14: 11). They could not *understand* this but He said, "Believe Me." This is the key that unlocks mysteries, the secret of victory and power in prayer: "Only believe." Having been saved through believing in our LORD we go on to more blessing through a life of faith.

If the reader is not sure he is saved we beseech him to stop here before doing anything else and get down before God and confess himself a sinner. Just say, "God be merciful to me a sinner." He will receive you. No man ever came to Him yet and was cast out. "Him that cometh to Me I will in no wise cast out." Do not say, "I can't believe," or, "I can't understand this or that." Those are all miserable excuses that have been used for ages to keep men out of heaven. Come just as you are, *without understanding*, and He will make things plain after you have definitely received Him. Come to Him first, and then you will believe all that He tells you in His Word.

CHAPTER EIGHTEEN

THE REMARKABLE TESTIMONY OF THE HOLY SPIRIT THROUGH JOHN THE BAPTIST

LET us consider the third chapter of John once more that we may delight in some of its depths and mysteries. The divisions of the books into chapters and verses is not in the Greek texts, but we believe that it should be divided into paragraphs as in Darby's English translation in this third chapter. The first twenty-one verses are in one paragraph; then verses twenty-two to the end of verse thirty-four form another; while verses thirty-five and thirty-six are the closing paragraph of the section. This brings us to John the Baptist and his testimony directly after we have finished with the story of Nicodemus. These parts of John 3 are remarkably *connected*, as we shall see when we study the story of John the Baptist in this second part of the chapter. Without careful attention to the truths taught here one might almost think that verse twenty-two should begin a new chapter. The testimony of our LORD Jesus in the first part is remarkably confirmed by John the Baptist in every detail in the last part of the chapter. If we do not notice this we might wonder why John the Baptist is brought before us in the first chapter and then again in the last half of the third, immediately after the conversation with Nicodemus, but when we see this it all becomes clear. Let us notice how the few verses, ten verses in all, where the words of John the Baptist are recorded (John 3: 27-36), seem to confirm things about the LORD that are mentioned in the conversation with Nicodemus in the first part of the chapter. We should notice too that John the Baptist was inspired to reveal a *little more* on each point.

First, let us note that the words of John the Baptist agree with what we have learned about the *Holy Spirit* from our study of the first part of this chapter. Our LORD Jesus used the "wind" as a figure of the Holy Spirit. We saw too that the LORD Jesus is the One who is the "Son" mentioned in Proverbs, the One who has the "wind in His fists," or power. John the Baptist adds a word which seems to be woven into that when he said, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The *Father loveth* the Son, and hath *given all things into His hand*" (John 3: 34, 35). It is while speaking of the Spirit that he tells us the Father hath given all things into His hand. So here we have agreement and added truth. The LORD Jesus is the One who has all things in His hand, He has the "wind in His fists."

Second, In this verse just quoted we have an affirmation of what is said in John 3:16, with added truth. The word "Father" did not occur in John 3: 16, but here we see that the "God" of that verse is the "Father." This was of course clearly implied in the word "Son."

Third, In John 3: 16 it was plainly implied that God loved His Son, but instead of stating that we were told that He "*loved the world.*" But John the Baptist says, "*The Father loveth the Son.*"

Fourth, John the Baptist adds the information that it is because the *Father loveth the Son* that He has given all things into His hand.

Fifth, We have the Trinity in view in both testimonies, but John the Baptist speaks very clearly of this in the words, "God giveth not the Spirit by measure unto Him, the Father loveth the Son."

Sixth, Both mention that the Son "came down." Our LORD said, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." John the Baptist confirms this but adds the word that He is

"*above all*." "He that cometh from above is *above all*: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is *above all*." This word "*above all*" is repeated and it is an affirmation of His Deity, for only One can be "*above all*." *Sixth*, Let us note the similar expressions in the testimony of our LORD and John the Baptist. The LORD said, "If I have told you of *earthly things*," John the Baptist said, "He that is of the earth is earthly, and speaketh of the earth," etc.

Seventh, Both our LORD and John the Baptist mention "everlasting life," but John the Baptist emphasizes the fact that eternal life is a present possession, saying, "He that believeth on the son *hath* everlasting life."

Eighth, Our LORD used the word "perish" twice in speaking of the lost, and both testify to the truth of the lost condition of all the unbelieving, but John the Baptist referred to the eternal condition of the lost when he said, "He that believeth not the Son shall not see life; but the *wrath of God abideth on him*." This is all implied in the words of our LORD.

Ninth, The LORD revealed that He had "seen" the things about which He testified, saying, "We speak that we do know, and testify that we have seen." John the Baptist said, "What He hath *seen and heard*, He testifieth." John adds, "He that hath received His testimony hath set to his seal that God is true." Then we can see that the word "We" as it was used by our LORD meant He and the Father, "We speak." John the Baptist says, "For He whom God hath sent speaketh the words of God."

Tenth, Both use the word "whosoever," and both agree that life is for the "believer."

There are other points of agreement, but this will show how the whole third chapter of John is one. It is by comparing and combining the truths taught by our LORD and John the Baptist that we are able to get the whole message of this chapter. The word "perish" as used by our LORD is understood to mean

eternal punishment in the light of John's words "the wrath of God abideth on him." Wrath could not abide on a thing that did not exist.

This John the Baptist was a mighty man of God. He is mentioned in the Gospel of John nineteen times and eighty-one times in the four Gospels. John the beloved disciple is only mentioned some twenty odd times by name in all the Gospels. John the Baptist was so filled with the Holy Spirit that we think of his words as the words of the Holy Spirit who controlled him. Of course all the inspired writers were as completely controlled when they wrote the Scriptures, but John was the only man of whom it is said that he was filled with the Holy Spirit from his mother's womb. In this matter at least, he was greater than any man who had ever been born. Those who are mighty with God always exalt the LORD Jesus Christ. How marvelous was the fact that as an unborn babe he was so controlled by the blessed Holy Spirit that he could leap for joy in his mother's womb at the sound of the voice of Mary! What a wonderful testimony he gave then to the Deity of our LORD, even before our LORD was born! There is mystery here which is beyond our comprehension. This is one of the things we might expect to happen when *GOD CAME DOWN*.

CHAPTER NINETEEN

THE LORD AT THE WELL

THE fourth chapter of John begins with the words, "When therefore the LORD knew." He was the LORD and He knew all things. These two facts should be kept clearly in our thoughts as we read this story of the LORD at the well. We do not wonder at the use of the title, "The LORD," here, after all the revelations of His Deity in the first three chapters. John the Baptist had called Him "the LORD" in the first chapter, and in such a way that we would know that he meant the "Jehovah" of the Old Testament, for he quoted from Isaiah 40: 3, where the word "LORD" is Jehovah in the original Hebrew. The LORD Jesus is that One. John the Baptist said that he had come to "make straight" or prepare His way. He was that "voice" of whom Isaiah wrote, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Every Christian should notice in reading his Old Testament how the word LORD is written and should distinguish between "LORD" and "Lord." Both begin with a capital letter "L," but one is written with all capital letters. This is designed to show that the word written in capitals is in the original Hebrew the Name of God which is sometimes called "Jehovah." This Name should not be written "Jehovah" in the text, as some think, but should be just as we have it in our King James' Bibles, "LORD." No man knows the true pronunciation of this Hebrew Name because the early Hebrews put the vowel points of their word "Adonai," or LORD, under it to show that it should be read "LORD". In places where the two words "Adonai" and "LORD" occurred together they put the vowel points for the word "Elohim" under it. It is certain that the word "Jehovah" does not give the reader any idea of how this

Name of God should be pronounced. There is no "J" in Hebrew. Should we not have as much reverence as the ancient Jews and call it "LORD" as they did? Besides this custom of the Jews we have the fact that the writers of the New Testament *were inspired to use the Greek word for "LORD"* when they quoted the Old Testament passages where this Name, commonly called "Jehovah," occurs. This is divine authority for the fact that we should always read the Hebrew Name, "LORD", as the King James' Version does in almost every instance. We have explained this at some length here because some who do not understand it seem to desire to correct the King James' Version on this point. This would be a mistake, and would certainly displease the LORD. The title, "LORD," from the Greek word *Kurios* (which means LORD), is given to our LORD Jesus some forty times in the Gospel of John. There can be no mistake that it means Deity. Some examples of this may be seen in the following quotations: "And he said, LORD, I believe, and he worshipped Him" (9:38); He is called "the King that cometh in the Name of the LORD" (12:13). If we compare this with Ps. 118:25,26, we note that the people used the same words in addressing our LORD Jesus, for "Hosanna," of John 12:13 is the same as, "Save now, I beseech thee," of Ps. 118:25. Then we are told in John 12:40,41 that Isaiah was looking upon the glory of our *LORD Jesus* when he saw that marvelous vision of Deity recorded in Isaiah 6. "These things said Esaias, when he saw *His* glory and spake of *Him*," that is, when he saw and spoke of the LORD Jesus. The words quoted from Isaiah called "These things" in John 12:40, are found in Isaiah 6, where Isaiah speaks of the "LORD," the One who is acclaimed by the seraphim as "Holy, holy, holy, is the LORD of hosts." John was inspired to tell us that Isaiah spake of the LORD Jesus.

It is interesting to note that when the New Testament was translated into Hebrew by the Hebrew scholar, Prof. Franz Delitzsch, the quotations from the Old Testament Hebrew were all properly given as in the Hebrew. The passage (John 1:23) reads, "Prepare ye the way of Jehovah," in this Hebrew text,

and so in the other quotations. This was because this scholar saw that the Greek word *Kurios* ("Lord"), in the New Testament represented the Old Testament Name of the LORD. Then when he came to other passages which were not quotations from the Old Testament but where he saw that the LORD Jesus was given that title, *Kurios*, representing the Hebrew Name which men call "Jehovah," he sometimes translated the Greek word "Jehovah". In Colossians 3:23 our English Bibles read, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." This is rendered as follows in the above-mentioned Hebrew New Testament: "Whatsoever ye do, do it with all your soul, as to Jehovah, and not unto the sons of men; knowing that ye shall receive from Jehovah the reward of the inheritance: for ye are the servants of our LORD (*Adonai*) Messiah." The LORD is Jehovah, and also Christ, or Messiah. Delitzsch was right in rendering the title, *Kurios*, back into the Hebrew Name, Jehovah, for he could do nothing else where it was a quotation from the Old Testament. He knew too that no scholar in reading his Hebrew New Testament would try to *pronounce* the Name, or read it "Jehovah," for no scholar reads it that way, it is always read, *Adonai*, meaning "LORD". An interesting example of this is shown by the fact that the latest translation of the Hebrew Old Testament into English by the Jews does not have the word "Jehovah," but uniformly renders the Hebrew word into the English word "LORD". In Exodus 6:3 where it might seem necessary to write it they translate as follows: "But by My name יהוה I made Me not known to them." Then they have a foot-note which explains to the English reader that this is the Name which should not be spoken. It reads as follows: "*The ineffable name, read Adonai, which means Lord.*"

Another fact which should lead Christians to use the name "Jehovah" with great care is that among those who deny the Deity of our LORD Jesus we hear the Name used most freely. The so-called, self-styled "Higher Critics" and "Scholars" often write and speak much of "Jehovah" without reverence, and call

it the name of a "tribal god!" Then there are those who glibly call themselves "Jehovah's Witnesses," and they deny the Deity of our LORD Jesus. They say that our LORD Jesus is not Jehovah but that He is "a god" and not "the God." They say that our LORD was a created being, and tell us that He ceased to exist when He died! This would make the resurrection another creation, of another, only like the One who died. It is a dreadful teaching aimed directly at the Deity of our LORD Jesus. Their sugar-coat for this poison-pill is their teaching that there is no Hell. (See 2 John, 9,10,11). Beloved, He is the LORD, our LORD Jesus. He is God.

"When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples), He left Judaea, and departed again into Galilee." The title, "LORD", is also used here for another reason. We may notice that this is an editorial remark and the real Editor was the Holy Spirit. The disciples usually gave our LORD Jesus His title of "LORD," but the Divine Editor often uses the Name "Jesus" without the title of LORD. A careful examination of the places where the Holy Spirit used the title will show that in every instance there was some suggestion of His having been humbled or dishonored by men. In this instance there is the fact that the hatred of the Pharisees made our LORD feel that He was not welcome in Judaea, and so, instead of the usual form, without the title, we have the words, "When therefore the LORD knew." We have treated this point more fully in our book, "He Is Thy LORD and Worship Thou Him."

Then let us bear in mind that it was as the rejected One that He came and sat down that day at the well. He knew that the Pharisees had heard that He had made and baptized more disciples than John the Baptist. Then, because He knew this, He left Judaea and departed into Galilee. He went to Galilee of the nations or Gentiles, as One rejected by His own people. This fact that it was to be as the rejected One that He was to go to the Gentiles was pictured very clearly in the Old Testament types.

Jacob had fled from his brother when he went to another land to take a bride. Jacob was *seeking* a bride, and he pictures the labor of love of our LORD in his long service, which to Jacob "seemed only like so many days," because of his love for her. Then *Joseph was rejected* by his brethren when he went down to Egypt, and while there he took a Gentile bride. Moses too *was rejected* by his brethren and fled from Egypt, and while in the strange land he took a Gentile bride. All these men spent a long time away from their people before they were restored to them. This pictures the time of our LORD'S absence, now nearly two thousand years, while the Holy Spirit is calling out the Bride, the Church. Many details of these types have been shown to be full of meaning.

The next verse of this introduction to the story is full of meaning. "And He must needs go through Samaria." Many helpful things have been written about this statement. One thought occurs to us in regard to this word "must" which would also apply to all the other "musts" of His life, such as, "I must be about My Father's business," "The Son of man must be lifted up," and that is that it seems to speak of His own perfect *knowledge* of every detail of His life beforehand. He knew every incident that was to come. He knew every word that would be spoken to Him and every word He would speak in reply. His life was ordered and planned before, and this made every act to appear as a duty, a "must" that was a part of the perfect whole of His perfect life on earth. Before He healed the man born blind He said, "I must work the works of Him that sent Me while it is day." Then He knew that on a certain day He was to save a rich man named Zacchaeus, and so, when that day came and He came to the place, knowing where Zacchaeus would be, He looked up and saw him looking down from the sycamore tree. The LORD said, "Zacchaeus, make haste, and come down; for *today I must abide at thy house*" (Luke 19:5). Zacchaeus was saved that day, and gave half of his goods to the poor. Would we say, "I must," so cheerfully, if we knew every detail of our future, as we looked forward to some sorrow? But here in John 4 we read how another sinner was to be saved, the woman of Samaria,

and so, He "must needs go through Samaria." What joy it gave Him, who called it such a joy that He would not eat that mid-day meal. When asked to eat He said, "I have meat to eat that ye know not of . . . My meat is to do the will of Him that sent Me, and to finish His work." Here again we learn something of His Divine and human natures. As the Perfect Man He delighted to do the Father's will, and as the Eternal Son He delights in being the supply to men's souls more than we delight to feed upon Him.

"Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour." Why are we given all these details? Why is the place so carefully located? There must be some reason for taking us back to Genesis and to the history of Jacob and Joseph.

This "parcel of ground" must have seemed very precious to our LORD, who knew all things, as He sat there that day. This story tells us much about the Holy Spirit, and the mention of Jacob always reminds us of the work of the Holy Spirit in changing him from "Jacob" the supplanter, into "Israel," the prince with God. Then our LORD would remember that Jacob first saw Rachel by a well. She came to the well where he was sitting after his journey (Gen. 29: 1-12). Then we have Joseph mentioned with Jacob. "Joseph" means "he shall add," meaning that God was to add blessing to Joseph. There seemed to be no end to the blessings which God added to Joseph. He went on from one great blessing to another. He became ruler over all the land of Egypt, next in authority to Pharaoh, and yet *with all* his authority, so that nothing was done without Joseph. Then God gave him a double portion in Israel so that his two sons were the heads of tribes instead of one. When Jacob came to bless his son Joseph at Jacob's death, he said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him: but his bow abode in strength, and the arms of his hands were

made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the crown of the head of him that was separate from his brethren" (Gen. 49: 22-26).

The blessings of Joseph came from his father, Jacob, and Jacob, as we have mentioned, pictures the work of the Holy Spirit. The reader will bear with us if we say again that the three men, Abraham, Isaac and Jacob, were made to picture the three Persons of the Trinity. Abraham, the Father, Isaac the Son and Jacob the *work* of the Holy Spirit. For this reason God called His *name*, "The God of Abraham, the God of Isaac, and the God of Jacob," saying, "This is My *Name* for ever" (Exodus 3: 15). Here at the well our LORD was to speak to the woman as to the Holy Spirit.

The word "Sychar" means purchased, and is without doubt the same place as Shechem. The parcel of ground mentioned as being "near," was both purchased by Jacob and was also taken again by force. In this it is like our inheritance. Our LORD has purchased us and overcome the enemy. "And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel" (Gen. 33: 18-20). So we see that this land was "*purchased.*" Then we learn that it was "taken" by force from the enemy, for this must be the piece of land, the only one given to Joseph. "And Israel said unto Joseph . . . Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow" (Gen. 48: 22). Then we learn that the bones of

Joseph were taken up with the children of Israel when they left Egypt, and later buried in this same plot of ground. This had been Joseph's request just before he died (Josh. 24: 32; Ex. 13: 19). Joseph's request about his bones spoke of his faith in the resurrection.

Now when we bring all these things together we see the LORD Jesus, who is Himself "El-elohe-Israel" or God, the God of Israel, to whom Israel had long before erected an altar in this very place. Our LORD knew as He sat there that day that Joseph's bones were buried there in that "parcel of ground" in faith, looking forward to the work He would do and the resurrection which was to come through Him who was "the Resurrection and the Life." Joseph believed that He, the Shepherd of Israel, would one day raise him from the dead. Our LORD knew that the meeting of Jacob and Rachel at a well was meant to picture how He was to take a Bride while in rejection by His brethren. He knew that the Bride, the Church, would be drawn to Him by the Holy Spirit after He had gone to the right hand of God. He knew that the woman of Samaria who was coming to Him that day was to be a type of the Church, as won also by Himself. And now, and how wonderful and precious it all was to Him, that He had come to make all these things good!

"Jesus, *therefore*, being wearied with His journey, sat *thus* on the well." The unusual construction of this Greek sentence has caused much comment among the scholars, particularly as to the meaning of the word "thus," "sat *thus* on the well." Some say it means "Just as He was, or in this *condition*," etc. Now considering the meaning of all this introduction about the history of the place and its typical significance could it not mean that, "Thus", meditating on the deep meaning of all this, He sat on the well? This seems more likely than, "thus, weary as He was," as has also been suggested. Coming as it does after the suggestive things mentioned in the introduction it seems to us to mean *in the light of these things*, which have been so carefully enumerated, *He sat thus*, perhaps to refer to the fact that He was meditating on these things that are called to mind here.

Not only the "parcel of ground," near, but the bones of Joseph, and the whole history of the purchase of the ground, and of its having been wrested from the enemy, would seem to cry out to our LORD, calling Him to purchase and redeem all that Jacob's purchase and taking from the enemy had spoken of in type. "*He sat thus on the well.*"

But then He knew too that before the resurrection and redemption of Israel, His own Gentile Bride, the Church, must be redeemed and called out. The work of the Holy Spirit and His own work in calling the Church was prefigured in His dealings with the woman of Samaria.

This story of our LORD at the well should be compared very carefully with Genesis 24 where we read of Abraham's servant at the well. While these two stories go together yet there is a difference in the truth taught in the types. The story in Genesis pictures the work of the Holy Spirit in calling out the Bride for the absent Son of God, while the LORD Jesus at the well brings out the truth that He is Himself calling His Bride. Both are true, for the Holy Spirit was sent down on the day of Pentecost, and yet the LORD manifests Himself to us and draws us to Himself. The Father draws all who come to our LORD Jesus. In the Genesis account much emphasis is laid upon the fact that the servant of Abraham was sent, while here in John the LORD came Himself. Abraham's servant, who pictures the Holy Spirit in His work of seeking the Bride, did not mention himself, but he did speak of both the father (Abraham) and the son (Isaac). So we know that the Holy Spirit does not speak of Himself but of the Father and the Son. The LORD Jesus spoke to the woman of Samaria of God the Father, of the Holy Spirit, and also of Himself, saying, "I that speak unto thee am He." There is this difference too in that Abraham's servant was only a *type* of the Holy Spirit and could just speak of Abraham and Isaac who were only types of the Father and the Son. But the LORD Jesus spoke plainly of "the Father" and of "the Spirit," saying, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," and, "The Father seeketh such to worship Him" Then

the great contrast between the two women brings out another truth. Rebekah was "very fair to look upon, a virgin, neither had any man known her," while the woman of Samaria was a sinner, who had had five husbands and was living with a sixth who was not her husband. Both women are types of the same Church, but the woman of Samaria pictures the Church as our LORD found us, in sin, just as we all were. Rebekah on the other hand pictures the Bride of Christ as she is about to be presented to the LORD by the Holy Spirit in her purified and glorified state. The LORD Jesus is also going to present His Bride to Himself, "a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). The words of our LORD to the woman of Samaria, "I that speak unto thee am He," remind us that we are made to realize the actual presence of the LORD Jesus through the *Word of God*. Many things might be compared and contrasted in the two accounts that are written for our profit. Abraham's servant "ran to meet" Rebekah, while our LORD "sat thus on the well." The Holy Spirit comes to us and brings us to the LORD Jesus. It is the work of the blessed Holy Spirit to convict us of sin and to transform us into the image of the Son. We notice that the servant of Abraham is not pictured as *wearry* from his journey, for he was a type of the Second Person of the Trinity, who was God. Our LORD Jesus was God, but He came in a human body and human nature. He was wearied with His journey. But it was a long journey when God came out to where we were. The servant said, "Let me, I pray thee, drink a little water of thy pitcher." The LORD Jesus said, "Give Me to drink." This pictures a marvelous thing, the desire of God the Holy Spirit, and of God the Son, for the refreshment and satisfaction it gives to God to bring a soul to Him. The Father, too, "seeketh such to worship Him." Here we have a revelation of the great heart of God, the Trinity! Then too we have this pictured again in the joy, both of the servant of Abraham and of our LORD Jesus, after their messages had been received. "And it came to pass, that, when Abraham's servant heard the

words, he worshipped the LORD, bowing himself to the earth" (Gen. 24: 52). Our LORD Jesus said, "I have meat to eat that ye know not of" (John 4: 32). The servant gave Rebekah gifts—jewels, silver, gold, raiment. This speaks of the riches and beauty of the Bride, which is all the work of the Holy Spirit, and which will be seen in the beauty of the Bride when she is presented to the Son. There is nothing said about gifts to the woman of Samaria, but she goes away immediately, to speak to others about *Him*. She had Him. Hear her glad words as she proclaimed *Him*, "Come, see a Man which told me all things that ever I did: is not this the Christ?" Immediately after we receive Him we too "preach Christ," our LORD. Then Rebekah immediately set out on her journey to meet the bridegroom, Isaac, while the woman of Samaria, as we have seen, went to bring others to Him. Surely these are two beautiful pictures of the *same woman*, the Bride of our LORD, but Rebekah pictures the work of the Holy Spirit, while the woman of Samaria pictures the work of the Son of God. The work is one, the calling out and preparing and presenting of the Bride, the Church, to the LORD.

Now do you see, beloved, what may have been His thoughts as He "sat thus on the well?" Do you see why even "the parcel of ground" that was *near* was mentioned. He sits today at the right hand of God, with all this background of Scripture still speaking of Him, longing now for the souls who will be brought to Him by the blessed Holy Spirit.

The woman of Samaria went out and spoke of *Him*, and at first those who heard went out to meet Him because of her word, but after they had heard Him they said, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4: 42). Here is a deep secret, a lesson in dealing with souls. We are to bring men to *Him* in such a way that they may have their faith directly in Him, and know *Him* for themselves. How remarkable and precious it is to know that each of us is directly connected with the LORD Jesus Himself!

CHAPTER TWENTY

THE SIGNS IN JOHN

IN the Gospel of John the words "signs" and "miracles" are both from the same Greek word *seemion*, which means "a sign." This Greek word occurs seventeen times in the following passages where it is translated either "sign" or "miracle:" John 2: 11; 2: 18; 2: 23; 3: 2; 4: 48; 4: 54; 6: 2; 6: 14; 6: 26; 6: 30; 7: 31; 9: 16; 10: 41; 11: 47; 12: 18; 12: 37; 20: 30.

God had a purpose in these signs. While unbelievers often rejected them and hardened their hearts against the most clear proofs of the power of God, yet the believers were strengthened by them. This may be seen by referring to the first and last references above. "This beginning of miracles (signs) did Jesus in Cana of Galilee, and manifested forth His glory; *and His disciples believed on Him.*" Since the disciples were already believers this must mean that their faith was strengthened. John the Baptist had said that "He that hath received His testimony *hath set to his seal that God is true.*" The Scripture meaning of "sealing" is to settle a thing so that it cannot be altered. This was the effect of the "signs" of our LORD upon the disciples. Then the last occurrence is, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." These signs done in the *presence of the disciples*, refer to the fact that they were witnesses who were willing to affirm them to be true or genuine. But may we not also believe that God is addressing *us* when He says, "That *ye* might believe? We too are strengthened in the faith as we consider these signs, just as the disciples were said to have "believed" when they saw His first "sign."

Our LORD often referred to these signs, which were indeed miracles, wrought through the almighty power of God, as His "works," or the works of the Father who sent Him. "The works that I do in My Father's name, they bear witness of Me" (10: 25). He exhorted those who had believed because of these *works*, to go on to a real faith in Him. "Though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him" (10: 38). Again, "Believe Me that I am in the Father, and the Father in Me: or *else believe Me for the very works' sake*" (14: 11). Through being confronted with the manifestation of the power of God unbelievers were brought to a point where they must decide. As our LORD reasoned with the multitude about the Father, we read that, "As He spake these words, many believed on Him. Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (8: 30-32). We should try to strengthen the faith of young believers or of those who seem almost persuaded by some manifestation of God's power, to go on to put their whole trust in Him. The truths taught in the types and mysteries of the Word of God help to ground men in the faith.

The Greek word *seemion*, is also used in the sense of "type," or figure, in some places. It is rendered "sign" in the following passages and elsewhere: Matt. 24: 30; 26: 48; Mark 8: 11; 16: 17; Luke 2: 12. It is translated "token" in 2 Thess. 3: 17 and Rom. 4: 11. In this last passage we have a reference to the Hebrew word which is rendered "token" in several important Old Testament Scriptures: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 4:11); "And ye shall circumcise the flesh of your foreskin; and it shall be a *token* of the covenant betwixt Me and you" (Gen. 17: 11). The Hebrew word *oth*, rendered "token," which is represented by the Greek word *seemion*, by inspiration, is the same word that is rendered "token" in Exodus 12: 13, "And the blood shall be to you for a *token* upon the houses where ye are: and when I see the blood, I will pass over you." The blood

that was sprinkled on the door-posts of the houses of the Israelites on that first Passover night in Egypt was indeed a beautiful "token," and a type of the blood of our LORD Jesus Christ. Those who are under the blood are safe from the coming judgment.

The Hebrew word (אֶת) *oth*, "token," is formed from the three Hebrew letters *aleph*, *vove* and *tav*. The *aleph* and the *tav* correspond to the Greek *alpha* and *omega* in that they are the first and last letters of the Hebrew alphabet, as *alpha* and *omega* are the first and last of the Greek. The letter *vove* is the middle letter of the word, and the meaning of *vove* is a nail or hook. The meanings of these names bring us a message from the very beginning of history. "*Aleph*" means an ox, and the plural form of the word is rendered "oxen" in Psalm 8. The ox was used for sacrifice as a type of the sacrifice of our LORD. The earliest form of the letter seems to have been in the form of the head of an ox. The last letter in the word "token," *tav*, means a "mark" or "sign," and was made in the form of a cross in the early alphabets. The cross was used as a sign, or mark in place of the name by men who were unable to write, long before the time of our LORD, and before crucifixion was known to man as a means of punishment. It was used as a brand by the ancients, and Scripture speaks of *tav*, as a "mark" in Ezekiel 9:4. (See also Gesenius "Hebrew Lexicon" on "*tav*"). Our LORD Jesus is the "Alpha and the Omega." He was nailed to a cross for our sins. Surely this word of three letters, *aleph*, *vove* and *tav*, rendered "token," speaks loudly of its typical significance. In the story of the Passover the blood was seen on the door-posts, the sacrifice, the nail and the cross were in the word "token," and God said, "When I see the blood I will pass over you." In the Hebrew translation of the New Testament the word *seemion*, "sign," is represented by this Hebrew word *oth*. These facts lead us to look for deep meanings in the "signs" in John. In looking into these hidden mysteries we should however use care that we do not give the impression that the simple and obvious meaning that lies plainly on the surface is to be disregarded. No true treatment of the types contradicts the plain meaning of the text.

CHAPTER TWENTY-ONE

BEHOLDING HIS GLORY

THE word "glory" occurs forty-two times in the Gospel of John, or six times seven times. This includes the noun and the verb from the Greek word *doxa*. It is rendered "glory," "glorious," "glorified," "honor" (see John 5: 41, 44, 54), and "praise" (John 9: 29; 12: 43). The word occurs more often in John than in all the other Gospels combined. We have called attention to the multiple of seven times because there seems to be a purpose in the fact that there are seven books or combination of books in which the word occurs either seven or a multiple of seven times. In Luke it is found three times seven times; in John six times seven; in Romans three times seven; in 1 Corinthians twice seven; in 2 Corinthians three times seven; in Hebrews, if we do not reckon the passage which presents it negatively, "glorified not Himself" (Heb. 5: 5), it is found seven times. Then in 1 and 2 Peter together it occurs three times seven times. Because Peter and John were with Him in the holy mount and both speak so much of His glory, we believe that there may be a design of nine times seven times intended here, that would take in the Gospel of John and 1 and 2 Peter.

The first occurrence of the word in John speaks of *beholding* His glory. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 14). The last occurrence in John is where our LORD told Peter by what death he should "glorify God" (John 21: 19).

The word "glory" occurs eight times in the marvelous prayer of our LORD in chapter 17. His first request in that prayer was that He might be glorified Himself, but in order that He might glorify the Father, saying, "Father, the hour is come;

glorify Thy Son, that Thy Son also may glorify Thee." The last request in His prayer was, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." We treasure all of His "last words," and this last word in His prayer, this last request of that prayer, shows how He has us upon His heart. Just before He prayed we have another last word, spoken to His beloved disciples, "*These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*" Then He turned immediately to the Father in prayer. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come." And now we are considering the last request of that prayer. Let us read it again, "Father, *I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me.*" Oh, that we might realize what an important thing it is to *behold His glory*! This was His most precious gift of love for us, to be with Him and to behold His glory. We once heard an unbelieving modernist preacher deplore what he called "empty admiration" of the LORD! How little they know of what things are involved in beholding Him in His glory! No one can fully appreciate all the blessings it holds for us, but we know that it involves great changes in us, for we are always changed through beholding Him in His glory. We are now "changed into the same image, from glory to glory" as we behold Him in the mirror of His Word. Then, we shall be like Him, "for we shall *see Him* as He is." In this prayer our LORD made a distinction between His *own* glory, which He always had as God before the world was, and the glory which the Father *gave Him*, or His acquired glory. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." This is the glory which He laid aside while He came to redeem us. Then He said, "And the glory which Thou *gavest Me* I *have given them*; that they may be one, even as We are one." He had infinite glory before, but He could not give that for He is infinite and needs infinite glory,

but He came down and acquired great glory which the Father has given Him and which He may give to us. It was the same with His righteousness; He was always righteous, and as God He needed a perfect righteousness, but He has wrought out a righteousness while here on earth, "the righteousness of Christ," who is also God. This righteousness of God the Son is imputed to those who are reckoned to be "in Him." It is reckoned ours and is "unto all and upon all them that believe." His righteous acts, or "righteousnesses," are clothed upon the saints in glory as a robe.

Glory in Scripture is associated with light. There are several words in the original languages which are rendered "glory," words which signify "splendor," and "honour," and "praise," or sometimes a "boasting." But the glory of God, which is manifested in a supernatural light coming from the God of Glory, the very Source of it, is usually from the Hebrew word *kobod* in the Old Testament, and the Greek word *doxa* was chosen to represent this word in the New Testament. The word *kobod* (pronounced *covad*) has the root meaning of "heavy," and from this comes the meaning of "worth," and "riches," as things that are of real worth are the things that weigh, while anything without weight is considered worthless. This figure is perhaps true in almost all languages.

The glory of God may be *seen*. We might define this visible glory as a manifestation of the intrinsic worth and beauty of God, which is pictured in Scripture as pouring forth from its Source, the LORD Jesus Christ, the LORD of Glory, in an unending stream of beneficent light, blessing and beautifying all the new heavens and the new earth. There is no source of light on this earth. We polish the surfaces of hard substances and cut precious stones so that they may reflect light, and they only appear to be glorious, but the glory of our LORD is a manifestation of His real worth and inward beauty. He is the very source of the glory of God: "Who being the brightness of His glory, and the express image of His Person" (Heb. 1:3). This word "brightness" is also rendered "effulgence," or "out-shining." The Revised rendering is, "Who being the effulgence

of His glory, and the very image of His substance." Here, and here only, is real worth and beauty. The reality, worth, beauty and imperishability of the glory of God are very often placed in contrast to the glories of earth in Scripture.

Since our LORD'S last and most sublime request to the Father on our behalf was that we should *be with Him to behold His glory*, this should be a subject of absorbing interest to us. What has Scripture to say about *visible* glory? May God quicken our interest in the glory of God!

The children of Israel saw the glory of God. His glory-light shone out through the glory-cloud which went before them in the wilderness: "And they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud" (Exodus 16: 10); "And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel . . . and Moses went into the midst of the cloud . . . and Moses was in the mount forty days and forty nights" (Ex. 24: 15-18).

The appearance of the glory of God is described in several places. It is likened to the appearance of fire, in the passage just quoted, and in some places to the light from precious stones. There is said to be a work like a paved work of sapphire stones under His throne: "They saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (Ex. 24: 10). This statement does not contradict the passage that, "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him," for this is plainly speaking of God the Father. It is the Son of God, who was in glory before His incarnation, who was seen. He, the LORD Jesus, is God, the God of Israel. Ezekiel saw this same glory around the throne, and he said, "And above the firmament that was over their heads was the likeness of a throne, as the appearance

of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face" (Ezek. 1: 26-28).

Now when we come to the New Testament we learn that this glorious Person is our LORD Jesus Christ. John saw His glory, and said, "And immediately I was in the Spirit: and, behold, a throne was set in heaven, and One sat upon the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4: 3,4). The Holy City, the New Jerusalem, has the glory of God for its light: "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21: 11). The "sardine," or sardius, is no doubt the ruby, the same stone mentioned in Exodus 28: 17 as the Hebrew "odem," which means "red." The "jasper" we believe to be the diamond. The mingled light of these two precious stones is suggested by the sight of the glory of God. It is more beautiful than anything on this earth could picture to us. Then the brightness of the glory is above the light of creation.

When the Apostle Paul saw the LORD Jesus in glory we read, "Suddenly there shined round about Him a light from heaven: and he fell to the earth" (Acts 9: 3). Paul said that he "could not see for the glory of that light" (Acts 22: 11). John said, "His countenance was as the sun shineth in his strength" (Rev. 1: 16). It is no wonder that Paul called Him "the LORD of Glory" (1 Cor. 2: 8).

Peter, James and John all saw Him when He was transfigured on the mount: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain

apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him" (Matt. 17: 1-3). Peter, James, John and Paul all saw the LORD Jesus in His glory, and all have a message for us about the glory and our glorious LORD. John, as we have said, used the word "glory" from the Greek word *doxa* forty-two times in the Gospel (not once in his Epistles). Peter seems to finish out the pattern of nine times seven times by using the word three times seven times. Perhaps we should say that John finished the pattern because he wrote last, but it was all under inspiration. Peter spoke of his experience on the mount when there came "such a voice to Him from the excellent glory, This is My Beloved Son, in whom I am well pleased." Peter spoke much of His "eternal" glory, and ends both his epistles by ascribing *eternal* glory to Him. Just before his final salutations in his First Epistle he says, "To Him be glory and dominion for ever and ever. Amen." Then in the last words of his Second Epistle he says, "To Him be glory both now and ever. Amen." Peter seemed to be filled with this thought of the "*eternal*" glory and also with the fact that we are called to *share* in that same eternal glory. He says, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus" (1 Peter 5: 10).

We can imagine how Peter and John must have talked together many times about the glory, and that time when they were with Him on the holy mount! These two disciples were together so much and seemed to be such dear friends that it is quite natural that their written messages should contain much of this subject. Their thoughts were all inspired as they wrote them and every word was chosen by God, who controlled them as thoroughly as He did David when he said, "My tongue is the pen of a ready writer." The inspiration was in the words and letters.

James, the other disciple who was with them in the holy mount, only mentions the glory once in his "Epistle of James." But the one occurrence is very precious, for he says, "My brethren, have not the faith of our LORD Jesus Christ the LORD of Glory,

with respect of persons" (2:1). It should be noticed that the words "the LORD" in this passage are in italics, indicating that they were supplied by the translators and that we are to know that it may be read, "*Our LORD Jesus Christ of Glory.*" We have seen that He is the "LORD of Glory," but here His whole glorious Name is displayed, "*Our LORD Jesus Christ of Glory.*"

Then we learn too that "The LORD of Glory" (1 Cor. 2:8), is "The King of Glory." When He ascended up where He was before, after the cloud had received Him out of their sight, an innumerable company of angels and heavenly beings were there ready to greet Him. What a marvelous scene that must have been which is pictured in Psalm 24. There seems to have been something of what we know as antiphonal chanting, where one part of a choir answers another to bring out some truth. The cry goes out from one company as our LORD approaches the gates of heaven, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Then comes a question from another company, "Who is this King of Glory?" Then the answer, "The LORD strong and mighty, the LORD mighty in battle." He has just returned from the great battle where He overcame all the powers of darkness and "made a show of them openly, triumphing over them in it" (Col. 2:15). But why is this greeting repeated in the psalm, and with a slight change? This second greeting we believe refers to the time when He shall again ascend with all His redeemed "hosts," and so we have the name changed here to "The LORD of Hosts." When He has raised the bodies of the saints from their graves as we read in 1 Thess. 4:14-18, then, as He ascends with all the glorified "hosts," and as they near the gates of heaven, we again hear the greeting, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The LORD of Hosts, He is the King of Glory! Selah."

When our LORD comes down to earth again in His glory, that is to say, when He returns with His saints whom He has taken up to glory, as we read in Jude 14, then this whole earth

is to be lightened with His glory. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24: 27). Then shall the LORD fulfil that word spoken so long ago. "But as I live, all the earth shall be filled with the glory of the LORD" (Num. 14: 21). "And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen" (Ps. 72: 19). When Isaiah saw the glory of the LORD Jesus before His incarnation, he heard the seraphim speak of this glory which is to *fill the whole earth*. "And one cried unto another, and said, Holy, holy, holy, is the LORD of Hosts: the whole earth is full of His glory" (Isaiah 6: 3). When we compare this chapter with John 12: 39-41 we see that Isaiah was looking upon the glory of our LORD Jesus, for this is the time referred to when Isaiah said that their eyes would be blinded and their hearts hardened (Isaiah 6: 10). Our LORD Jesus is the same "God of Glory" who appeared to Abraham (see Acts 7: 2). There is a day coming when the Glory of the LORD shall have risen upon Zion (see Isa. 60: 1-7); then Israel shall be a "crown of glory in the hand of the LORD" (Isa. 62: 2,3). It is to be "the glory of the God of Israel" (Ezek. 10: 19,20).

The Apostle Paul saw the glory of our LORD and so he was not dealing in unfelt truths when he dwelt upon the glory in his inspired writings. God never asks men to deal in unfelt truths. He does not ask the unsaved to go and preach the gospel. When He wanted a man to write about His great love and His glory, He used John, who had seen Him in glory and who was known as "the disciple whom Jesus loved." When a man has once seen the glory of God he turns his face toward it, and toward Him who is the glory of God, and the things of this earth grow dim. This was the case with Abraham (see Acts 7: 2-6). Then see what a different man Paul became. To Paul was given many revelations of how we are to actually *share* in the glory. He tells us that we are to "obtain" His glory, saying, "Whereunto He called you by our gospel, to the *obtaining of the glory of our LORD Jesus Christ*" (2 Thess. 2: 14). Think of it, brethren, all that glory to be shared

with us! But that agrees with that last request of our LORD in His prayer to the Father. Paul apparently realized this more than we do in our day, for he called Titus and the brethren who were with him, "The glory of Christ (2 Cor. 8:23). They were no doubt very humble brethren, but Paul saw them as "*The Glory of Christ.*" Do we ever think of our humble brethren and picture them in their future glory? Did the reader ever hear a minister or anyone else introduce a brother and call him "The Glory of Christ?" Should we not rejoice in this truth and value the coming glory when it meant so much to our LORD? He laid aside His glory, His most precious possession, to come down here to glorify God in redeeming us. That glory He has taken again, as He prayed, "Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." The glory which was so intimately associated with His wonderful attributes, He laid aside, but He never for a moment laid aside those attributes. But we know that He prized the glory and longed that we should share it with Him, so the glory means much to Him. Shall we not obey the command so long forgotten and so little understood in these days, to "*Rejoice in hope of the glory of God?*" (Rom. 5:2). May it not be that it is because men have *lost sight of this glory* that they have become like Bunyon's "Man with the muckrake," who was always looking down?

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10); "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Do you *reckon* that way, dear reader? "When Christ, who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4). Precious words these, "*Then shall ye also appear with Him in glory.*" O beloved, nothing else matters in comparison with this. Notice how He bids us to consider how He is doing everything for us according to the *measure* of that glory. Our *needs* are supplied according to this measure: "But my God shall supply all your needs *according to* His riches in

glory by Christ Jesus" (Phil. 4:19). Our *strength* is promised *according to* this glory: "That He would grant you, *according to the riches of His glory*, to be strengthened with might by His Spirit in the inner man" (Eph. 3:16). What is *our* standard? It is the same—Christ our LORD in glory. The glory is continually placed before us as our great *attraction*. We should measure everything in the light of the eternal glory.

Glory is also beauty, the only real beauty: "Thine eyes shall see the King in His beauty." He is beautiful in our eyes and we are to be made beautiful in His eyes. He seems to picture Himself as exclaiming with delight, "Thou art beautiful O my love" (Song of Songs 6:4). "Let the beauty of the LORD our God be upon us" (Ps. 90:17), was said of Israel, but when the Church is presented to Him she also is to be beautiful, for she is to be clothed in His righteousness. We may think of her as of Israel, of whom it is said, "So shall the King *greatly desire* thy beauty." There is more to be revealed about this, but there is a hint about it, we believe, in the words of our LORD when He said, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how *much more* will He clothe you, O ye of little faith? (Luke 12:27,28). When is this that we are to be clothed so much more gloriously than the grass or flower of the field? Surely not until we have our glorified bodies. There is no doubt that our LORD was teaching His disciples not to take anxious thought about clothing and the other necessities of life at this present time, but we believe that a careful consideration of other scriptures which speak of "lilies" will show that He had the future glory in mind. This application of the words of our LORD quite effectively overcomes the present anxiety about little things. When we believe in the future glory and delight in the expectation of it our present needs seem unimportant.

We shall find that both the beauty of the LORD and of the redeemed is likened in Scripture to the Lily. The glory of the

saints is a reflection of His own glory. His glory, we have seen, is the outshining of His real worth and infinite beauty. But we are not to think of the reflection of this glory from the saints as we regard the reflection of a polished surface, for His glory is to shine out from within and through them. "*Christ in you the hope of glory.*" Some day this glory will shine out. Praise His name!

The first mention of the "lily" in Scripture is in connection with the temple of God: "And upon the top of the pillars was lily work: so was the work of the pillars *finished*" (1 Kings 7: 22). This reminds us of the promise to the overcomer in the Church at Philadelphia: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name" (Rev. 3:12). This speaks of how we shall be placed permanently, as pillars, and a part of the temple and made beautiful in His glory.

Our great Lover had many precious secrets hidden away for us in the types of the temple that shall one day be more fully known. The lilies were also mentioned in connection with the "molten sea." We read, "And he made a molten sea . . . And it was an handbreadth thick, the brim thereof was wrought like the brim of a cup, with flowers and lilies" (1 Kings 7: 26). This molten sea, where the priests washed their hands and feet before going into the Holy Place, pictured the cleansing or "washing of water by the Word" (Eph. 5: 26; John 15: 3). We are in constant need of this cleansing now as we come in contact with the things of the world, but in our glorified bodies we shall never be defiled. We believe that for this reason this molten sea, which was filled with water, is represented by a sea of *glass* in the heavenly scene in the Book of Revelation. The sea of glass shows that instead of constant cleansing there is to be a permanent purity, which will be reflected there in the sea of glass. This means permanent purity right in the presence of God. Instead of constant washings permanent purity and beauty!

The temple was built by Solomon according to the pattern which God provided, and God planned it to be a type of heavenly things. We learn of these heavenly things in Revelation where we read about the sea of glass: "And before the throne there was a sea of glass like unto crystal" (Rev. 4: 6). We read of this sea of glass again in chapter 15: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, stand on the sea of glass, having the harps of God." This sea could reflect their purity, and may speak again of the permanency of their victory over all evil and over the powers of darkness. But all this seems suggested in the molten sea of the temple of Solomon, where the priests washed and were clean. Then as they reached their hands over the brim and saw the lilies wrought permanently into the brim of the sea would they not think of the permanent beauty and purity that awaits the redeemed in glory? If they were taught by the Holy Spirit they might see these things. When the types are too deep for men then the angels can enjoy them (see 1 Peter 1: 12). God's revelations were not limited by our understanding.

Just as our LORD at other times seemed to cause His disciples to reason from simple things to the complex and sublime, so here in His talk with them about the lilies they might be led to see that the flower of the field would only last for a day, and they knew that this was true of their bodies. He evidently pointed on to their permanent, resurrection bodies which would be eternal, and therefore, they would reason, that the same Creator would clothe them with proportionately more glory than these glorious flowers.

But why did our LORD use the word "glory" instead of beauty? The word "glory" seems to have been chosen throughout the New Testament to take the place of "beauty." We find it in places where we might expect to find "beauty." The only thing the LORD calls beautiful in the New Testament is "the feet of them that preach the gospel of peace" (Rom. 10: 15). This too is a quotation from the Old Testament. One passage might

be considered an exception to this, where the gate of the temple is said to have been "called," or named, "beautiful" (Acts 2:3). The only other occurrence of this Greek word *horais*, "beautiful," is where whited sepulchres are said to "appear" beautiful, outwardly. This seems significant in that all the beauty of man and his works is set aside, and then when God would speak of the appearance of the glorified saints He chooses the word "*glory*," and "*glorious*." No other word would do to fittingly describe the heavenly beauty.

There is no doubt that our LORD was referring to His own Word spoken so long before through the Prophet Isaiah. Isaiah said, "The Glory of the LORD shall be revealed, and all flesh shall see it together: for the *mouth of the LORD* hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field . . . The grass withereth, the flower fadeth: but the Word of our God shall stand for ever" (Isa. 40:5-8). Peter, who was familiar with the words of our LORD, seems to put these words from Isaiah beside what he had learned from the LORD Jesus about the truth taught him of the flower of the field, in his First Epistle. The whole Epistle seems founded on this text from Isaiah. He is contrasting the glory that *fades* with the *eternal* glory of the future. He mentions it in the first chapter (1:4) and in the last (5:4): "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." He speaks of the perishing things, and then brings the glory before us again: "That the trial of your faith being much more precious than of gold *that perisheth*, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1:7,8). "Forasmuch as ye know that ye were not redeemed with *corruptible things*, as silver and gold . . . but with the precious blood of Christ . . . being born again, not of *corruptible* seed, but of *incorruptible*, by the Word of God, which liveth and *abideth for ever*. For all flesh is as grass . . . The grass withereth,

and the flower thereof falleth away: but the Word of the LORD endureth for ever. And this is the Word which by the gospel is preached unto you" (1 Peter 1: 18-25). This will be recognized as a direct reference to the passage from Isaiah 40. In Isaiah we were told that "all flesh is as grass . . . the grass withereth and the flower fadeth, but the Word of our God shall stand for ever." Peter adds that we have been *born* of that Word which endures for ever. The thought seems to be centered more upon our bodies, which perish as the grass, yet we have now been born of the incorruptible Word, and our renewed bodies shall endure for ever. He is speaking of "*All flesh*," and the "*glory of man*."

Peter is inspired to go on in the next chapters to make a practical application of this thought. Should we *adorn* such bodies, with these prospects of eternal glory, with corruptible ornaments? "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (3: 3,4). All through this Epistle the *enduring* things of glory are placed opposite to the things which "*fade*" and are "*corruptible*." Glory is ever before the mind. He says again, "But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (4: 13,14). "And when the Chief Shepherd shall appear, ye shall receive a crown of *glory that fadeth not away*" (5: 4). The Epistle closes with the words, "But the God of all grace, who hath called you unto His *eternal glory* by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Here we are reminded of our LORD'S last words to Peter, "*Strengthen* thy brethren." Peter was evidently taught of God to *strengthen* the brethren by placing the vision of glory before them and contrasting it with the fading things of earth. This was the subject of our LORD Himself that day when He spoke of the lilies and the glory, saying, "Consider the lilies."

Now we begin to see how the "lilies" of Scripture, the "flowers of the field," are made to bring out precious truths about future glories in every place where they are mentioned. This thought that our glory is to be the glory of the LORD, shining in and through us, is seen in the Song of Solomon: "I am the rose of Sharon and the lily of the valleys" (2:1). That is speaking of *His* beauty, but immediately after this our LORD calls His beloved a lily, saying, "As the lily among thorns, so is My love among the daughters."

The titles over the Psalms are inspired and contain precious messages. Let us look at the word about "lilies" in the title to Psalm 45: "To the Chief Musician upon Shoshannim, for the sons of Korah, Maschil, A song of loves." The word rendered "Chief musician" means "The Conqueror," "The Victor." Then "Shoshannim" means "lilies." "Maschil" is used in Scripture to speak of spiritual wisdom or understanding. These are the "wise" of Daniel who "understand." We might translate this title, To the Conqueror, concerning lilies, for the sons of Korah, spiritual secret things. There is no doubt an application to Israel in this psalm, but we believe that there is also a message here for us of the Church too. Who are the "sons of Korah?" Numbers 16 shows Korah was a leader in the great rebellion against God, one who scoffed at Moses and at God's holy order of the priesthood. The wrath of God was so great against him and his company that "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods" (Num. 16:32). "Notwithstanding the *children* of Korah died not" (Num. 26:11). The offspring of these children who were so graciously spared from the wrath of God became the leaders of the temple music in David's time, to sing the praises of God! While this psalm has a first application to Israel, yet we are also children of Abraham by faith: "Abraham; who is the father of us all" (Rom. 4:16). We may claim the spiritual blessings of the spiritual seed of Abraham. Then, too, we are sons of Korah, in type at least, for we are saved by grace from the wrath of God, and we are to sing His praises. This psalm

then is "concerning *lilies*." Let us see if we can find the "lilies" in the psalm. First we read of One who is "fairer than the children of men." This is the LORD Jesus, who is "the Lily of the valley." Then there are those mentioned who have been given some of His beauty. "King's daughters were among thy honourable women: upon thy right hand did stand the Queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy LORD; and worship thou Him . . . The King's daughter is all *glorious* within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought *unto thee*. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." There are those here who are *beautiful* to the King. The King rejoices in their beauty. These are "fair," but He is "fairer than the children of men." So we see that this figure of the "lilies" was one which our LORD loved to use in speaking of His redeemed in glory. We read again, "My Beloved is gone down into His garden, to gather *lilies*." And again, "*He feedeth among the lilies*." This is the same LORD who said, "Consider the lilies," and, "Shall He not *much more* clothe you, O ye of little faith?" Can we think He had no thought of this future glory?

But now let us consider one of the most precious truths about this glory. This glory of ours is all to bring glory to Him! He is to get glory in the very glory of these saints. This wonderful thought goes through Paul's Epistles. *He shall be glorified in His saints*. "When He shall come to be glorified in His saints, *and to be admired in all them that believe*" (2 Thess. 1: 10). It is not here, *by* all them that believe, but *in* them. It is true, blessedly true, that the saints shall admire Him, but here it is, *in them*. When the hosts of heaven see the beauty of the LORD reflected in and through the glorified saints they shall *admire Him*! How that will make us rejoice in the glory! He has so ordered it that we cannot help but rejoice in the beauty and glory He puts upon us. There are some saints who even shrink from being beautiful

in heaven. In their humility they thought that they would not want any attention drawn to themselves even there, in glory. But how could we object to it if we knew that it was *Him* they admired? He is going to be "admired *in all them* that believe." How wonderful that *we shall be to His glory*, even there. This is called "the riches of the glory of His inheritance in the saints" (Eph. 1: 18). "*Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen*" (Eph. 3: 21). The most humble saint could not shrink from being clothed with that kind of glory—*glory unto Him*. They shall actually *admire Him* in us! Notice how beautifully this truth is all wrought into our present duties by Scripture, and at the same time mingled with thoughts of His love for us. We are exhorted: "Husbands, love your wives, even as Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the LORD the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery*: but I speak concerning Christ and the Church" (Eph. 5: 25-33). Is it any wonder then that Paul was inspired to call Titus and the other brethren "*The glory of Christ?*" (2 Cor. 8: 23).

We are to have many new things in glory. God has not told us all the details, but He has given us hints of new powers, new joys, new service, new homes, new glorious scenes, precious fellowships and wonders. We shall have glorified bodies like His body of glorified "flesh and bones" (see Luke 24: 39; Acts 2: 31; 1 John 3: 2). We have hints of what it will be like, in the powers that have already been granted to men. Elijah knew of things that happened at a distance from him (2 Kings 6: 12; 5: 26). Philip was "caught away" by the Holy Spirit and placed just where God

wanted him to be at a certain time. How wonderful it will be to be placed by the blessed Holy Spirit where He would have us! "And the Spirit caught away Philip, that the eunuch saw him no more: . . . but Philip was found at Azotas" (Acts 8:39,40). We expect to travel from earth to heaven as Elijah was caught up. Then just think of the new powers and ability for fellowship with other glorified saints, and above all, with Him! Let us throw away these foolish earthly toys that attract men here and reach after these glories, for *they endure*. We shall have power to remove mountains with a word (see Matt. 17:20). We know that mountains are to be moved to make a highway for the Jews to return when the LORD comes again (Isa. 40:4; 49:11). In Isaiah 11:15,16 we have a hint that the dividing of the sea for Israel when they came out of Egypt was only a picture of what greater things God will do for Israel in these last days. The removing of mountains can all be done by God's redeemed ones, as it is suggested in Zechariah 4:7: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Our LORD Jesus said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John 14:12). That word shall be fulfilled in a more wonderful way than ever before after we are glorified.

CHAPTER TWENTY-TWO

GRACE AND GLORY

AND the Word was made flesh, and dwelt among us, (and we beheld His *glory*, the *glory* as of the only begotten of the Father,) *full of grace* and truth . . . And of His fulness have all we received, and *grace* for *grace*. For the law was given by Moses, but *grace* and truth came by Jesus Christ" (John 1:14-17). The word "grace," repeated here four times, does not occur again in the Gospel of John. His grace is nevertheless plainly seen in His every act, for it is here that His Deity is manifested, dealing in loving-kindness with men who are undeserving and enduring the contradiction of sinners against Himself. Only God can manifest the grace of God as He did. He is "the God of all grace" (1 Pet. 5:10). We may show kindness to sinful men, but it is no more than we owe them.

"We *beheld* His glory . . . full of grace and truth". Can grace be seen? We have found from other scriptures that glory can be seen, and the words of this text imply that: "We beheld His glory." Then how can grace, an attribute of His character, be manifest in that visible glory? This seems strange at first and something that invites our attention, like the burning bush which Moses saw that burned and yet was not consumed. We should be like Moses, who said, "I will now turn aside and see this great sight, why the bush is not burnt." We have said in the previous chapter that the visible glory in which our LORD ever dwells is represented to us in Scripture as an outward manifestation of His inward worth and beauty. His glory is not a meaningless manifestation of light, like the glitter of things of earth, but a constant expression of what He really is. His glorious attributes are in some way made visible in a glory light. So then as grace is one of His most glorious attributes, and, since God can manifest Himself in the glory light that shall be visible to the redeemed, then

He can manifest His grace in that glory. His character and the beauties of His Being are all to be *displayed*. This display of infinite perfections would only appall created beings if it were not that this glory is a beneficent light, making those upon whom it shines constant partakers of its blessings and glory.

Grace and truth are brought together here, for grace is not to be at the expense of truth and righteousness. The law demands righteousness from men, but He magnified the law when He met all its demands for holiness in man and then bore the punishment for those whom He represented, when our sins were laid upon Him and He died in our place. His righteousness too is said to be a *garment*, and is also to be seen in that glory light. His righteousness, and the garment of glory which is some day to display it, is also to be placed upon us: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3: 22). "He that overcometh, the same shall be clothed in white raiment . . . I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. 3: 5, 18). "I saw four and twenty elders sitting, clothed in white raiment" (Rev. 4: 4). "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 8). Here we have righteousness as *clothing*.

The point we wished to make is that when God speaks here and elsewhere of "righteousness as a garment," it is not all figurative language. We believe that just as Peter, James and John actually saw the shining glory light of God in the mount of transfiguration so we shall be clothed in His glory as He has promised, and, that this glory is in some remarkable way *an expression of His character*. Those who are in the habit of making everything figurative in Scripture come out at last with a figurative heaven, and even the LORD is lost in their vagaries. They tell us that "heaven is a *state* and not a *place*." If heaven is not a place, then in what place shall we find our LORD with His body of flesh and bones?

"The law was given by Moses, but grace and truth came by Jesus Christ." Moses knew about grace, but grace could not *come* through Moses, for the law was God demanding, showing what God required, in order that every mouth might be stopped. It stops the mouths of those who say, "If I do the best I can I shall be all right," for God demanded perfection through the law. The law brings us all in guilty before God. Then to such hell-deserving sinners our LORD Jesus came with grace, unmerited favor. He fulfilled all the requirements of the law *for us*, and then bore its penalty *for us*. It is useless to try to appreciate or to understand grace until we have taken our places as guilty before God. Moses must have known all this for he had a revelation of *grace* and *glory*.

As we consider his experience we see that Moses must have known that grace and glory were in some way connected, for as soon as he heard God speak of His *grace* he asked to see God's glory. Moses was in the tabernacle, and the cloudy pillar stood at the door of the tabernacle, and God spoke to Moses from the cloud. "And the LORD spake into Moses face to face, as a man speaketh unto his friend . . . And Moses said unto the LORD, See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast found *grace* in My sight. Now therefore, I pray Thee, if I have found *grace* in Thy sight, show me Thy way, that I may know Thee, that I may find *grace* in Thy sight: and consider that this nation is Thy people. And He said, My presence shall go with thee, and I will give thee rest. . . . And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found *grace* in My sight, and I know thee by name. And he said, *I beseech Thee, show me Thy glory*" (Ex. 33:12-18). God said, "Thou hast found grace in My sight," and immediately Moses asked, "*Show me Thy glory.*" *Grace and glory!* Moses seemed to know that those who find grace in His sight *may also be permitted to see His glory*. This is a great truth. But when Moses asked to see God's glory, God did not tell him that glory was something

that could not be seen, but He granted Moses a vision of Himself, as much as Moses could see until our LORD should come. God spoke again to Moses, "And He said, I will make all My goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be *gracious* to whom I will be *gracious*, and will show mercy on whom I will show mercy. And He said, *Thou canst not see My face*: for there shall no man see Me, and live. And the LORD said, Behold, there is a place by Me, and thou shalt stand upon a rock, and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen. . . . And the LORD descended in a cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and *gracious*, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found *grace* in Thy sight, O Lord. . . ." (Exodus 33: 19-23; 34: 5-9).

This vision of the glory granted to Moses imparted to him some of the blessing and glory which always comes from seeing Him. We read that after Moses had received the two tables of the law, "When Moses came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. . . . And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with Him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with HIM"

(Exodus 34:29-35). The original word rendered "shone" signifies to "spring forth as horns," or "to send forth beams of light." (It was for this reason that some of the painters have pictured Moses with horns coming from his head). This light came to Moses through talking with the LORD. Moses was given the law, or ten commandments, at this time. The law is called "the ministration of death." "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . But we all, with open face (or, unveiled face) beholding as in a glass the glory of the LORD, are changed into the same image from glory to glory, even as by the Spirit of the LORD" (2 Cor. 3: 7-18).

Moses could not see the *face* of God until the LORD Jesus came with His grace and truth. But His face is not withheld from us. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the *glory of God in the face of Jesus Christ*" (2 Cor. 4: 6). The *glory* that was visible was *tempered* for Moses, and the *grace* was explained to him and revealed to be a part of God's glorious character.

But when we turn to the New Testament we read of an instance that seems just an opposite to the experience of Moses. Paul the Apostle saw the glory light and was smitten to the ground before he had learned to know anything about grace. Paul called himself "one born out of due time," or the margin says, "abortive," born before the time: "And last of all He was seen of me also, as one born out of due time" (1 Cor. 15: 8). He is a picture of the conversion of the Jewish nation who will be "born in a day" when they see the LORD coming in glory. They will come to know Him as the LORD, first, and learn about grace afterwards, like Paul. We read of Paul's conversion in Acts 9: 1-21. "And as he journeyed, he came near Damascus: and suddenly there shined

round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, LORD? And the LORD said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, LORD, what wilt Thou have me to do? And the LORD said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the LORD in a vision, Ananias. And he said, Behold, I am here, LORD. And He said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man *named Ananias* coming in, and putting his hand on him, that he might receive his sight. . . . And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the LORD, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized." There is a beautiful typical teaching here in that the name, "Ananias," is a Hebrew word which means "The grace of Yah." Now notice how the LORD told Paul the *name* of the man who was coming. God told Paul that "The Grace of Yah" was coming to put his hands upon him and that he would then immediately receive his sight. How Paul must have pondered over that name while Ananias was on the way! Paul told about it later: "And one Ananias, a devout man according to the law, and having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. *And at the same hour I looked up upon him.*" Paul looked

up and what did he see? He saw "*The Grace of Yah,*" standing there, for that is what this name, Ananias, meant to him. Then his eyes were opened to see, what? "*The Grace of Yah,*" for that is just what stood before him to be seen first of all. Can we not believe that this was Paul's first lesson in *grace* after the glory sight? Paul said, "And when I could not see, *for the glory of that light*" (Acts 22: 11). The greatest revelations of God's grace were given to us through Paul who saw His glory. He says, "But when it pleased God, who separated me from my mother's womb, and called me by *His grace*, to reveal His Son in me" (Gal. 1: 15, 16). "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3: 8). This Epistle to the Ephesians is full of revelations about grace and glory. In it grace is mentioned twelve times, and glory eight times. It is here we are told of "The glory of His grace," the "riches of His grace," and "the exceeding riches of His grace." This is about *His riches*, and we are shown that we have become heirs to the "unsearchable riches of Christ." The word "riches" occurs five times in Ephesians.

Then we are to be to the "praise of His glory." This is mentioned three times in the first chapter; "To the *praise* of the glory of His grace, wherein He hath made us accepted in the Beloved" (ver. 6); "That we should be to the *praise* of His glory, who first trusted in Christ" (ver. 12); and, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the *praise* of His glory" (ver. 14).

How important it is that we should not mar the grace of God by mixing it up with thoughts of our own good works. Grace and works cannot be mingled together as a means of salvation. We are saved by grace alone. When men put the least trust in their own works to save them they rob God of the *glory* of His *grace* in that work of salvation. Salvation is all of God. Grace is God dealing with undeserved favor toward undeserving sinners. This is only possible through the fact that He bore all the punishment for our sins on the cross: "He bare our sins in His own body on

the tree." If there is any doubt of the efficacy of His work on the cross to completely wash away sin then there steals into the deceitful human heart a desire to trust in human efforts to help save, or else to keep saved, or to do some of that work which God has already done and for which He must have all the glory. Grace not only saves us, but after we are saved *teaches* us to live godly. God tells us that *we are saved*, and then because we are saved that we should live godly. This is all brought in in the first two chapters of Titus. Let us read these passages and note that they do not tell men that they must be holy in order to be saved, but *because they are saved*. "That ye may *adorn* the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." He is our Saviour, we *are* saved, and the same grace, or unmerited favor, which hath appeared unto all men, teaches us who have put our whole trust in Him, to live godly, not in order to be saved, but because we are saved. We are not told that we are to be saved *by* good works, but we are asked to be "zealous of good works." Then God reminds us again in the same passage that we are not saved by these works, saying, "But after that the kindness and love of God our Saviour toward man appeared, *not by works of righteousness which we had done*, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; *that being justified by His grace*, we should be made heirs according to the hope of eternal life." No one can be an "heir" unless he is *justified* by His *grace*. This makes it very plain that we are not to think of our good works as having any part in our salvation. But notice how he mentions "works" in the next verse as something we who are saved must be careful to maintain. "This is a faithful saying, and these

things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." We who are putting our whole trust in His finished work on the cross should be more careful to live holy lives than others, lest we bring reproach upon the doctrine of grace. There will be those who will say even then, as they did of Paul, that he taught, "Let us do evil that good may come" (Rom. 3: 8). In our days men express it something like this, "According to *your* doctrine a man can live just as he likes and still be saved." They ignore the fact that regeneration and "the renewing of the Holy Ghost" gives new "likes" or desires, which we are then enabled to follow. If this is still not clear to the reader we suggest that he read Romans 3: 19-28 over and over until he has cast aside his own righteousness and has seen himself clothed in "His righteousness." Paul laid such emphasis upon grace that men accused him of saying, "Let us do evil that good may come," although he did not. Would they accuse present day preachers of works and faith of this?

When we come into His presence and actually see His glory we shall know more about grace, that grace which saved us and washed us from our sins in His own blood. This is the subject of the redeemed in glory. In the Book of Revelation we learn much about the *LAMB* and the *Light*. This is *grace* and *glory*, for the *LAMB* is a title which speaks of His work of redemption and the light is the glory light. They sing, "Worthy is the *LAMB* that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." In that uncreated glory we behold the *LAMB* as the Light of the Holy City: "The throne of God and of the *LAMB* shall be in it; and His servants shall serve Him: and *they shall see His face* and His name shall be in their foreheads. And there shall be no night there" (Rev. 22: 3-5). Here is *grace and glory*, for the knowledge of the glory of God is in the *face* of our LORD Jesus Christ. Grace and glory are inseparably joined in the *LAMB* and the *LIGHT*.

CHAPTER TWENTY-THREE

HIS ETERNAL SONSHIP

THE Gospel of John was written that we might believe that Jesus is the Christ, *the Son of God*. It is important that we should consider just what this means. Did He *become* the Son of God at His birth? Was He the Son of God before His incarnation? All true Christians believe that He always existed as God before His incarnation, but was He the *Son* of God before His birth at Bethlehem?

The same One who was born at Bethlehem was "from everlasting," He always was. The same verse which said that He would be born in Bethlehem also tells us that He is the One "Whose goings forth have been from of old, from everlasting" (Micah 5: 2). Our LORD spoke of Himself as the same Personality when He said, "Before Abraham was I am." This wording is very accurate, He did not say, "Before Abraham was, I was," but "I AM." To Him all time is present. God alone can say, speaking of His past, or what would be past for us mortals, "I AM." The LORD Jesus is said to have created all things, in heaven and in earth, and to have been *before all things* (Col. 1: 16, 17). "For every house is builded by some man; but He that built all things is God" (Heb. 3: 4). While the creation is credited to the Trinity as God, yet it is also said to have been the work of each Person of the Trinity. In Hebrews we are told that it was as "the Son" that He laid the foundations of the earth. But we are told that He was "made flesh" and dwelt among us. Who was said to be "made flesh"? The answer is, "The Word was made flesh." Did He cease to be the WORD when He was made flesh? No, He did not. He is called "The Word of God" in Revelation, the last book in the Bible. He never ceased to be the WORD of God. In the same way the Eternal Son of God, who was always the Son, in the bosom of the

Father, never ceased to be the Son when He was born of a virgin. God the Son did not change His eternal Personality in order to be "made flesh."

We look for further light on this subject and find that He who always was, "*took on Him the seed of Abraham*" (Heb. 2: 16). Without changing His own infinite unchangeable Being, or nature, "He took on Him" this other *nature* of man. *Without ceasing to be what He always was* He became what He had not been, He was made flesh. To quote the rest of the passage from Hebrews we read that, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but *He took on Him the seed of Abraham*" (Heb. 2: 14-16). The words "He took on Him" make it plain that He who ever existed as God *chose* to take upon Him the human nature without any change in His eternal Being. This revelation is given to us in several scriptures, and always with the same thought, that He who was God took upon Himself a perfect human body, soul and spirit, without any change to His own Being and Divine nature. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and *took upon Him the form of a servant*, and was made in the likeness of men" (Phil. 2: 5-7). Again, it is described as, "God sending His own Son in the likeness of sinful flesh" (Rom. 1: 3). "And without controversy great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3: 16). He was still God when He was manifest in the flesh. The flesh was the "seed of Abraham" in such a literal way that He has the right to the throne of David. After His resurrection He still has this right and is still called "the seed of David." "Remember that Jesus Christ of the *seed of David* was raised from the dead according to my gospel" (2. Tim. 2: 8). "Concerning His Son Jesus Christ our LORD, which was made of the seed of David according to the

flesh" (Rom. 1: 3). This truth must be believed by all Christians, for, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4: 2).

The body of our LORD Jesus was brought into being by the Spirit of God. God told Joseph that "That which is conceived in her is of the Holy Ghost." He was "the seed of the woman" in such a way that He could be called the "seed of David," through the virgin. She was still a virgin after the birth of our LORD Jesus. Our LORD Jesus was without sin. His human nature had no taint of sin. No charge could be brought against Him of guilt from the sin of Adam. It was not possible for Him to have sinned.

Some have made the mistake of thinking and teaching that our LORD Jesus was just a mixture of God and man, that He blended the two natures, human and divine, into a new kind of Being. This is a grave error and would mean that He would be a new Being and neither God nor man. This doctrine was rejected by the early Councils of the Church but has been revived through the years. John Owen wrote against this error in 1650-60. Almost any good theological work in our own times will show what all Bible-believing Christians believe about this. He was God and man, with a perfect humanity, and yet He was still perfect God. The following quotation from Dr. I. M. Haldeman will represent the general teaching by orthodox Christians on this point: "Our LORD was not a created angel. He was not a created man. He was begotten of God, from the seed of a woman, by and through the Holy Ghost. That which was begotten was not a person but a nature, a human nature. This human nature was holy, Scripture calls it "that Holy Thing." It was in its quality the holiness of God. Since its quality was the holiness of God, there was no sin in it, and no possible tendency to sin. This holy, sinless, human nature was indissolubly joined to the Personality of the Son. His human nature could not have sinned without the consent of His unique Personality; that Personality would have to say: 'I will' to sin. Since the Personality of our LORD Jesus Christ is the Personality of God, it was impossible for that Personality to consent to sin. Since His Personality could not consent to sin, it was impossible for Him in His

human nature (seeing that human nature was inseparably joined to His Personality) to have sinned."

The same Personality who was always the Son, never changed. The Scripture declares that "He that descended is *the same* also that ascended up far above all heavens, that He might fill all things." This would prove that He is the *same*. He did not lose His Deity, nor His Personality. He did not become a mixture of Deity and humanity, as some say. He was the same. He could say, "Before Abraham was, I AM." This would not apply to His body, nor to the human nature which He had *taken* upon Him, but it was true of His Personality, which was ever the same. He spoke of His human nature when He said "I thirst." As to His Divine nature He could say, "The Son of Man which is in heaven." He was omnipresent always. But His body was not omnipresent. And yet there were not two Persons, but One Person with two natures. The Son of God never spoke to the Son of Man or to Christ Jesus, for that would be speaking to Himself.

Some modernists have taught that He is not the Son of God any more than a Christian is a son of God. That is a foolish and wicked teaching which denies His Deity. We are born of God's Spirit and have *become* children of God, but there can be only One Only-begotten Son of God. We could not say, as He did, "Before Abraham was, I am." We could never accept the worship of men as He did. He is God, we are men.

There are some who claim to be Christians who say they believe in the above about the pre-existence of our LORD Jesus but who say that while He was God before He came into the world yet He was not the *Son* of God until He was born in Bethlehem. This would mean that He *became* the Son of God. Scripture never once states that He *became* the Son of God. We do read that He was "*declared to be* the Son of God" at His resurrection, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). But He did not *become* the Son of God then, for He was also declared to be the Son of God at His baptism. He was called "The Son of the Highest" at His birth. (Luke 1:32). At His transfiguration

He was declared by God the Father to be His Beloved Son (Matt. 17: 5). When He brings the "First begotten" into the world to reign, God will say, "Let all the angels of God worship Him." We read in the second Psalm of this time when God the Son shall declare the decree, "The LORD hath said unto Me, Thou art My Son; this day have I begotten Thee."

But He was always the Son of God for, if it be supposed that there was a time when there was no Son of God, then there would be no Eternal Father. A son in this world proceeds from a father and has a beginning, but our little family relations are only used as weak figures of the eternal things. God the Son *was ever proceeding from the Father*, for He is the brightness and out-shining of His glory and He always was.

We are told in several scriptures that God *sent* His Son. He was His Son before He sent Him, or He would have no Son to send. Besides the fact that there is not a single scripture that tells us that our LORD Jesus *became* the Son of God, there is a great accuracy in every statement concerning His eternal Sonship which shows that He always was the Son of God. Note the familiar passage in Isaiah, "For unto us a Child is born, unto us a Son is *given*" (Isaiah 9: 6). The Hebrew order of the words is even more striking, it reads, "A Child is *born* to us, a Son is *given* to us." The Hebrew nation is in view here. The Child was born to them but the Eternal Son was *given*. God *gave* His Son who was already His Son, but the "Child" was born.

When God gave us the spirit of sonship when we were born again He gave us the Holy Spirit as the Spirit of the Son, who always had that filial devotion to the Father in the eternal past. He is the eternal Father. In the garden as our LORD Jesus prayed to the Father He cried, "Abba, Father," that was the Spirit of sonship in Him. Now the LORD has sent "*the Spirit of His Son*" into your hearts, crying, Abba, Father" (Gal. 4: 6). The Holy Spirit is the Spirit of His Son from all eternity. Surely the Holy Spirit has never changed. He was always the Spirit of Sonship who has also given us the ability to cry, "Abba, Father." You see, this gives us a glimpse of the eternal, unchangeable relation-

ship between the Father, Son and Holy Spirit. The Father's bosom was never empty. The Son was always the Father's delight, completely satisfying Him from eternity past. He would not be God if He were not complete in Himself and His eternal Being. The Son, who is the effulgence of His glory, must from His very nature delight in manifesting the Father in endless ways.

Our LORD Jesus said, "I proceeded forth and came from God" (John 8: 42); again, "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father" (John 16: 27). His Father is God. There is the same relationship of "Father," *before* and *after* He came, for, "He that descended is the same also that ascended up far above all things" (Eph. 4: 10). The following quotation from Cannon Liddon's book on "The Divinity," may be helpful on this point: "In saying that Christ took our nature upon Him we imply that His Person existed before and that the Manhood which He assumed was itself impersonal. Therefore He did not make Himself a double Being. . . . He says 'I and My Father are One,' 'Before Abraham was I am.' But He never says, 'I and the Word are One,' nor, 'I and the Son are One,' because He is the Word and He is the Son." Again Dr. Liddon says, "The expression 'the image of God' supplements the title of 'the Son.' As the Son, Christ is derived eternally from the Father, and is one substance with the Father. . . . That He is one with God as having streamed forth eternally from the Father's essence like a ray of light is implied in the expression, 'The brightness of His glory.'"

He spake as the same God who had to do with Israel, the *same Person*, when He said, "How often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not." We should not expect to be able to understand just how His perfect humanity could be so united to His Deity, so that He took upon Him the seed of Abraham. We are not even able to understand how our own natures of spirit and flesh are so united that they seem like one. How can that which is spirit in us be joined to that which is material? This should be much more easy to understand, but who can comprehend it?

God has mingled His revelations of the humanity of our LORD with His Deity, often in the same sentences. We see Him asleep on the ship as if He were tired and weak, surely this looks like any man. Then the next instant we see Him rebuking the winds and waves of the sea with His own authority and power, not through prayer. The winds and the sea *obey Him*. Then He is pictured at the grave of Lazarus with His face wet with human tears; we can understand that, that is human. But the very next instant we hear Him calling the dead to life with His own *voice*. Does He tell us that "no man knoweth, not even the Son, the day and hour of His coming again? That looks quite human, but consider carefully His words. He tells us what only God could know when He says, "No man knoweth, no, not the angels of heaven, neither the Son, but the Father" (Mark 13: 32). Who is this who can tell us what all the angels know or do not know? Here is Divine knowledge. But notice that this is in the Book of Mark, which is the book of the Servant. He was pictured as the Perfect Servant. "The servant knoweth not what his Lord doeth." Now this passage is also found in Matthew, but there the words "neither the Son" do not appear (Matt. 24: 36). But here in Matthew He also reveals His Divine knowledge in the very words which speak of His humanity. He knew all that the angels knew and what they did not know.

The union of the Son of God with human nature is marvelous beyond our ability to comprehend, and it is all bound up in a wonderful way with scriptures which tell us of our new birth and union with Him. He has made this union with Himself possible. "He who is perfect God became perfect Man, and now (mystery of mysteries) has taken our manhood into God, made it one with Himself, never to be parted from Him, not lost, as in the ocean of divinity, but for ever glorified, filled, in-oned with God, 'Nearer and closer than any union, with a nearness inferior only to that oneness of the divine nature, is the oneness of our nature with that of God in the Person of our ever-blessed Redeemer. Above angels and principalities and powers, is our human nature glorified in God, with that glory which the Son of God had before the

world was.' And we who believe are one with the LORD Jesus. We cannot comprehend this mystery, and we do not measure it with our feelings; we hold it fast by faith, and if we were unbelieving or silent, the LORD'S Supper would declare it—Christ and the Church are one; Christ by His death has become the life of His people" (*Adolph Saphir*, in "The Hidden Life).

What a marvelous picture we have in John's Gospel of our LORD Jesus Christ! He is the Light of the World, the LIFE, the Word made flesh, the Ladder between heaven and earth, the Water of Life, the Bread of Life, the Manna from heaven, the Son of God who came down from heaven, the Son, who is ever in the bosom of the Father, the Shepherd and Owner of the sheep, the Resurrection and the Life, the King of Israel, the One who hath the wind in His fists, the One who prepares heaven for us, the One who stands apart from all others and offers to supply every need of every man through all eternity—He is the One who redeemed us, He sends His Holy Spirit to us, He is the revelation of the Father, He is God.

We remember reading somewhere of what were called His "positive virtues," that He not only has all virtue but gives out to others all they lack. And will you compare Him with men? He is far above all men. One might conceive of a perfect man who had no taint of sin, but here is One who has power to take away the sin of others and make them righteous. We might imagine a man who had a sufficiency of all things for himself, but our LORD supplies others with all they need, and He is Himself the supply. He is not only free from all sickness but gives health to the sick. Others might be righteous but He imparts righteousness. We might suppose a man to be beautiful, but He imparts beauty to those who are His, even His own beauty, and without any loss to Himself. All men need to be sustained, but He is the Shepherd who sustains His sheep. A man might be filled with joy and peace but He fills others with His own joy and peace. "My peace I give unto you," and, "My joy," He said. All this He does, not by the use of means, as a doctor might heal another, or as a man might supply the needs of a child, *but by being Himself the sup-*

ply. "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "I am the Bread of Life, He that cometh unto Me shall never hunger," and, "I am the Resurrection and the LIFE." He said these things and He has made them good to thousands. He is Himself the source of every good gift.

CHAPTER TWENTY-FOUR

"HE CAME FROM GOD AND WENT TO GOD"

THE TWO PATHS MARKED OUT

THE first twelve chapters of The Gospel of John tell us of our LORD'S journey *out from* the Father and the last nine chapters mark His path *back to the Father*. This division is set forth in the following words at the beginning of the thirteenth chapter. "Now before the feast of the passover, when Jesus knew that His hour was come that He should *depart out of this world*. . . . Jesus knowing that He was come from God and went to God" (John 13:1-3). Let us look now at the first twelve chapters briefly and we shall see that all through them His path *out from* the Father is distinctly marked out and then we shall see how His way *back* is just as clearly indicated from the first of the thirteenth chapter on to the end of the book. It will be helpful too if we compare this coming *from* the Father and going *back* to the Father with the five offerings as they are given in the first six chapters of Leviticus, for these offerings picture the way out from God to man, and when looked at in the reverse order, the way back to God. This same order agrees with the typical picture of the way to God as given in the tabernacle types.

In the first verse of the Gospel of John we are told that our LORD Jesus was *with* God, from all eternity, *before* He came forth from the Father. "In the beginning was the Word, and the Word was *with* God, and the Word was God." This revelation is complete in that it tells us *where* He was *before* He came into the world and *who* He was; He was God. He makes it clear in the following verses that this One who was *with* the Father was the Creator of all things. "The same was in the beginning *with* God. All things were made by Him; and without Him was not any thing made that was made." We begin then with the revelation that He was *with* God, and that He was God, the Creator of all things.

We notice too in the eighteenth verse that this place *with* the Father was called "in the bosom of the Father," the place of affection. This is brought into the design of the two paths from the Father, and back to the Father in a very beautiful way, as we shall see.

But now let us notice how all through the first twelve chapters we are repeatedly told of His *coming* into the world. "He was in the world, and the world was made by Him, and the world knew Him not. He *came* unto His own, and His own received Him not" (1: 10-11). John the Baptist said, "He it is, who *coming* after me is preferred before me." Our LORD said of Himself, "And no man hath ascended up to heaven, but He that *came down* from heaven, even the Son of Man which is in heaven" (3:13). "I am *come* in my Father's Name" (5:43). "For the bread of God is He which *cometh down* from heaven. . . . This is the bread which *cometh down* from heaven" (6:33-50). "But I know Him: for I am sent *from Him*, and He hath sent me" (7: 29). "The Father hath *sent me*" (7: 16). "And he that seeth me seeth Him that *sent me* the Father which *sent me*" (12:44-49).

From the first verse of the thirteenth chapter on to the end of the book we have the Scriptures which remind us repeatedly of how He was *going* back to the Father. "Now before the feast of the passover, when JESUS knew that His hour was come that He should *depart out of this world* unto the Father JESUS knowing that the Father had given all things into His hands, and that He was come from God, and *went to God*. . . . *Whither I go*, ye cannot come . . . *Whither I go thou canst not follow* me now; but thou shalt follow me afterwards" (13:3,33,36). "*I go* to prepare a place for you. And if *I go and prepare a place* for you, I will come again. . . . And whither *I go* ye know . . . Yet a little while and the world *seeth me no more* . . . Ye have heard how I said unto you, *I go away*" (14: 2,3,28). "But now *I go my way to Him* that sent me . . . A little while and ye shall not see me . . . *because I go to the Father* . . . I came forth from the Father, and am come into the world: again, *I leave the world, and go to*

the Father" (John 16:5,16,28). "*And now I am no more in the world, but these are in the world, and I come to Thee . . . And now I come to Thee*" (John 17: 11, 13). "*I ascend unto My Father, and your Father; and to My God, and your God*" (20: 17). We have not quoted all the passages but enough to bring out the thought we have mentioned.

It has often been noticed by those who delight in the types of the offerings that the five offerings mentioned in the first six chapters of Leviticus reveal five different aspects of the one great offering of our LORD Jesus, and that there is progression and order there so that God seems to be revealing truth out from Himself to man, and then when we consider these five offerings in the reverse order from which they are given they picture the way back from man to God. They are usually explained in this reverse order, from the trespass offering to the burnt offering, because in this way they set forth the truth concerning *our approach to God* which is easier for us to understand.

This order of the offerings also corresponds beautifully with the order of the articles of furniture in the tabernacle as they are meant to picture in type, the way in to God's dwelling from the gate to the Holy of Holies. The five offerings picture what He did to open the way to God through His sacrifice and the tabernacle types the way through His work as our High Priest. Now it so pleased God to picture these truths concerning our LORD'S path out from the Father and back to the Father in the Gospel of John in a manner that corresponds to these types! Let us compare these beautiful figures in the order in which they are given in His Word. Then we wish to show how this order all agrees with His path out from the Father and back to the Father.

The Five Offerings

Tabernacle Types

- | | |
|---|---------------------|
| 1. The Burnt Offering—corresponds to the— | 1. Altar of Incense |
| 2. The Meat Offering— | 2. Shewbread |
| 3. The Peace Offering— | 3. Candlestick |
| 4. The Sin Offering— | 4. Laver |
| 5. The Trespass Offering— | 5. Brazen Altar |

Referring to the above lists we remember that when a sinner thinks of approaching to God he is confronted first of all with the question of his sins, his sinful acts, or trespasses. The trespass offering, which is last on the list as God has given them, is the first to appeal to the sinner. We are brought first of all to accept our LORD Jesus as the One who died for our sins, our trespass offering. Then, after the sinner has become a believer, he comes to realize something about his sinful nature, he learns that his very *nature* is sin. It is not that he has committed sin but that he is sin, the flesh nature cannot be improved, it must be reckoned dead. It is then that he is ready for the truth that is revealed in the sin offering, that He not only died for our sins but for sin, "He was made sin for us." He who "knew no sin." Then when we come to realize that He has taken the place of the trespass offering and the sin offering for us we are in a position to rejoice in His great work on the cross for us. This brings us to the next, the peace offering, where our minds and hearts are filled with the *peace* of God, a peace which He had made and provided. We trust all in His work for us and are filled with His peace. So the peace offering comes in beautiful order here. This reminds us of how after His resurrection our LORD came suddenly and stood in the midst of His disciples and said, "Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad, when they saw the LORD" (John 20: 19, 20). Then we are better fitted to feed upon Him as our Bread of Life and to delight in Him as our food. This is the meat offering. But this all speaks of our part, our partaking of Him, our rejoicing in Him. There was one more offering which speaks of how He, the Father, rejoiced in His Son, of how the Son delighted the Father. This was the burnt offering. This was a sweet savour offering and God was said to smell a sweet savour as the offering ascended in smoke and flame. The sin offerings were never said to be sweet savour offerings. When we think of our LORD Jesus suffering on the cross we are apt to forget that He was not only bearing our sin as the trespass and sin offerings but that He was also offering

Himself, in all His perfections, "without spot to God." In this He was pleasing the Father as a sweet savour offering. While this is looked upon as all God's part, yet we were reckoned to have been "in Him." He took us with Himself into that place of which the burnt offering speaks, the place where the Father can delight in us as being "in Him." This place in the Father's delight is now reckoned to our account, we are "accepted in the Beloved," in all His acceptability! How strange that so many are satisfied with just the truths of the trespass offering, when God has so much more for us to delight in! What a difference there is between just being placed in heaven with our sins forgiven and nothing more, and our being there, clothed with the very righteousness of our LORD Himself, and not only that but also clothed in His love, so that we are "unto God a sweet savour of Christ" (2 Cor. 2:15).

Then the articles of furniture in connection with the tabernacle in the wilderness correspond to these five offerings and they set forth the way to God quite vividly because they were placed in the same order, and pictured the way to God, as the priest approached toward God from the gate to the tabernacle and on into the Holy Place and the Holy of Holies where God dwelt. The brazen altar was near the gate where God dealt with sin first of all. Then as they approached the tabernacle they came next to the laver, where the priests washed their feet before going into the Holy Place. This reminds us of the sinful nature because we need cleansing, "the washing of water by the Word," every day throughout our lives just *because of* the old sinful nature. The blood of our LORD Jesus cleanses us from all sin, *once for all*, but our sinful natures and our defiling contact with the world brings us to our need of the laver, the washing of water by the Word, as long as we are in these bodies, or until we are changed as we are caught up to be with the LORD at His coming. This reminds us of how the priests needed to wash their feet after walking around in contact with the earth. So we see that the brazen altar reminds of the trespass offering and the laver of the sin offering. From the laver, as the priest went on into the

tabernacle, he would see in the Holy Place on his left hand the candlestick with its seven lamps which it supported. The lamps were often distinguished from the candlestick. (See Exod. 25: 37.) These seven lamps of the candlestick we understand from Revelation 4:5, to speak of the Holy Spirit, who now dwells within the Church, which in Revelation is a type of the "seven churches." The shewbread on the right hand is a type of our LORD Jesus as the Bread of Life. The candlestick agrees with the peace offering for the Holy Spirit gives the peace of God. The shewbread agrees with the meat offering in order. It would not seem possible to change the order; all is perfect. Then next, just in front of the vail that concealed the Holy of Holies there stood the altar of incense with its sweet smelling incense going up continually and reminding of the perfections and beauties of our LORD Jesus. The incense reminds us of the sense of smell, which in many Scriptures is connected with the *love* of God and of the Father's delight in the Son. This corresponds too with the burnt offering with its sweet savour ascending to God.

We should notice too that it is not only the sense of smell but all the five senses are mentioned in Scripture as if they had *spiritual counterparts* in our spiritual natures. We have mentioned in another place that the number five is stamped on our hands and feet by the five fingers and five toes. This number is divided into four and one by the fingers and thumb, pointing to the usual division of four and one in the Scripture. One speaks of God and four of man, man is responsible to God. The ten commandments were on two stones, five on each stone, but one, "Thou shalt love the LORD thy God," standing out from the four on the first stone and making the division between four and one. This is according to Deut. 6: 5, and the words of our LORD in Matt. 22: 36-40. The second, He said, "is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This second commandment was on the second stone, making the other four-and-one, commandments. This is the essence of those things contained in the second part of the law concerning man's duty to man. Doubling in Scripture speaks of emphasis, as in

the dream which Joseph interpreted. But then when we come to the five senses, although the lesson is the same in that they speak of man's responsibility to God, there seem to be only five instead of ten. But we believe that the five *spiritual* senses are to be reckoned as they work together with the five natural senses, just as the two hands and the two feet work together. The Israelites must have looked with both their natural and spiritual sight of faith as they beheld the brazen serpent and were healed. When John the Baptist said "Behold the Lamb of God" he must have referred to the One who then stood before them who might be seen with the natural eyes then, but also to the One whom we may still see through the eye of faith, the spiritual sight. Both the natural and the spiritual sight come first and are separate from the other senses, making four and one.

But God has come *out* to man, no one else could come down that path from God to man. We have seen that John first tells us of His Deity and of His eternal place *with* the Father. Then next that He *came* into the world. If we use the figure which God has given us in the tabernacle types we would think first of the vail between the Holy of Holies and the Holy Place. This would agree with the words of John, "And the Word was made flesh, and dwelt among us" (John 1:14). Then of that other Scripture, "By a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh" (Heb. 10:20). Next we come to the incense altar. This golden altar of incense stood in the Holy Place near the vail. We are reminded of this in the words, "No man hath seen God at any time; the only Begotten Son, which is *in the bosom of the Father*, He hath declared Him" (John 1:18). He was ever, or always in the bosom of the Father, but He came out to "declare" Him. It is quite fitting that we should see more of the incense as He is on His way back to the Father, in John the seventeenth chapter, for He carried us back with Him into God's favor. Then we think of Him coming out as the Light of the world as He declared Himself to be, in His own words, as He spoke to men. This reminds us of the seven lamps of the Holy Place. "I am the Light of the

world" (John 8:12). He was always Light, but now as having *come into the world* He is the Light of the world. "As long as I am in the world I am the Light of the world" (John 9:5). "I am come a Light into the world, that whosoever abideth in me should not abide in darkness" (John 12:46). This clear statement in the last of the twelfth chapter is the last mention of our LORD as the *Light* in John's Gospel. Some twenty-one times the word "light" occurs in the first twelve chapters but not again after this. This is significant in that we shall find that in a study of the way of our LORD back to the Father the Holy Spirit takes the place of the Lamps of the candlestick, from the fourteenth chapter on through the book.

But as we follow our LORD'S path on *out* we come next to where He revealed Himself as the "True Bread from heaven" (John 6:32-33). This reminds of the meat offering and also of the shewbread in the tabernacle. The shewbread and the candlestick stood side by side in the tabernacle and the meaning of these types is closely related. One was as near to the Holy of Holies as the other. It was by the aid of the light of the candlestick that priests were able to eat of the shewbread. It is through the help of the Holy Spirit that we are able to feed upon the LORD Jesus as our Bread of Life.

As we follow the path of our blessed LORD Jesus out from the glory toward the place of sacrifice we have been reminded of the vail, the altar of incense, the shewbread and the candlestick with its seven lamps, and now we come next to the laver. Our LORD manifested Himself as the One who had come to cleanse the lepers and unclean, to heal the sick and diseased. One instance that would come in order here in this first part of John is the case of the blind man whom He sent to the pool of Siloam. He said to the blind man, "Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing" (John 9:7). It is always important that we should notice the meaning of a word when special attention is called to it. This pool spoke of the One who was the Sent One, who had been sent by the Father into the world that He

might cleanse and heal, for cleansing and healing are closely connected in Scripture. Sin defiles and brings disease. This then is the laver, as we find it on His way out, we shall see it again as we consider His way back to the Father. Then from the laver we would expect that next we would find something that would speak of the brazen altar where sacrifices were made. We read then of how he mentioned His sacrifice. "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). Again He said, "And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die" (John 12:13). So we see that in these first twelve chapters of John we have traced His way out from the Father up to this mention of His manner of death in the twelfth chapter. But His death suggests also His path back to the Father, and so we come next to the things which speak of His going back.

Now let us notice how definitely His path back to the Father is traced from the beginning of the thirteenth chapter on to the end of the Book of John. The types are reversed here so that we seem to be coming from the sacrifice just mentioned in chapter twelve, and now we find ourselves at the laver, pictured in His washing the disciples' feet. The supper comes after the washing, just as the shewbread comes after the laver on the way in to God's presence. We read, "Before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father. . ." (John 13:1). Then we read that "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded" (13:4-5). Then it was *after* this washing of their feet that we read that John was leaning on His bosom at supper. (See verse 23). So here we may think of Him on the way back to the Father, coming first to the laver and then to the shewbread. We would expect next the mention of the seven lamps of the candlestick. So we read of Him telling them of the Holy Spirit who was coming to be the Comforter

to dwell within them. It is in John 14:27 that we have the first mention of "peace" in John. "Peace I leave with you, my peace I give unto you." The Holy Spirit was to *comfort*. "And I will pray the Father and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of Truth whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:16-17). From this time He spoke again and again of "peace." (See John 16: 33; 20: 19; 20: 26). But He was going on in to the Father's house, and, like the high priest of old, as our representative with the Father. He told them about it, saying, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (John 14:2). But now let us recall how at the first we were told of how He came from the Father's bosom, or that He *was there* in the Father's bosom. Now that we have come to the path back to the Father we see that here, while He is at *supper*, the place of communion into which He has brought His disciples, that here *we are represented* by the *unnamed* disciple as being in His bosom! "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved" (John 13: 23). There, learning the secrets of His heart, John the beloved disciple, pictures how the Shepherd of chapter ten has taken the lambs into His bosom, just before He goes home to prepare a place for them. We have mentioned this "bosom" and what it means, in connection with His last words in the last chapter. It will bear much more meditation for so many have given it all to John the beloved disciple having missed the design that goes through this Gospel of John.

In these five chapters of John, from the first of chapter thirteen to the end of chapter seventeen, just before He goes in through the vail, we have His path marked back to God as if we were walking again from the laver to the altar of incense in the Holy Place. The laver, the shewbread, the seven lamps and next comes the altar of incense. The seventeenth chapter of John reminds of how the high priest filled his censer with coals from the incense altar and put incense on it and went in to the presence

of God amid a cloud of the sweet smelling incense. (See Lev. 16:12-13). This "*perpetual incense*" (Ex. 30:8), spoke of the worth and preciousness of our blessed LORD Jesus and of how He in His own blessed Person, because of what He was, delighted the Father, always. In the seventeenth chapter of John He spoke of Himself. He spoke directly to the Father and of how He was coming to the Father. He was about to ascend, like the sweet smelling incense, into the Father's presence, and He was to take us with Him! Note well that wonderful word in His prayer, "Father, *I will* that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory" (John 17: 24). No one but God could assert His own will as He did here, saying, "I will." This speaks of His Deity. This is the only instance of His asserting His own will in prayer in this way and it shows us how important it must be that we should *behold His glory*. How important that we should be *with Him*, there. He was going to take His lambs back with Him to His Father's house, to be with Him. What for? "To behold My glory." Some day, beloved, we shall be there beholding that glory and then we shall be able to delight in His path out from the Father into the dark world *for us*, and back to the Father with us poor lost sheep in His bosom. There to be "for ever *with the LORD*." No wonder those words ring with music in our hearts as we ponder them now. "And so shall we ever be *with the LORD*" (1 Thess. 4:17). We give below a list of the types in order, with the five senses, that the reader may study the beautiful order of God.

<i>Five Offerings</i>	<i>Tabernacle Furniture</i>	<i>The Five Senses</i>
1. Burnt	1. Incense Altar	1. Smell
2. Meat	2. Showbread	2. Taste
3. Peace	3. Candlestick	3. Feeling
4. Sin	4. Laver	4. Hearing
5. Trespass	5. Brazen Altar	5. Sight

This mingling of the shepherd type and the Glory above reminds us of Psalm 80: 1, "Give ear, O Shepherd of Israel, Thou

that leadest Joseph like a flock; Thou that dwellest between the Cherubims, shine forth." The One who dwelt in the Holy of Holies as the Shekinah Glory was the *Shepherd of Israel*. He was *there* "in the beginning with God". His coming to *save* is mentioned three times in Psalm 80 as "causing His face to shine." "Cause Thy face to shine; and we shall be saved" (See verses 3, 7, and 19).

The Holy of Holies was also called the "Oracle" or "Word-place" from the Hebrew *Dabir*, from *dabar*, or word. The WORD came from the Word-place, that was His place for He was the Word. "The Word was God."

Thus we see that His path out from the Father and from His eternal dwelling place "between the Cherubims" and back again, taking His sheep with Him, was marked out in definite steps in the Gospel of John, steps that correspond to the typical teaching of the tabernacle furniture. This gives new meaning to the words, "The Word was made flesh, and *tabernacled* among us" (John 1:14).

His Path Out:

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|----------------------|----------------------------|
| 1. The Veil | . . John 1:14; Heb. 10:20. |
| 2. The Incense Altar | " 1:18. |
| 3. The Candlestick | " 8:12; 9:5; 12:46. |
| 4. The Showbread | " 6:32, 33. |
| 5. The Laver | " 9:6, 7. |
| 6. Brazen Altar | " 12:32, 33. |

Note, "*Will draw all men unto Me.*"

His Path Back:

- | | |
|----------------------|---|
| 1. The Brazen Altar | . . John 12:32, 33. |
| 2. The Laver | " 13:4, 5, 10. |
| 3. The Showbread | " 13:12, 28. |
| 4. The Candlestick | " 14:16, 17, 26, 27. |
| 5. The Incense Altar | " Chapter 17. |
| 6. The Veil | " 19:30-42; Matt. 27:51.
Heb. 10:20. |

CHAPTER TWENTY-FIVE

THE TRUE VINE AND THE BRANCHES

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49: 22).

"I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:1-5).

GOD reveals truth gradually, a little at a time. The full significance of the type of Joseph as the "fruitful bough" was perhaps very little realized when the above inspired passage in Genesis was first written. Joseph, as we have seen before, is a type of our LORD Jesus in many ways, and it is not surprising to learn that he is called a "fruitful bough" with "branches." The "wall" may refer to the "middle wall of partition" between Jew and Gentile. The branches have gone over that wall and the Gentile nations have been blessed for nearly two thousand years. But the greatest blessing is yet to come during the millennial days. The "well" near the "fruitful bough" suggests how the branches are mysteriously fed with the water, and how the power of God, all unseen, transforms the water into the juice of the grape which contains so much that is healthful. (Fermented wine is not placed before us as something to be desired in Scripture. Fermented wine becomes a poison, and was forbidden to those who are to draw near to the LORD, such as the priests and Nazarites.) God was even then looking forward to the one who would bear fruit to Him, that would both please Him and be a blessing to man.

When our LORD Jesus made it known that He was the True Vine, Jewish minds would go back to the vines of Scripture, like this "bough" which was pictured by Joseph, and also Israel. They would remember what a great blessing Joseph had been to the world during the famine down in Egypt. Then how God brought the nation, Israel, out of Egypt: "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river" (Ps. 80: 8-11). But Israel brought forth "wild grapes." The LORD Jesus was the True Vine.

God had been longing for fruit, the fruit of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control." In other words He made man *for Himself*, that He might have fellowship with him, and manifest Himself through man. God loves to bless, and in doing this He would be blessing man. Our LORD Jesus, the Eternal Son of God, came into the world as Man, and for the first time, this fruit was brought forth in all its perfection in Him. We little realize how infinitely our LORD delighted the Father while He was here as Man. The Father was delighted in His every act and word. The words of the Father seem to burst out from heaven from His full heart when He said, "*This is My beloved Son, in whom I am well pleased.*" *All His delight was in Him.* Our LORD Jesus was the True Vine and the Father will not be refreshed by any other fruit. When our blessed LORD was about to go away to glory He revealed to His disciples that God's plan was that He should still have fruit from this same Vine, so He gave this revelation, "I am the Vine, ye are the branches." The fruit is now to come through us, the many branches. What a glorious revelation! Looked at in this light how important is this fruit of the Spirit! We hear nothing about "service," and our efforts, it is "fruit." Should it be distasteful for us to consider bringing forth such fruit as love, joy, peace, and the rest, knowing that this is to be of a supernatural kind?

It is not that He asks us to be loving, but that He fills the soul with His love and peace. It is to be *fruit*, not works.

Perhaps we are better able to consider the wonderful revelation contained in those words, "Abide in Me," if we think of them in the light suggested. He, the True Vine, is still bringing forth "fruit" through the branches. He is still delighting the Father, who is the Husbandman. The unsaved, be they ever so loving and filled with joy, peace, longsuffering and beauties of character, cannot bring forth *fruit* nor please God, for He said, "*Without Me ye can do nothing.*" He is the only One who can bring forth such fruit to perfection, and so it must be *His* fruit. He *actually dwells within* and the fruit is His. "Trying to live a better life" will not do; it must be a yielding to His Holy Spirit and walking in fellowship with Him.

The blessing of the inner working of God as we are joined to our LORD Jesus is one of the most precious subjects in the New Testament, and one of the most important. Paul was inspired to dwell much upon this subject in his epistles. This is called "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints . . . *Christ in you*, the hope of glory" (Col. 1: 26, 27). He tells us that God *wants us to know* about this mystery: "To whom God would *make known* what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Then, as an example of how God was working in him, Paul goes on to tell of this mighty inward working *in his prayer life*. He says, "Whereunto I also labor, striving according to *His* working, *which worketh in me mightily.*" If we read on without the chapter break we see what he meant. "For I would that ye knew what *great conflict I have for you*, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the *acknowledgment of the mystery of God*, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 1: 29; 2: 1-3). He wishes that we could know of this great conflict that went on as a result of the

inner working of God. This is, "Christ in you, the hope of glory."

Paul had never seen these believers, and he says that they had never seen his face in the flesh, and yet this great conflict in prayer against all the powers of darkness, that would seem to oppose, goes on for them. But for what does he pray? Surely it must be something very important that calls forth such wrestlings in prayer. It was not that their souls might be saved, for he addressed them in the first chapter as "saints and faithful brethren in Christ." It was not that they were in some danger, or in want, but a much more important matter. If we examine the prayer we see that it was that they might bring forth the fruit of the Spirit and might understand about this indwelling presence of God: "That your hearts might be comforted, being knit together in love, and unto all the riches of the full assurance of understanding, to the *acknowledgment of the mystery* of God." It is the same thing for which he prayed for the Ephesians. He says, "For this cause I bow my knees unto the Father of our LORD Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, *to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith*; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and *to know the love of Christ*, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3: 14-21).

We see that he was not asking that they might *receive* the Holy Spirit, nor that they might receive our LORD Jesus, but that "*Christ may dwell in your hearts by faith*." It was to be "*by faith*," that is to say they were to believe it, these "saints and faithful brethren," these "saints which are at Ephesus," were to come to *experience* His indwelling or abiding presence, *by faith*. They were just to believe that He is there. Then they were to live in a conscious *realization* of His indwelling presence. They

were already indwelt by God's Holy Spirit, but they must acknowledge this "mystery of God" and delight in it.

When our LORD said, "If ye abide in Me," He surely did not refer to the fact of salvation and the new birth only. If this were true then every saved man would bring forth much fruit. It is true of course that we cannot "abide" in Him until we are first "in Him." We are born again and become members of Him when we receive Him as our Saviour. But there is something else in view here, added to that. He was speaking here of "abiding" in Him in our *actual living experience*. Scripture makes a distinction between "living" in the Spirit and "walking" in the Spirit. "If we *live* in the Spirit, *let us* also *walk* in the Spirit." This sentence could not be reversed, we could not say, "If we walk in the Spirit, let us also live in the Spirit." The words "let us walk" indicates something we have to do. If we are born again we do "live" in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5: 16, 25). This certainly refers to the *experience* in working out the inner workings, about which we have been speaking. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (The words, "who walk not after the flesh but after the Spirit," come in properly at the end of verse 4 (Rom. 8: 1-5). The passage we are considering, of the parable of the Vine and the branches, is not concerned with salvation, but with *fruit-bearing*. The branches that are burned are not true believers. Judas, who was never a true believer, is an example of such branches. We shall consider this more carefully at the end of this chapter. This parable was not given that believers might be scared, but "that your joy might be full" (John 15: 11). It was given too that we might understand this wonderful mystery of "Christ in you." To ignore His indwelling presence is to go on without the real fruit of the Spirit. There are many who bring forth "fruit," but few who bring forth "much fruit." These are words which could have no application to our salvation.

If we study the “fruit” of the Spirit as manifested in the Apostle Paul and in New Testament believers, we may see how far it surpasses the natural goodness of man without the Spirit. Take the first fruit of the Spirit, “love.” Paul tells the Colossians that Epaphras had told him of their love. But notice that he spoke of it as their “*love in the Spirit*.” “Who also declared unto us your love in the Spirit” (Col. 1: 8). Their love was recognized to be the love of the Holy Spirit within them. We have an example—as we have mentioned before—of this love as it was manifested by Epaphras himself. He was “always laboring fervently” for them in prayers, that they might “stand perfect and complete in all the will of God.” We are told how he was “full of heaviness” just because he had learned that he had not been able to keep it from them that he had been sick! He was filled with heaviness over the very thought that they might worry over him! (Phil. 2: 25-27). These were not his relatives but his brethren in the LORD whom he so loved. Then we read of Paul and his supernatural love, in the words, “For God is my record, how greatly I long after you all *in the bowels of Jesus Christ*” (Phil. 1: 8). He realized that the source of his love for them was from the *heart of the LORD* Jesus who dwelt within him. Beloved, this is the love of the Spirit of God in and through a saved man. This is the love which Paul was moved to pray that the saints might know. “And to know the love of Christ which passeth knowledge” (Eph. 3: 19), *i.e.*, know it experimentally.

It is the same when we come to consider the “joy” of the New Testament Christians. Joy is the second fruit of the Spirit listed in Galatians. There is no joy that is worthy of the name for a believer except this “joy in the Holy Ghost.” “And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD: giving thanks always for all things unto God and the Father in the name of our LORD Jesus Christ” (Eph. 5: 18, 19). This is far above all natural joy. Who in his own strength can give thanks *always* for *all things* and rejoice in time of persecution and suffering? Paul and Silas were

able to sing songs at midnight, in the prison, with their feet fast in the stocks, and while their backs were bleeding from the beating they had received. Paul wrote his Epistle to the Philippians from a prison cell in Rome, and in it he spoke more about joy than in any other of his writings. Like the "*love of the Spirit*" this *joy* is supernatural. It is called "joy in the Holy Ghost" (Rom. 14: 17). This supernatural joy is the "fruit" that our Lord promised if we "abide" in Him. Abiding in Him is a joyous as well as a loving experience. *His* love and *His* joy flow through us.

It is the same with all the "fruit," as we may see by considering "longsuffering" as manifested by New Testament Christians. Believers who "abide in Him" in their daily experience, or who experience His presence are "strengthened with all might, according to His glorious power, unto all patience and *longsuffering with joyfulness*; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 11, 12). We have seen many believers who suffer with joy. This is supernatural, but it is easily understood when we know the secret of *His indwelling presence*.

So we see from these Scriptures that the truth which our LORD taught in His parable of the Vine and the branches, this abiding in Him in our *experience* in order to bring forth fruit unto God, was a well-known truth to the early Christians. The actual indwelling of the Holy Spirit was acknowledged by them, for it was known in its power. May God help every reader of these lines to come to a fuller knowledge of His actual presence within, *by faith*. Let us delight more each day in the fact that *He is now, dwelling within us*, and enjoy His presence, and work out His inner workings, "*For it is God which worketh in you both to will and to do of His good pleasure*" (Phil. 2: 13). This is not a "fear and trembling" lest we should be lost, but a great reverence for Him because He is God: "*For it is God that worketh in you.*" The passage goes on to explain the reason for such care, "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Not, "That ye may be saved.")

It may be that some have not come to believe in His indwelling presence because they have looked for some feeling, some power to come and suddenly overpower them. This is one of the most beautiful mysteries about it all that God does not interfere with our personalities, even when He has to do with our wills, "For it is God that worketh in you both to will and to do." It all comes about very naturally, without any wresting of our wills from us, we just find ourselves willing to do His will. "It is God . . ." On the day of Pentecost we see Peter standing up with those who were speaking with tongues, and he reasoned as a man would who spoke with all his powers and in perfect control of himself, yet we know that he spoke, like the rest, "as the Spirit gave them utterance." Stephen reasoned calmly before the Jewish Council at Jerusalem as one in full possession of himself; but he was at the same time so controlled by the Holy Spirit that, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Then there is the life of Joseph, which was lived most naturally, and yet God so completely controlled it that He wrought it into a perfect pattern of the life that our LORD was to live years later. Believers of this age bring forth the fruit of the Spirit and yet are not aware of any unnatural, forced control; it comes naturally to the new nature, as fruit.

The unsaved, on the other hand, think they are free when they are unconsciously being controlled by Satan and evil spirits. They are swayed and influenced by other men and the spirit of the world until their own individuality is almost obscured. We see them unconsciously ape the very mannerisms of those around them in everything they do. They hold their cigarettes at the same angle and go through the same motions to light them. They use the same words and expressions, and react the same to the amusements which Satan has provided for them. Satan spreads a glamour over sins which he places before them which makes them see an attraction *which is not there*. Then he causes them to think that these things are "advanced," while the things of God are made to appear tame and out-of-date. The sermons of unsaved preachers who deny the inspiration of the Bible seem all to have been cast in the

same mold. "The god of this world hath blinded the minds of them which believe not" (2 Cor. 4: 4). But when a man yields to God he is free for the first time, and becomes aware of this marvelous new freedom. It seems a revelation to him that he was not free before but only thought so. God has made man for Himself, and when we are in our right normal condition we are in fellowship with Him. The latent, dormant powers of his own personality are brought out in this freedom. This is no doubt the reason that so many useful men have been men of God. While we might think of many who have not been believers who have been useful, or appeared to be so, yet we believe that they would have been able to do much more had they been free in the LORD.

When our LORD said, "Ye are the branches," He was not speaking of the union of believers with each other, but of their union with Him. He did not say, "Ye are the branch," but, "Ye are the branches." We are to think of our individual union with Him. This is a very precious truth to meditate upon. We remember, for instance, that when we were born again something took place between the soul and God, alone with Him. What a precious experience this was! No other human being can partake with us in this transaction. Then there is the secret "abiding" with Him in our fellowship, which we have been considering, which lasts all the way through our journey. This is an isolation unto Him, a conscious communion with Him, as we meditate on His precious Word. We speak to Him, and He fills us with the fruit, and we enjoy fellowship just between our souls and God. At death, or when we shall "depart to be with Him" we go as individuals to be with Him in a precious consciousness of His presence with us, as David said, "Thou art with me." This is something we cannot share with others, a precious experience between us and the LORD. Even if we are caught up to be with the LORD without going through the valley of the shadow, we will be still in the full enjoyment of this individual fellowship with our blessed LORD Jesus. The fact that other souls are to be around us would not interfere with that communion any more than it does now. But this is not all, for in the glory, through eternity we shall always

enjoy this personal fellowship with Him. The fellowship we shall have with other members of the Body of Christ will be a more glorious and wonderful thing than we can possibly realize now, but our *independent communion with Him can never be disturbed*. This is truly a precious prospect. If we would only do more walking through the land of our inheritance, as God told Abram, "Arise, and walk through the land in the length and breadth of it; *for I will give it thee*" (Gen. 13: 17), we would be more filled with joy at the thought of the things which are laid up for us. *Abiding* in Him is the actual entering in by faith into an *experience* of living day by day in a *realization* of a precious nearness and fellowship with God who dwells in every true, born-again believer.

But there are two things here, "If ye abide in Me, *and My words abide in you.*" If to *abide* in Him is to live in constant communion with Him, then to have His Word "abiding" in us would be to be actually feeding upon His Word as we meditate upon it. Some have thought that it just means to commit Scripture to memory. This is helpful and necessary for special blessings, but this is not enough, for a man may have many passages committed to memory and then seldom recall them or feed upon them. But if the Word is dwelling (or abiding) within us in a way that takes hold of our thoughts, and we feed upon it, and delight in it, we cannot help but be strengthened. In the First Epistle of John we read, "I have written unto you, young men, because ye are *strong*, and the Word of God *abideth* in you, and ye have overcome the wicked one." A joyous experience is not all that is necessary, we must have the Word of God abiding in us. We have seen men who were all *experience*, and who paid little attention to the Word expecting to find some illustration of their thrilling experiences. Some seem to be trusting in an experience rather than in the LORD and what He has done. Our LORD put these two things together, "*If ye abide in Me, and My words abide in you.*"

Then comes the promise, "*Ye shall ask what ye will, and it shall be done unto you.*" Can we test this "abiding" by this text? We surely can if we take it with the other scriptures about prayer. First we note that it reads, "*Ye shall ask,*" not, "*Ye may ask.*"

The Holy Spirit leads us to *pray*, as we have seen was the case with Paul and Epaphras. If our prayers are led by the Holy Spirit we shall not ask for things to consume them upon our lusts. If His Word abides in us we shall not ask for things that are not according to His Word. Paul was not always answered the moment he asked, and he was sometimes led to great conflicts in prayer, not conflicts with himself but with the powers of darkness, for he said, "Finally, my brethren, be strong in the LORD, and in the power of His might. Put on the whole armour of God, that ye may be able to stand *against the wiles of the devil*. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or, as the margin says, 'wicked spirits') in high places." Then he goes on to explain about the "armour of God." But when that is all on, they are then exhorted to *pray*: "Praying always with all prayer and supplication *in the Spirit*" (Eph. 6: 10-18). We should not fail to notice that this praying is to be "*in the Spirit*."

Epaphras "labored fervently in prayers," as did Paul, but we believe that these men realized that they were in the Spirit. "Praying with all prayer and supplication in the Spirit"; "Praying in the Holy Ghost" (Jude 20). This gave confidence and a leading to continue in prayer. "If ye *abide . . . ye shall ask*." It will be Spirit-led prayer and scriptural. But what confidence we should have as we pray in the Spirit in the light of these words, "Ye shall ask what ye will, *and it shall be done unto you*." It is true, for *He* said it. How many marvels are being accomplished every day through prayer! We can all point to these answers to our prayers.

Attached to this promise that our prayers *shall be answered* if we meet these two conditions, is the revelation that in this way *God will be glorified*. It seems bound in with the fruit-bearing. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit." A prayerless life will not be fruitful. A prayerful, fruit-bearing life will bring glory to the Father. Such a life will be a clean, a pure life, for, "If ye keep

My commandments ye shall abide in My love; even as I have kept My Father's commandments and abide in His love." Our LORD makes a distinction here between His commandments and the Father's commandments. The two commandments of our LORD Jesus are given in 1 John 3: 23 where it is again in connection with answers to prayer, and dwelling in Him: "And this is His commandment, That ye should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." Just before this, in verse 22 we read, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Here is the same promise of answered prayer. Then in the verse following we read, "And he that keepeth His commandments *dwelleth* in Him, and He in him. And hereby we know that He *abideth* in us, by His Spirit which He hath given us." Our LORD Jesus said, "A new commandment *give I unto you*, That ye love one another; as I have loved you, that ye also love one another" (John 13: 34). These two commandments of our LORD Jesus, that we love one another, and believe, should be recalled when we are examining our prayer-life. If we lack love to the other brethren in the LORD or if we fail to believe on Him it will hinder our prayers. This principle is brought before us in 1 Peter 3: 7: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, as being heirs together of the grace of life; *that your prayers be not hindered.*"

The greatest revelation of the *love* of our LORD Jesus that could be put into words follows immediately after these things we have been delighting in: "As the Father hath loved Me, so have I loved you." There could be no greater love than this. How much did the Father love the Son? This is the measure of our LORD'S love to us! We should never forget that He *always* loves us. There are times when we suffer chastening and pain of various kinds but this is not because He does not love us: "Whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth." This chastening is necessary "*for our profit*, that we might be partakers of His holiness" (Heb. 12: 10); "As many as I love, I rebuke and

chasten" (Rev. 3: 19). Sometimes believers are even taken away from the earth by death in judgment for sin because they refuse to turn from it, but God still loves them and they are not lost (See 1 Cor. 11: 30-32). These believers do not get away from God's love, for all chastening of believers is from Him who loves us. The unsaved are not chastened but go on to judgment. It is true that God cannot look upon sin, but He loved us even when we were dead in sin: "His great love wherewith He loved us, *even when we were dead in sins*" (Eph. 2: 5).

Could our LORD have said more to increase our confidence in Him, to stir our heart's devotion to Him? We often strangely ask our loved ones the question, "How much do you love me?" We do not expect an answer but we do wish to show our concern about the degree of their love. Our LORD explained to us in these tender, loving words, that His love for us is without measure, infinite. Do we really believe it and delight in the fact? He held John close to His bosom at supper and He asked Peter the love question after His resurrection, "Lovest thou Me?" Are we not delighted then when we find Him revealing the infinite measure of His love for us?

Let us take the rest of the sentence, "*Continue ye in My love.*" This word "continue" is from the very same Greek word as "abide." He does not mean that we can ever lose His love, any more than, in the passage just considered, He meant that we were liable to lose our salvation. The word "abide," we found, referred to our experience and walking in the Spirit. The same word "continue (or, abide) in My love" means that we are to live in a *realization* of His love, *constantly*. It must grieve the LORD to see the number of trembling souls who can never seem to trust Him fully; even when He is declaring His love to them they are in terror lest He should mean that He is speaking of their salvation. He was speaking to His own whom He had told that their "names were written in heaven." "*Continue ye in My love,*" what a precious invitation it is to constantly *enjoy a sense of His love always*. Why did He say all these precious things? He tells us,

"These things have I spoken unto you, that My *joy* might *remain* in you, and that your joy might be full." This word "*remain*" is the same Greek word which is rendered "abide." He desires that we should have constant joy in Him. If we understand His words and believe them there is joy.

Let us call attention briefly to the fact that this parable of the True Vine stands in the middle of a section of Scripture which *should be regarded as one*. From the beginning of the thirteenth chapter to the end of chapter seventeen we have our LORD'S last words in which He prepared His disciples for the coming great change. The parable of the Vine and the branches should be considered in the light of the two chapters before it and the two after it. In chapter 13 the partaking of the fruit of the vine pictured "His blood" which was shed for them. His life, then, was to be in them. This is the thought of the Vine and the branches. Then compare the washing of the disciples' feet and His words, "Ye are *clean*" (13: 10), with, "Now ye are *clean* through the Word which I have spoken unto you" (15: 3). And again, "Ye are clean, *but not all*" (referring to Judas), with, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." He does not speak directly here as before when He said, "*If ye* abide in Me," but it is, "*If a man* abide not," and "men gather them" (the branches that were not vitally connected with the vine in His parable). The washing of their feet does not refer to the washing of regeneration but, "The washing of water by the Word" (Eph. 5: 26). This is not the same as the "washing of regeneration" mentioned in Titus 3: 5, which has to do with salvation, while the other pictures our need of constant cleansing through the Word of God. The figures are taken from the Old Testament types where the priests were bathed when they became priests, which, like regeneration, was not repeated like the daily washing of their feet, which spoke of their walk or daily life. "Ye are not all clean," spoke of Judas, who like those who are *not* born again and have never had the bath of regeneration, could not be cleansed by the Word as it applies to the daily life. There are

those who do not understand this and try to be saved by cleansing the life without the new birth.

Other points might be compared in the two chapters, for this thirteenth chapter seems to *picture* the truths taught in the parable of the Vine and the branches. In chapter 13 we see John, the beloved disciple, leaning on the breast of the LORD, and are reminded at once of the words in the fifteenth chapter which tell both of the love of the LORD Jesus for us, "I have loved you," and "continue ye in My love." We are all beloved disciples, and the "breast" of the LORD speaks of abiding, or continuing, in His love. Then compare the words intended for those who continue there in His love, "Ye shall ask what ye will" (15: 7), with John, the beloved, on His bosom, asking a secret thing and being answered and told what others did not know (see 13: 25, 26). Then compare the "new commandment" of 13: 34 with, "This is My commandment, That ye love one another as I have loved you" (15: 12).

The apparent break or change in the conversation at the end of chapter 13 and the beginning of chapter 14 is seen to be a means of bringing out the grace of God to Peter, if we read them together. In chapter 14 their minds were suddenly directed to heavenly things, the Father's house, and the many mansions, and the Father. He was going away, and the Comforter was coming: "Let not your heart be troubled, neither let it be afraid. "Arise, let us go hence," did not mean that they went out at that time, for that did not come until later (18: 1). This word has a spiritual significance, as many men of God in the past have believed. It was a call *away from the things of earth* to the heavenly things of which He had spoken, the Father's house and the "Place" which He would prepare. We are reminded of the voice of our Beloved in the Song of Songs, "Rise up, My love, My fair one, and come away." From now on their minds and hearts were to be fixed upon these heavenly places. The truth must not only be "held" but it should take hold of us, "*Arise, let us go hence.*" This all fits in with chapter 15 which follows immediately with its parable of the Vine and the branches, intended to instruct them in the new rela-

tionship with Him through the indwelling Holy Spirit. Their lives were to be lived in the energy of His indwelling. While He explained that He would go to the Father, yet He said, "*Without Me ye can do nothing*," He was to be ever present, Himself. They were to believe that they were joined to Him as vitally as a branch is joined to a vine, and this was to be through the indwelling presence of His Holy Spirit. The Trinity is all brought in here, the Father, the Son and the Holy Spirit. So we see that chapters 13, 14 and 15 are all one. If we go on to chapter 16 we find that it is occupied with explaining about this same work of the Holy Spirit within them while our LORD was to be away, "Again, I leave the world, and go to the Father." The last words of chapter 16 are definitely joined to the first words of chapter 17 by the words, "These words spake Jesus, and lifted up His eyes to heaven." He turned from the disciples, leaving His word of peace and triumph which was to cover this whole age, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Then began His prayer, which was an example of His present work of intercession at the right hand of God. This prayer covered this whole period of nearly two thousand years. The last words are of His love and His indwelling coupled with the fact that He revealed the Father and the Father's name and nature. "And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, *and I in them*." It all goes with the mystery of the Vine and the branches.

CHAPTER TWENTY-SIX

“BEHOLD MY HANDS”

GOD is a PERSON and He has revealed Himself in such a way that we may know Him as a Person in the LORD Jesus Christ. Satan tries through many wicked doctrines to prevent men from understanding that God is a Person. They tell of “power,” and “healing,” and “divine love,” as if the power and love were a sort of an ocean or sphere of electrical energy from which men may draw through an exercise of the mind. These indefinite, impersonal things are the gods they worship. Our LORD Jesus lingered on earth for forty days after His resurrection to convince His disciples that He was still a Man, with “flesh and bones.” He told them that He was going to the Father just as He was, and that He would come again in the clouds of heaven with power and great glory.

The Holy Spirit of God leads us, through the Word of God, to a very real acquaintance with the LORD Jesus. In spite of the fact that we have not seen Him we love Him in such a way that we cannot live without *Him*. It is far better to lie on a sick-bed for years and to know *Him* than to have all the supposed power and healing of these cults of Satan and *not know Him*. God has chosen to pour Himself out through some men and women on sick-beds to His own glory, and in such a way that would not have been possible if they had been well. These wicked cults who deny His personality know nothing of this kind of victory.

The so-called “Christian Science” could get along very well without the last two chapters of the Gospel of John, but no true follower of our LORD would want to dispense with them. These two chapters were written to make His resurrection in the body very real to us. He actually did rise from the dead *in a body*, the same body, with the nail-prints in His hands and feet. He ate

food with His disciples and made it known that He was the same One whom they had known.

Mary Magdalene, out of whom He had cast seven devils, is a picture of each of us who have been truly born again. Every human heart is "deceitful above all things, and desperately wicked" (Jer. 17:9). How can we think we are better than Mary Magdalene and then believe this verse? But Mary Magdalene came to know Him and to love Him after He had cast out the demons and given her eternal life. In the twentieth chapter of John she expresses this desire for *Him*, this personal knowledge of *Him*, which should mark every Christian. Note the word "Him" in her words. The disciples, Peter and John, show that they were more concerned with the doctrine of the resurrection, although we know that they too loved Him and wanted *Him*. Peter and John visited the tomb and "saw the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself" (John 20:7). "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away *my LORD*, and I know not where they have laid *Him*. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne *Him* hence, tell me where thou hast laid *Him*, and I will take *Him* away. Jesus saith unto her, Mary. She turned herself, and saith unto *Him*, Rabboni; which is to say, Master." Mary Magdalene knew *Him*. She had no need to touch Him, but she did need to know that this very Person whom she loved was going up to the Father, who was also just as real a Person as He. "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father, . . . I ascend unto My Father and your Father; and to My God, and your God." (He did not say, "To our God" because there is a difference between His rela-

tionship with the Father and ours). "Mary Magdalene came and told the disciples that *she had seen the LORD*, and that He had spoken these things unto her" (John 20: 11-19).

But this was not enough to convince all the disciples, and so our blessed LORD went on to give more evidence of His literal resurrection in the body. He must prove beyond a doubt that He was the very same LORD Jesus. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the LORD."

Let us try to visualize this scene. Our LORD suddenly appeared before them, the same LORD Jesus, flesh and bones, and yet with the supernatural power that made it possible for Him to come into the room when the doors were closed securely because of their fear. He spoke to them, the voice was the same they had known and loved. His words, "Peace be unto you," fell upon their ears and then without further words, and as if to indicate that those wounds in His hands had something to do with the peace of which He spoke, He extended His hands and displayed the wounds, saying, "*Peace be unto you. And He showed them His hands and His side.*" Surely He meant to impress upon them that He was the same One who had died for them upon the cruel cross. This was not just a salutation like the common greetings that often spoke of "peace" but the One who had power to communicate His own peace to them spoke these words. They would remember that just before He left them, and during those last awful hours before the cross when they had been so troubled. He had said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27). Then again as His last word to them just before He lifted up His eyes and spoke to the Father, He had spoken of "peace," saying, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have over-

come the world" (John 16:33). How like Him then to appear now to speak to their troubled hearts with this word, "Peace be unto you." *"Then were the disciples glad, when they saw the LORD."*

Beloved, we too shall see Him some day and we shall be glad. Let us suppose now that when we are first brought into His presence, you and I, that He should extend those same hands and show them to us, and then should show us the wound in His side. Would we not be glad *when we saw the LORD* and knew that it was indeed He? This is just what He delights in doing for He wants us to know *Him*, not some theory about a power or an abstract thing like love. Nothing else will ever satisfy the heart of a true Christian. "Don't talk to me about 'power' and 'success,' I want *Him*." That is the language of the Christian.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, *We have seen the LORD*. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails and thrust my hand into His side, I will not believe." *How many have condemned poor Thomas!* One thing for which he can certainly be commended is that he did not substitute some empty theory for the resurrection, and then, like many of our modern teachers of evil doctrine, declare that he *did* believe in the resurrection. Thomas knew what they meant by their claims that they "had seen the LORD": it was a literal resurrection of *His body*. He was more honest than to give other meanings to their words. "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." These words, "LORD" and "God," spoken by Thomas correspond to the

Old Testament words "LORD God," or Jehovah Elohim. Thomas positively identifies Him as the LORD God of Israel. These words come like an ending to the Gospel of John proper. What follows might be considered as added by the Holy Spirit as a postlude. It might be regarded too as an end of the evidence that is given in order that we might believe. It sounds like the words of an attorney who has given in all the evidence and now makes it known that he will rest his case. Thomas *believed* because he saw the LORD and was invited to put his finger into the nail-prints in His hands and to thrust his hand into His side. Then comes the blessing which seems to be addressed to us, "Blessed are they that have not seen, and yet have believed." "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, *that ye might believe* that Jesus is the Christ, the Son of God; and that believing *ye might have life* through His name." Reader, God is addressing you and me.

Through the long eternal ages we shall come to know Him better and better, and then we shall realize that there is infinitely more to learn. How we have all been blessed by what knowledge we have of Him now! Then what are to be the results of a fuller knowledge of Him? There is infinitely more beauty in Him to be revealed. There is more tenderness and love to be known as He shall reveal His own personal love for you and me! Does it not make us desire to *see Him* and to be *with Him* as we think of these things? How wonderful it will be to be able to look upon those scars in His hands which tell how He suffered for us! How precious to hear His voice and to see His face!

THERE IS SOMETHING IN HEAVEN THAT MAN PUT THERE

There is something in Heaven that man put there!
Can the hand of man mar a place so fair,
That is filled with the depth and breadth and height
Of His marvelous love?—Where there is no night,
But the choirs of the angels forever rejoice
In the glory of God? At the sound of His voice

The music of circling spheres is stilled,
And all the wide reaches of Heaven are filled
With wondering worship and praise. And yet—
Help us, LORD, that we never forget—
There is something in Heaven that man put there,—
(Our shame, but forever His glory who bare
Our offences,)—Behold at the mercy-seat
The scars in His hands and His side and His feet!

—MARTHA SNELL NICHOLSON.

CHAPTER TWENTY-SEVEN

THE SHEPHERD

WE have mentioned a few of the things in the Gospel of John that correspond to types in Genesis. This type of the Shepherd may be fittingly considered here in our closing chapter as both Genesis and John end with the shepherd type.

In comparing the endings of these two books we wish to call attention to the fact that there is an epilogue as well as a prologue to both of them. In Genesis, from chap. 49: 28 to the end of the book, we have only thoughts of death and burial, while in John's last chapter we have resurrection life. There is contrast drawn here between the death and burial of "Jacob" and the resurrection life of our LORD. We note that the old name of "Jacob" is used instead of "Israel" in chapter 49 until we come to the mention of the fact that "Joseph commanded his servants the physicians to *embalm* his father: and the physicians embalmed Israel." The embalming speaks of faith in the resurrection life. The name "Jacob" reminds of the death of the flesh, "the old man." Then note the emphasis upon death and *burial* here. Jacob said, "*Bury* me with my fathers . . . in the cave which Abraham bought . . . for a possession of a *buryingplace*. There they *buried* Abraham and Sarah his wife; there they *buried* Isaac and Rebekah his wife; and there I *buried* Leah." Then we have the sad story of the funeral. Joseph obtained permission to *bury* his father. "My father made me swear, saying, Lo, I die: in my *grave* which I have digged for me in the land of Canaan, there shalt thou *bury* me. Now therefore let me go up, I pray thee, and *bury* my father. . . . And Pharaoh said Go up, and *bury* thy father. . . . And Joseph went up to *bury* his father . . . there they mourned with a great and very sore lamentation. . . . For his sons carried him

into the land of Canaan, and *buried* him in the field of Machpelah, which Abraham bought with the field for a possession of a *buryingplace*. . . . And Joseph returned into Egypt, he and his brethren, and all that went up with him to *bury* his father, after he had *buried* his father." The very last words of Genesis tell us of the death and *embalming* of Joseph, "and he was put in a coffin in Egypt." The embalming speaks of the hope of resurrection here as a last word. Jacob, whom we may compare with Peter in many ways, had died, while Joseph, who is called the beloved of his father became a type of resurrection things, in that his body was embalmed so that it will very likely last until our LORD comes again. This reminds us of the disciple John about whom our LORD said in the last chapter, "If I will that he tarry till I come. . . . Then went this saying abroad among the brethren, that that disciple should not die. . . ." But Peter was told how he should glorify God.

It is not our purpose to follow out every detail but merely to show that there is a design here, and that there is plainly an ending at the end of chapter 20 in John, and the last, the twenty-first, chapter may be regarded as an epilogue about resurrection things. This would compare with the last part of Genesis which is occupied with death and burial.

There is something else at the end of both Genesis and John which is still more remarkable, a design which takes in both these epilogues. Beginning with Genesis 37 we have the story of Joseph, the shepherd, and on down to the end of the book it is all about Joseph. It is the same in John, for beginning with the mention of the Shepherd in chapter 10 on to the end of John we have our LORD presented as the Shepherd. This is a beautiful truth and we wish to follow it more in detail that we may delight in the precious things hidden here.

While much that is helpful has been written about Joseph as a type of our LORD Jesus, yet not much has been said about him as a type of the LORD as our Shepherd. The story of Joseph begins with the words, "Joseph, being seventeen years old, was feeding the flock of his brethren" (Gen. 37: 2). The word used in

the original Hebrew here for "feeding" is elsewhere rendered "shepherd." A shepherd was "one feeding" the flock.

The Joseph type is so well-known that we will not need to go into many of the details, but speak of a few for the sake of those who have not studied it. Joseph was the beloved son of his father. He was hated by his brethren who, in type slew him, and put him into a pit. Then they took him out and sold him to the Gentiles where he became a great man and ruler over all Egypt. Then he was restored to his brethren, the Jews, and became the means of preserving and blessing them. The restoration of Joseph to his brethren where they behold the brother whom they had rejected so long ago, now ruler over all the land, is full of meaning for the Jews of today.

There are many points in the life of Joseph as the shepherd that could be compared with our LORD Jesus as the Shepherd of Israel. It is only in the Gospel of John that our LORD Jesus called Himself the SHEPHERD. Twice in the tenth chapter He spoke of Himself as "the Good Shepherd." Any believing student of the Old Testament knows that in appropriating this name He claimed to be God. Then He claimed the sheep as *His own*; "My sheep hear My voice," and then, as if to emphasize His Deity, He said immediately after this, "I and My Father are One."

We pause to suggest that the word "*own*" is very precious to us, when used by our Good Shepherd. It is comforting to the sheep, and so He repeats it, "He calleth His *own* sheep by name," and then of the false shepherd He says, "Whose *own* the sheep are not." If we are the true sheep we delight in the fact that we are His very *own*. We are continually acting upon a realization of His ownership. We confess our sins to Him. We place our whole trust in Him for our eternal welfare, and we realize a sense of His ownership constantly. O beloved, we are *His*. He calls us "*My* disciples," "*My* friends," "*My* sheep"—"*Mine*."

In the tenth chapter of John He offers to give His life for the sheep, saying, "I lay down My life for the sheep." Then He offers, *as the Shepherd*, to give them eternal life. "My sheep hear My voice, and I know them, and they follow Me: and I give unto

them eternal life; and they shall never perish." Then in the eleventh chapter He raises one of His sheep from the dead, saying, "I am the Resurrection and the Life." Thus He proved that He was "the LORD," the Shepherd of Psalm 23. We can trust ourselves to Him as we go through the "valley of the shadow of death." We can trust Him all through life. In the thirteenth chapter we see the loving relationship that will exist between the Shepherd and the sheep after the resurrection as we behold Him there feasting with Lazarus, whom He had raised from the dead. Only He who could supply all our needs could be our Shepherd, and our greatest need is resurrection life.

The Shepherd must rule, and He also presented Himself to Israel as the *King*. They cried out, "Blessed is the King of Israel that cometh in the Name of the LORD" (chap. 12: 13). The *Shepherd* and *King* are brought together in the Old Testament types. The first king of God's choosing was David, the Shepherd. The people of Israel had chosen for themselves Saul, a warrior, a man of fine stature who looked able to go before them to fight. But this was not God's picture of His relationship with His people. His King, when He came, was to be a Shepherd. As they acclaimed our LORD as their King that day they were picturing His great triumph when He shall come again to rule over all the earth. They did not realize how it would all come about, but God knew, and caused them to acclaim Him then. Isaiah had prophesied of this future coming, and in the same passage he calls Him both a "Shepherd" and "their God," saying, "O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a *Shepherd*: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. 40: 9-11). The LORD, as the Shepherd, and Joseph, are mentioned together in Psalm 18, where we read, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the

cherubims, shine forth." Here we see that the LORD Jesus is the Shepherd of Israel, and He is the same God who dwelt between the cherubims.

In the next chapter (John 13), we see the Shepherd *cleansing* His sheep, pictured in His washing their feet. His sheep are beautiful in His sight after His blood has cleansed them. He says in that Song of Songs, which is the Song of His Loves, "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing" (Song of Songs 4:2). We read that "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. 5:25-27). One of His beloved sheep is pictured there leaning on His bosom. "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved" (Chap. 13:20). John was the youngest disciple, and as Isaiah had said, "He shall gather the lambs with His arm, and carry them in His bosom." So that loving tender Shepherd is here made known. We are all His lambs and He has a place for us there too.

How precious the next three chapters of John (chapters 14-16) are when we regard them as presenting to us the Shepherd *feeding* His sheep! If we compare chapter fourteen with the Shepherd Psalm we shall find that they fit together. In John, the Shepherd is speaking to His sheep, comforting and feeding them. Then in Psalm 23 the sheep is speaking to the Shepherd in deep appreciation of His comfort and ministration, supplying all its wants. Let us notice some of these points. When sheep are about to be fed they must be quieted and led to *still* waters and a peaceful scene. Our LORD begins, "Let not your *heart be troubled*." David, the true sheep, seems to answer this with, "He maketh me to lie down in green pastures: He leadeth me beside the still waters." The sheep must *trust* the Shepherd, or *believe* in Him—know Him. Our LORD said, "Ye believe in *God*; *believe* also in Me." "Trust Me," or, "Trust in Me for everything"; but trust in Me *as GOD*. David said, "The *LORD* is my Shepherd." Here is full trust in both His Deity and in His Shepherd care. Our LORD said, speak-

ing to His sheep, "In My Father's *house* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." David, the trusting sheep, answers so beautifully, "I will dwell in the *house* of the LORD for ever." All through the chapter our LORD uses the personal pronoun "I," and promises what He will do for the sheep, so precious to Him. Then the trusting, delighted sheep answers in the same way, saying, "I will," over and over, as if to answer the LORD'S "I wills" of John 14. There is the thought of the "*way*" which troubles the sheep as they walk through this dark world. Our LORD explains about it and assures, "I am the *Way*, the Truth, and the Life: no man cometh unto the Father, but by Me." The trusting sheep seems to answer, "I will fear no evil: for *Thou* art with me." The Shepherd promises the Holy Spirit as the Comforter, saying, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you." Now "oil" is the Scripture type of the anointing with the Holy Spirit, and so David says, "Thou anointest my head with oil; my cup runneth over." Yes, beloved, our Shepherd has anointed our heads with oil for the blessed Holy Spirit has come. If we know His blessed indwelling we can say with David, "My cup runneth over." Towards the end of the chapter, when no doubt He was thinking of taking leave of them, and knowing that they must all pass through death, which many *fear*, He spoke again of "peace" and told them not to be *afraid*, saying, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be *afraid*." The trusting sheep in the psalm answers, "Yea, though I walk through the valley of the shadow of death, *I will fear no evil*: for Thou art with me." The thoughts of our LORD seemed full of His return to the Father to the place which He would prepare for us. When He closed with those blessed words of comfort about "peace,"

we are reminded that He began with thoughts of peace, as He said, "Let not your heart be troubled," and immediately spoke of the "Father's house"; now at the end again He speaks of going to be with the Father. "If ye loved Me ye would rejoice, because I said, I go unto the Father." Then we turn to the psalm and notice that the sheep confidently says, as a last word, "I shall dwell in the house of the LORD for ever." Then the LORD has another last word, "*Arise, let us go hence.*" We turn again to the psalm and apparently there is no answer to this word; but we read the words again, "*I will dwell in the house of the LORD for ever.*" This word seems now to come from within the house; the sheep is in there now—there is no more to say!

These precious comforting words of our LORD as our Shepherd were meant to be food for His sheep *all through the long night of His absence*. Let us study them in that light and notice how they cover the *whole period* until we are to be *with Him* in the Father's house: "Let not your heart be troubled: ye believe in God, believe also in Me. *In My Father's house* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also." Here is concentrated food for the *whole journey*. We have no difficulty in applying it to ourselves, nor will any of the saints down to the end. Then on through these chapters He tells of His *love* and of the Father's *love*, and then, another great wonder is revealed: that the Comforter, the Holy Spirit, would come and be with us, and in us, *all the way home*. Then, right there in the midst of all these comforting words, He again reveals His Deity and Oneness with the Father by saying, "I will not leave you orphans: I will come to you" (John 14: 18, *Greek*). The word here rendered "comfortless" is from the Greek word *orphanas*, from which our English word "orphans" is derived. Now an orphan is one without a Father, and if His coming would not leave us orphans, He is reminding us again that He is One with the Father. He is One with the Holy Spirit too, who was promised to come into the world on the day of Pentecost.

There is a close resemblance between the *last* words of Joseph to his brethren and the *last* words of our LORD to His disciples. Joseph said, "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them" (Gen. 50: 21). Our LORD Jesus said, "Let not your heart be troubled. . . . I will not leave you comfortless. . . ." Among the last words of our LORD Jesus were His directions to Peter, when He said, "Feed My sheep." Those were the words of the *Shepherd*, "THE CHIEF SHEPHERD." This was the name *Peter* gave Him (1 Peter 5: 4). Peter was to be an under-shepherd.

It is interesting to notice that the first mention of our LORD as the Shepherd is in connection with Joseph, where in type He is called both the "Shepherd" and the "Stone" of Israel. When Jacob blessed Joseph he said, "But his bow abode in strength, the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is *the Shepherd, the Stone of Israel*" (Genesis 49: 24). It was Israel who spoke these words, by God's inspiration. Israel knew about the "Stone of Israel." Israel had been a shepherd and he had the significant experience with the stone at "Bethel," "the House of God."

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the *sun was set*; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel:

but the name of the city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this *stone*, which I have set for a pillar, shall be *God's house*: and of all that Thou shalt give me I will surely give the tenth unto Thee" (Genesis 28: 10-22). Jacob wanted the LORD to be his Shepherd, to keep him, to feed him, and to lead him safely to his home. At the end of his life Jacob tells us that this is just what God had done, he said, "The God which fed me all my life long unto this day, the angel which redeemed me from all evil" (Gen. 48: 16, 17). When we follow all the shepherd types through the Scriptures we find that our LORD is pictured as the "True Shepherd," "The Great Shepherd," the "Chief Shepherd." Our LORD fulfilled the shepherd types, and gave His life for the sheep and redeemed *us* from all evil. He guides and delivers His own sheep. He knows each one by name. But what is the connection between the "Shepherd" and the "Stone," which Jacob called "Bethel," meaning "God's house"? Let us look at this more closely.

It was when Israel was on his way to take a wife (See Gen. 28: 1-6 and Hos. 12: 12), that he came as a stranger into the desert place where he spent a *night*. It was *then* that he chose the stone for a pillow, as we have just read. It must have been revealed then to Jacob at that time that the LORD Jesus, the "Shepherd," about whom he spoke, would also build the *house of God out of living stones*. At least Jacob was caused to do something which reminds us of that, and his words, "From thence is the Shepherd, the Stone of Israel," indicate that he knew something of their meaning. It was when Jacob was about to die that he mentioned the "Shepherd," the Stone of Israel. We are reminded of these things when we read about the Shepherd in the New Testament. When our LORD came into this dark world which might be compared to the "night" of Jacob, He too chose a *stone*, but a living stone, Peter. He named Peter too, which reminds us that Jacob named the stone. He gave Peter the name

which means "stone," then upon Peter's confession of faith He said, "Thou art Peter, and upon this rock I will build My church." Our LORD is called the "Foundation Stone," and Peter was built upon that rock. Now, to follow out the figure we find that the "church" which our LORD said He would build "upon this rock" is also called "The House of God," "the pillar and ground of the truth" (1 Tim. 3: 15). It was Peter, the "stone" to whom the LORD gave the revelation about the stone, who wrote about it and said, "To whom coming as unto a Living Stone . . . ye also as living stones, are built up a spiritual house, an holy priesthood." Then he explained that it was *the LORD* who was the foundation stone (not himself, Peter), saying, "Wherefore it is contained in Scripture, Behold, I lay in Zion a Chief Corner Stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious" (1 Peter 2: 4-8).

Now we can see clearly what is meant by the *Shepherd* and the *Stone* in those Old Testament passages. Our LORD Jesus is both the Stone of Israel and the Shepherd. He is the Sure Foundation Stone. We believe we can understand too why Jacob and Peter were connected with these revelations. Both Jacob and Peter were sinful and faltering men. They speak to us of the grace of God and of the beautiful work of the Holy Spirit in changing and redeeming sinners from within. Beloved, let us not despise Jacob when we read of his sins and failures. God said, "Jacob have I loved." Poor faltering Jacob, he needed the special care from the Shepherd of Israel, *and he got it*. God said to him, "I will not leave thee until I have done that which I have spoken to thee of" (Gen. 28: 15). Peter too had the special care of the LORD. The Lord said to him, "I have prayed for thee that thy *faith* fail not." Peter sinned, but his *faith* never failed, for the prayer of the LORD must have been answered for his "*faith*."

Now, beloved, all these precious things are *for us*. We are all Jacobs and Peters. We are all stones in the house of God. We all need the same Shepherd, the Stone of Israel, just as much as these men needed Him. He will not fail us any more than He did them. He is our Rock, our Sure Foundation Stone. Just as God took a

wavering man like Peter and made him a stone in the great Temple of God, so He has chosen us, who are in Him, and He has built us into the same House of God, the pillar and ground of the truth. These things should make us to rejoice in Him as our Sure Foundation Stone. He will not leave us nor forsake us until His beautiful House is complete and we are made manifest as a part of it. *Hallelujah!*

God must have delighted in these figures of the Stone and the Shepherd, for He is the Author of them, and they are used all through the Scripture. He was pictured by the smitten rock in the desert, out of which there gushed water, not just a trickle of water, as so often is seen in pictures. We read that "He clave the rocks in the wilderness, and gave them drink as *out of the great depths*. He brought streams also out of the rock, and caused waters to run down like rivers" (Ps. 78: 15). He was, "The shadow of a great rock in a weary land." David sang, "God is my Rock, in Him will I trust. . . . For who is God save the LORD? and who is a Rock save our God?" . . . "The God of Israel said, the Rock of Israel spake to me" (2 Sam. 22, 23). This is all to assure us weak mortals that He is dependable, steadfast, reliable, trustworthy, safe as a hiding-place and shelter. But these were mere figures of Him who is the true Stone and Rock of our salvation. How wonderful is our part now to behold in Him, the LORD Jesus, the Living Stone, chosen of God, elect, precious! "Unto you therefore which believe He is precious." "With Him is no variableness nor shadow of turning."

But Peter was not only typically made a "Stone" by changing his name, but He was also made a *shepherd*. Our LORD said, "Feed My sheep." That made him an under-shepherd. Now we see again how our glorious LORD loves to *share* His glories with His own. He is the Stone of Israel, and He made Peter a stone in the House of God. He was the Great Shepherd, and so He made Peter a shepherd also. All this too is for all of us. We have a great High Priest over us, but we are "a royal priesthood," that is to say, we are king-priests. We too are under-shepherds, and we are, each one of us, "stones" in the house of God (1 Peter 2: 5).

But let us notice the *love* of our Shepherd which is so beautifully brought out here. John is inspired by God to bring before us at the close of this revelation some precious words about His love, the last words of the great LOVER. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper" (John 21: 20). Here we have two disciples, one is "that disciple whom Jesus loved," and the other is one for whose love He is pleading. To Peter He had said, "Simon, son of Jonas, lovest thou Me?" He had pleaded three times, earnestly pleaded, for a declaration of Peter's heart's love. He was restoring him to a *love relationship* to Himself. The other disciple, John, is just placed before us as one "whom Jesus loved," and "who leaned on His breast." He had leaned on His breast "*at supper*." That was a precious time of fellowship, a place very near to Him. But, beloved, you and I are represented by both Peter and John here. Our LORD loves us and longs for a return of our love, a declaration of it, to Him. This was His last message about it to you and to me.

In speaking about the word "bosom" in the chapter on "The Love of God the Father," we mentioned that the word occurs just twice in John. Now let us notice something else about it. In John 13:23 we are told that John was leaning on Jesus' bosom, but in verse 25 this is called "Jesus' breast." This is a beautiful and helpful human touch about the Incarnate Son of God which helps to bring Him very near to us, in a passage which He knew would be precious to those who love Him. You see, the word "bosom" is from a Greek word which is rendered "creek" in one place, meaning a "bay" or "harbor" (see Acts 27: 39). Then there is the scripture which speaks of "Abraham's bosom," and so from this men might have thought of the bosom of our LORD and the bosom of the Father as a place, or sphere. Men are so cold and distant when God would draw them to *Himself*. This is all made very precious and clear when the Scripture makes it known that His *bosom* was His *breast*. The one whom our LORD loved actually leaned on His *breast*. We first learned about the bosom of God the Father in the first chapter, where we read of "The only

begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18). Then, in the middle of the book (John 13:23), we were told about the bosom of the Son: "Now there was leaning on *Jesus' bosom* one of His disciples, whom Jesus loved." But immediately after this we are made to understand that the bosom of the LORD Jesus in His "breast." "He then lying on Jesus' breast saith unto Him, LORD, who is it?" By coupling these words "bosom" and "breast" together our LORD shows that He desires that we should realize that He is a Person, and that we are not to think of our near relationship to Him as a sphere, or condition, etc., but that He has actually brought us near to *Himself*. We shall some day be near His blessed Person, and may even lean upon His breast! Beloved, don't let these modern folks rob you of the LORD Himself by their generalizations which make us to feel like Mary when she said, "They have taken away my LORD, and I know not where they have laid *Him*." God reckons us all to be in this position, in the bosom of His Beloved Son. He is in the bosom of the Father. This is the "*secret place of the Most High*." This is our actual *position* by right and we shall soon be there with Him in His very presence. This is not something to be acquired, but our position as "in Him." If we fail to see ourselves as being in the same position as John "the beloved," "accepted in the Beloved," we shall miss much of this love story of God. We have been brought into the loving bosom of the Son who is Himself in the bosom of the Father! "God so loved the world."

We have mentioned that the first four verses of John's Gospel may be regarded as a prologue and that the last chapter is quite as plainly an epilogue. The end of the Gospel proper, without this epilogue, is seen in the last two verses of the twentieth chapter. The prologue, as we have called it in the second chapter of this book (where we compared John 1:1-4 with Genesis 1:1), brings us to the very edge of the infinite *past*, and bids us to consider how the Word always was, further back we could not go. But this twenty-first chapter of John, this epilogue, brings us to consider the *infinite future*, and shows us how we are now joined to Him

and *linked on to that eternal future in Him*. We are even in His bosom!

The Eternal Son of God has come down, and out, from the infinite unfathomable past, and, through bowing down Himself with His mighty power in death, He has taken us back with Him as a Shepherd carries the lambs in His bosom. Thus we have been carried in thought in this Divine revelation of the loving heart of God, from the Father's bosom in the eternal past where we could not go, to the very bosom of God the Son in the eternal future, where we shall ever abide. There He leaves us, but not with an ending, nor such a hint of it as we find at the end of the twentieth chapter, but with a suggestion that our future bliss with Him will be necessary before we shall be able to consider *all* about Him. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." Is not this a hint that the rest is to be unfolded to us in glory, enough to more than fill the world with books?

Is there a stirring in Heaven?
Do those who have gone before
Gather in eager clusters,
Close by the door?

Are the beautiful mansions ready,
Built by the dear LORD'S hand
For the Bride of His love, who has tarried
So long in a foreign land?

Are the wistful-eyed angels watching
At Heaven's parapet,
Scanning the far horizons,
Grieving, "Not coming yet?"

Not coming yet; she tarries,
But hark how her prayers arise,
Pleading that He will hear her,
And meet her in the skies.

Ah, the Bridegroom's heart is eager
And tender toward His Bride,
And soon our eyes shall behold her
At last, at last by His side!

Not long till the marriage supper
Of the Lamb whom we adore,
For there is a stirring in Heaven
We never knew before!

—MARTHA SNELL NICHOLSON.