

## INTRODUCTION

God's purpose in giving the written Word to man was three-fold. First--to reveal Himself to him. Second--to reveal to him his condition apart from God. Third--to reveal to him the way of reconciliation to God. Hence, God, man and redemption are the subjects of the Bible, and all of these are embodied in the Person of the Lord Jesus Christ. He was God; He became man and reconciled God and man.

The Old Testament is the example and pattern of heavenly things. Especially may this be said of the Tabernacle in the wilderness-Heb. 9:23. It is emphatically the figure of Christ, witnessing of Him in its entirety and its every detail. There we view the first dwelling place of God with man, which was ever the desire of His heart. It was His purpose in the creation of man. We read of the Son of God in the past eternal ages, "that His delights were with the sons of men" (Prov. 8:31), when as yet there were none of them. Later, He walked with Adam in the garden. He visited Abraham in the plains of Mamre. He talked with Moses out of the burning bush. These manifestations of God are known as theophanies. But He never had a permanent abode with men until He brought Israel out of Egypt. Then He commanded Moses saying, "Let them make Me a Sanctuary that I may dwell among them"-Ex. 25:8. And He gave the Pattern from heaven of the Dwelling Place. The Gospel of John answers to the Tabernacle in the wilderness.

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There are three other Records of Jesus. In each of them, He is shown in a different official character. Matthew paints His portrait in purple and scarlet. We behold Him as the King, the Lion of the tribe of Judah, Mark in drab coloring, presents Him as the lowly Servant of Jehovah. Luke paints in blue and white the holy, heavenly Man the Last Adam. John's Gospel is in contrast, tho' not in contradiction to these. The artist dips his brush in golden oil and throws upon the screen the unique Figure of the Son of God from glory. There are whole cycles of time touched upon in this Record--dispensations in figure announced--as well as discourses, signs, wonders, events and experiences, which the other heralds do not mention. Great unmeasured spaces of Truth were left for John to fill in as He paints his portrait of the Soaring Eagle of the air.

John, meaning "gift," the writer of this Gospel was chosen to depict for us the far greater Gift, the Son of God, the basis and repository of all other gifts. John was the son of Zebedee--"abundant portion" and Salome -"peaceable," which names are significant as connected with the Gospel which their Gift gives us. It was written from Ephesus in the latter part of the first century, Bible commentators agree. It has been said that the Gospels are the heart of all Scripture, and surely John's Record is the heart of the gospels. The beloved Apostle seems bent upon showing us Jesus as the Divine Son. He alone informs us of Him as from the beginning co-equal with the Father from a past eternity. See Prov. 8:23. There is no genealogy, no birth, no childhood, no growth, no baptism, no temptation, no Gethsemane; for these events, though in keeping with the other records, are not appropriate here. Everything is directed to the end that men "may believe that Jesus is the Son of God."—Chap. 20:31. The whole book is a witness of Him of whom Moses and the Prophets wrote. It is indeed a HIM BOOK.

Chronological Division—Jesus Christ's Ministry began in the fall, or winter of 25 A. D. A Passover Feast marked the beginning of the three full years, spring of 26 A. D.—Chap. 2:13,23 and 4:45. The second Pass-

over was 27 A. D.—Chap. 5:1. The third 28 A. D.—Chap. 6:4. The Feast of Tabernacles came in the fall of the same year—Chap. 7:2. Fourth and last Passover spring of 29 A. D.—Chap. 11:55,56 and 12:1.

"Witness" is one of its key words, being found at least fifty times. In fact the whole of Scripture testifies of the Son of God. He answers to all its types and shadows, even as we said of the Tabernacle in the wilderness, which in its minutest parts—its curtains and coverings, fastenings and furniture, pillars and pins, speak of His glory. This is plainly manifest as we study the Oil Portrait painted by the beloved Apostle. In each chapter, some part of the pattern materializes; some shadow takes on substance before our eyes. It is truly marvelous to behold the "Sweet Wonder" that came down from glory. Here was no "dream walking," but a most glorious reality, bringing heaven and earth together. Another interesting fact is, that the furniture in The Tabernacle was set in the form of a cross. Therefore as we take up the different portions of the Gospel of John, let us trust our Guide to unveil for us the hidden treasure and show us the beauties and worth of the true Tabernacle (which the Lord pitched and not man), the Son of God who was made flesh and dwelt among us, that we may, as John, behold His glory.

#### His Hands And Feet

When I become weary in toiling,  
Obeying my Savior's commands,  
While Satan my work is a spoiling  
And all my efforts withstands,  
Christ shows me His toil-worn hands-  
His wounded hands. His nail-pierced hands.  
My Savior shows me His hands.

When I am faint, yet pursuing  
The road-way so long thru the heat,  
And others my pace are out-doing  
And I am prepared for retreat,  
Christ shows me His bleeding feet—  
His wounded feet. His nail-pierced feet.  
My Savior shows me His feet.

I cannot be careless, or shirking  
From doing His will that is meet.  
I must not delay in the working  
Or fail in the race for the fleet.  
Christ shows me His hands and feet—  
His toil-worn hands. His bleeding feet.  
He shows me His hands and feet.

#### THE TRUE TABERNACLE

##### CHAPTER ONE

##### Glory Gospel

"In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was Life and the Life was the Light of men. And the Light shineth in the darkness and the darkness comprehended it not." Chapters 1 and 2 of this Gospel are a preface to the whole of the book, and we may say, a preface to the entire Bible. The reason for the framing of the ages in God's eternal counsel is here viewed walking around.

The former were simply preparatory to the manifestation of the Word made flesh. He who dwelt in the bosom of the Father from a past eternity, has come to dwell with men. This is the essence and the wonder of the revelation that John reports. Observe that Chapter 1 begins with a past eternity and creation, even as chapter 1 of Genesis. Chapter 2 shows us a wedding as in Genesis 2 and later a housecleaning, a putting forth of everything defiling and offensive, as in Genesis 3, corresponding with the last book in the Bible where God's eternal purposes are seen consummated, everything unclean outside—Rev. 21:27 and 22:15. The dazzling gems of Truth that lie hidden beneath the surface in this Gospel, have constrained men to exclaim again and again, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out"—Rom. 11:33. And when we consider the Object that is herein displayed, it is no marvel that the revelations are infinite. The Mystery of God, very God Himself, the Author and First Cause of all the visible and invisible creation, has come to dwell on earth. We here gaze upon the Shechinah Glory that was hidden in the Most Holy Place in the Tabernacle, shining forth in Jesus' face, and we are overcome with the splendor.

The Glory Gospel falls easily into five parts.

One. Restropect and prospect—Chapters 1 and 2.

Two. Revelation of God as life to the world—Chapters 3 to 11.

Three. Revelation of God as Light to the disciples—Chapters 12 to 17.

Four. Revelation of God as Love to all men—Chapters 18 to 20.

Five. Epilogue—Chapter 21.

A simple yet complete analysis of the contents of the book is found in Chapter 1:1-18. Eternal Life revealed in the Son "in beginning" with God and very God Himself, Creator of all life from the angel to the atom, Seraphim to serpent (vs. 1-5); Eternal Light, the Light of men shining in the darkness, but not comprehended (vs. 6-11); Eternal Love made flesh, dwelling among men and imparting to them of His fulness—Vs. 12-18. Here are Father, Son and Holy Spirit revealed in Jesus Christ as Life, Light and Love, "a threefold cord which cannot be broken" (Eccl. 4:12), found continually in this Record. It is the key that hangs at the portals and reflects the glory of the Godhead even down to the crown of thorns and the cross of shame.

Advance Herald

"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 thru 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"—Chap. 1:6-9. John, meaning Gift, comes on the scene for the one purpose—to announce the coming of the Greater Gift. He was a marvelous character, unique, austere, pronounced, having an honored place on the program. He stands as a representative man—the embodiment of the Old Testament writings. They were serving the same purpose even as he, witnessing to the promised Messiah, the Seed of the woman, who was ordained to bruise the serpent's head—Gen. 3:15. The Scriptures were pointing in shadow and type to Him who was the One that the Baptist proclaimed, the Substance and Reality of all the figures.

The written Word is not the Living Word. It is not the Light, but a Witness, as John, to the true Light that was coming into the world. The Scriptures were signalling His approach, showing the manner and way of His coming. They made His paths clear and plain, crying in the wilderness, "He is coming. Make way for the Messiah," like as was said by John concerning himself.

In the very first chapter of this Gospel, there is a decided suggestion

to the five books of Moses, as follows. Vs. 1-14 answer to Genesis; vs. 15-28, to Exodus; vs. 29-34 to Leviticus; vs. 35-42 to Numbers and vs. 43-51 to Deuteronomy. They declare, "This is He of whom I spoke. He that cometh after me, is preferred before me; for He was before me." They too were a Voice witnessing of Him, the Center and Circumference of all God's purposes, the Alpha and Omega, Beginning and Ending of all the prophecies and writings of Truth. The characteristic of the real light that is shining, (as seen by John) is, that it is not local, but for all men. Like the sun, it cannot be held in Judea simply. John was "a burning and a shining light;" but he was not the full-orbed luminary-of the day filling the heavens and the earth with light. This Gospel shows the Light for the world, the latter being one of the prominent words found here. "God so loved," not the Jews only, but the world, "that He gave His Son." The first rays of the morning sun might touch Zion on the hilltop; but the golden ball of light rises higher and reaches all lands. Christ is for all men.

But this makes the world responsible to accept, or reject the Light.

Men cannot be neutral in the matter. The Light finds darkness everywhere which does not yield to the Light. He was in the world that He had created and the world knew Him not. Israel especially, His own people by profession, prepared by centuries of special attention for this very day that was dawning, rejected Him. Yet some received Him. God cannot be defeated. There is always the remnant from among the mass of humanity that accept His grace, receive the Light, and become the sons of God. These are born again, a divine work done in them, a work which is absolutely apart from any help from them. It is a birth from heaven—"not of blood," the natural birth, "nor of the will of the flesh," the person's own will, "nor the will of men," anyone's else will—"but of God."

John's Gospel begins where the other Gospels end as far as the revelation of Truth is concerned. The cross is seen here as the end of man as regards his righteousness. He is viewed a hopeless wreck and ruin, like as Paul declares in the book of Romans 3:9-18. Therefore there must not only

**GOD REVEALED IN CHRIST**

be a provision made for him, as all the Gospels show, but an actual change made in him, as John teaches. And for this purpose, "The Word was made flesh and tabernacled among us." The glory came out from heaven and was seen, "the glory of the Only Begotten of the Father full of grace and Truth." The glory was no longer hidden as in the tabernacle in the wilderness; but revealed in fulness. Deity had come to earth to walk around with man and as man. "This is He of whom I spoke," John declares. "He that cometh after me is preferred before me; for He was before me. And of His fulness have we all received and grace for grace," or grace upon grace. The Law is in contrast with God's grace and His Gift in grace, Christ. It was given thru Moses; but grace and truth thru Jesus Christ—and only thru Him. Grace is not based upon anything that may be found worthy in man, but the opposite. It is shown to him when he has been found without anything in him to call out the mercy of God, when he has been found, not only unworthy, but an enemy. The law was helpless, because man was beyond help as regards his natural conditions. But thus he was a fit subject for the fulness of grace in Christ. There was an absolute need and Christ was and is sufficient. If there was failure it would be Christ who failed and that we know is impossible. Therefore grace and truth are seen hand in hand. They exist together in Jesus Christ. Truth shows up the need. Grace meets it. They have met together at Calvary and are in fullest harmony at the grave of Christ.

"No man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, He hath declared Him." Moses could only see the lesser parts of God's grace; but Christ declares the effulgence of His

face. He has revealed Him—has shown out what He is—which only the One in the bosom of the Father could declare. He alone knew the Father. He alone can reveal Him.

#### First Part of John's Testimony

"And this is the record (or witness) 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. And they asked him, What then? Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" At this juncture, the last prophet of the Old Testament times is interviewed by representatives of the Sanhedrin. The Jews were in expectation of a change. Some thirty years previously there had been a wave of supernatural signs—rumors of the birth of a King of the Jews. The wise men from the East declared that they had seen His Star—Matt. 3. The shepherds of the Judean hills affirmed that they had seen the angels and heard their song of His birth—Luke 2. A few believers knew the time was at hand for Messiah's appearance. There had been no prophecy or open vision for 400 years, no new revelation from the Lord (except what was heard at the birth of John and Jesus—Luke 1,2) when, lo, John was on the scene, trumpeting the news of the coming of the Christ. His message sounded forth in the wilderness; but it was heard in Jerusalem and other places. The people were drawn out to listen and learn of this strange character. John was no hot-house plant, but rather a sturdy oak tree which could not be moved with the rustling of the breezes. He preached repentance as the way of escape from the coming judgments. Many heeded his words and were baptized, acknowledging their sinfulness and need of redemption. Thus they were being made ready for the Messiah.

The Pharisees were stirred because of the thundering voice of the rugged prophet. They were moved to ascertain his identity and sent priests and Levites to interview him. Who art thou? is the gist of their questioning. Then follows the testimony of John as to whom he is and what he has come to do. We may divide this portion into three parts. Namely his witness to the committee from Jerusalem, verses 19 to 28; his testimony to the multitude, verses 29 to 34; his words to his disciples; verses 35 to 36. Furthermore, herein is found a witness to the Baptist's own integrity. He disclaims all honor of being other than he is. He is not Messiah, Elijah or the other prophet whom they are expecting, probably the One promised like unto Moses, who was Christ—Deut 18-15. His answers are clear and pointed. He is a voice, he declares, proclaiming the honor and authority of His Lord. Hence, what did it matter who he was? The real Person was on the way. He would soon appear. That deputation from the Pharisees were not impressed. They no doubt imagined the light in his eyes and the exultation in his words simply that of a fanatic. They had misinterpreted the writings of the ages past and here was the audible voice of those oracles which was strange and distant. They recognized no kinship with him; but being strict ritualists, they recognized that according to the canon of law, of which they were the expression, he was out of order. Why baptizest thou then?" they accuse. It was audacity to impose such baptism upon Israel without orders from the Sanhedrin or other authority, according to their theology. They refused the ground of Scripture; and questioned his right to put such things over on the people. But John is not awed by these theologians with their make-believe authority. He has his ordination papers from a higher court. Yes he baptized, but only with water. Why make so much of that? he asks when there is One standing in their midst unknown and unnoticed by them so great that he was not worthy to unloose his shoe? What a tribute to

the Master by the only man of whom it is written that he was "filled with the Holy Spirit from his mother's womb." He heard the voice of the mother of the Life-Giver and leaped with joy in the Spirit while yet unborn in the natural—Luke 1:15 and 44. John was "a burning and a shining light, Jesus afterwards witnessed of him. "Fire and the Holy Ghost" makes men to be what God ordains, burning, zealous, earnest, living ones Seraphim and Cherubim. John had been tested by the temptation to make much of himself and had been found worthy. He was only a Voice making way for the Messiah.

"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 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, the same said unto me. Upon whom thou shalt see the Spirit descending and remaining upon Him the same is He which baptizeth with the Holy Ghost. I saw and bear record that this is the Son of God." The above is the second part of the testimony of the Baptist. It is to the multitude. His witness to the unbelieving priests and Levites, "there standeth One among you whom you know not," is now rewarded. He gazes upon Him of whom he had spoken He knew by the Spirit that He was present, now he sees Him. He breaks out with ecstatic joy, "Behold the Lamb of God." He is the One I am declaring. He has come. The Lamb of Sacrifice, the Savior of mankind, He beareth away the sin of the world. I told you of Him. He is here; and I, His forerunner, witness for Him. The Spirit resting upon Him is the Sign that He is the One that the Old Testament writings foretold must come, and I beheld the Spirit as a dove coming upon this Man. He has been marked out as the Son of God. These are John's words paraphrased. The broadest foundation upon which anyone may rest is laid. Not Israel, nor the Church, nor even believers as such are singled out; but men as men, sinners, with the consciousness of sin, are given title here. It is for sinners that the sacrifice was offered. "Look and live" was the essence of John's message to the public. Everyone is welcome and no questions asked. Salvation is free. John pointed men to Jesus. "I knew Him not," he says. I was blind to His glory, even as others; but He was revealed to me and for this sole purpose have I come, to make Him known. "He that sent me to baptize with water, the same said unto me. Upon whom thou shalt see the Spirit descending, \* \* \* the same baptizeth with the Holy Ghost."

John's Further Testimony

Now comes the third part of John's testimony to Messiah. He speaks to his disciples and furnishes another proof of his loyalty. "Looking upon Jesus as He walked. He saith, Behold the Lamb of God." Two of his followers left him and went after the Lord. John was not offended. That was as it should be. He was pointing men to Jesus, and they were following Him. He had affirmed that he was not the Messiah, but only His advance agent, even as were the Scriptures which he represented. Two characters are singled out here, Andrew and John, as first to follow the Lamb. They both fill the office of Apostles later; John being the writer of this Gospel. He was able for the great honor; for he was present from the beginning of the earthly ministry of the Son of God. He never questioned His Deity. He had seen Him in action in every conceivable manner and circumstance. John never mentions his own name which is the reason that we conclude that he is one of these disciples.

There is a decided suggestion of the ages from the creation of man

until the millennium in the exact account of the events of the six days detailed in this first chapter. The first day may be assumed—vs. 15 to 18; second—19 to 28; third—29 to 34; fourth—35 to 39; fifth—40 to 42; sixth—43 to 51. The whole section is a great record of witnessing to the Messiah, the Son of God, the one Object toward which all the believers in all the ages were pointing and looking. It shows the important place of Christian testimony in the Scriptures. Jesus sees the two disciples following Him (He knows His sheep) and enquires, "What seek ye?" He thus made them declare themselves as His disciples. We see this continually in this Gospel. He abhors neutrality. We must be for Him, or we are against Him. He draws His people out to take a stand with Him and for Him. What an honor to abide with Him for the day, even as these two favored ones at that time. They answer His question by asking, "Rabbi, (Master) where dwellest Thou?" It was enough. He said, "Come and see." They obeyed and abode with Him that day, "being the tenth hour," we are told. This is no haphazard statement. Especially in this case and at this place, every verse is freighted with meaning. Prophetic gleams are shining everywhere. Every step of this ordained Lamb of God upon the shores of time is marked with significance; every circumstance of his life, every certain man, woman and child and event with which He is connected, heralds something coming. Past, present and future are all covered by the footsteps of the Shechinah Glory from the skies. We are amazed as we follow on and watch Him walk and work. Another day is dawning in the picture—prophetic of another age, signified by these two followers of Jesus who find his dwelling place.

In the meantime Andrew seeks his brother Simon and reports the glad news, "We have found the Messiah." He brings him to Jesus. This is a record of finding and bringing. Soul-winning is the marked lesson. We find five men attaching themselves to the Lamb of God. They are representative men, signifying different groups among the people of God. These all come thru the testimony of others. The Baptist sent two. Andrew brought Peter. -Jesus sought out Phillip and he in turn tells Nathaniel. All this is most interesting and significant. Andrew never did a better day's work than when he brought Peter, who later became the leader of the twelve Apostles. At once his name is changed. This incident as recorded in Matthew takes place at a later date; but there it is simply a confirmation of what is given here at the beginning of Peter's discipleship. There are no discrepancies in the inspired Writings. Simon—"the hearer," son of Jonas—"a dove," becomes Cephas, or Peter—"a stone." In his epistle, we are told the full significance of this name. "To whom coming as unto a Living Stone \* \* \* ye also as living stones are built up a spiritual house"—1 Pet. 2:4,5. It is thus that the Church is formed and in what is intimated by Simon's new name, we see the heavenly company, the Body of Christ, assuming the full character of the House of God the dwelling place of the Spirit during the present age. In these new disciples gathering around Jesus, we have the further thought of the rejection of the Messiah by the nation Israel, which is seen from the outset in this Gospel as it is written, "He came unto His own, but His own received Him not, but as many as received Him to them gave He power to become the sons of God."

"On the day following, Jesus would go forth into Galilee and findeth Phillip and saith unto him, follow Me." Here is a further stepping of the Lord recorded. Prophecy is hereby signified. Galilee—"Circuit," refers to the second coming of Christ. When the circuit has been run, then He will return. He sent the word to his disciples to meet Him in

Galilee where they saw Him after His resurrection—Matt. 28:16 to 20. The believing remnant of the end time are represented. Jesus will find Phillip (apparently by accident), "the lover of the horse," who will be longing for His coming. It figures the beginning of the millennium when the White Horse Rider of Rev. 19, will be due. He will come on His racing steed from heaven and then Nathaniel will come into the picture. It is Phillip who will find "the given of God;" for the remnant of those future days will go unto all nations and make disciples of them. But especially the Jewish nation is the one figured by Nathaniel. He is not found easy to convince, tho' Phillip after his meeting with Jesus, is an enthusiastic and powerful witness. "We have found HIM," he says. "Him of whom Moses in the Law and Prophets did write, Jesus of Nazareth, the son of Joseph." Nathaniel makes answer, "Can any good thing come out of Nazareth?" But Jesus shows him that the impossible has happened. A virgin has conceived and born a Son, that "Holy Thing" •without spot, or blemish, whose boyhood days were spent in that despised little village of Nazareth. It was of no prestige or renown among the Jews, therefore a most fitting reminder of Him, "despised and rejected of men, a Man of sorrows and acquainted with grief"—Isa. 53:3. But men were even as they are today. Folks are always just folks. They expected the Messiah to come from Jerusalem, from Zion, the city of God. But it did not happen so. He was born, lived and died outside Jerusalem. He came and is always coming from where men least expect Him. Phillip does not attempt to argue the question. Come and see he says. He is persuaded, and Jesus seeing him advancing, says of him.

"Behold an Israelite indeed in whom is no guile." There is great significance in these apparently trivial happenings. Nathaniel is presented by Jesus as an Israelite indeed, true son of Abraham. He no doubt was in exercise of soul before Phillip found him and it is to this moment that Jesus refers when He says, "Before Philip called thee, when thou wast under the figtree, I saw thee." Nathaniel is surprised, yea he is amazed. He cries, "Rabbi, thou art the Son of God; thou art the King of Israel." O wonderful revelation! It far exceeds his hopes. But that is not all; for Jesus tells him, he shall see greater things than these. "Verily, verily I say unto you, Hereafter, ye shall see heaven opened and the angels of God ascending and descending upon the Son of man." These words identify Nathaniel with the Jewish nation, who will be in great tribulation before the millennium. They will be crying to God, taking shelter under the figtree, emblem of these ancient people. Jesus will appear to them while they are still in unbelief as to Him being their Messiah, and they will recognize and own His claims immediately. As Son of God, they rejected Him in the religious court; as King of Israel, in Pilate's judgment hall. Hence, they will acknowledge Him in this twofold role when they see Him, and thus come into their own place in His love and favor. The Lord anticipates by His double, "Verily, verily" (found 24 times in this Record), that glad day, and assures of its coming. The Jewish nation, converted to God, will rejoice in His presence under an open heaven. They will behold the Son of David, upon His throne in the glory, attended by the redeemed millions from every nation, kindred and tongue ...They will bask in the sunlight of that glorious scene for the thousand years reign.

Jacob's vision of the ladder (Gen. 28:12,13) set up upon the earth, whose top reached to heaven, symbolizes the same scene. He was running away from Esau when he beheld this scene. The Lord appeared above the ladder upon which angels, or messengers were ascending and descending. Nathaniel answers to Jacob. He was representative of the nation,



who were not yet in existence. Esau, of whom he was in fear, speaks of the Gentiles of the end time who will be persecuting the Jews when the Lord will appear to their help and destroy their enemies. But these things are all fingerposts pointing on to the fulfillment of prophecy. All of these symbols, types and shadows harmonize, and throw upon the screen the more vividly and powerfully, the Figure of all figures the Objective of the ages, the Man of destiny and renown, the Son of God and King of Israel, who will shortly appear and put over His own new deal in His own new way. A change of government is at hand. The Sovereign of the universe will soon appear and take charge.

## THE BRIDE AND TEMPLE

### CHAPTER TWO

And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there. Both Jesus was called and His disciples to the marriage. And when they wanted wine, the mother of Jesus said 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 thee, do it"- John 2:1-5.

"And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there. Both Jesus was called and His disciples to the marriage. And when they wanted wine, the mother of Jesus said 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 thee, do it" — John 2:1-5.

Herein is recorded an interesting event — a wedding. Fascinating at any stage, it is especially so at this place, and also significant. In our former lesson on John, we noted that this chapter in connection with Chapter one gave us a prophetic introduction to the whole Gospel; and more, a suggestion to the meaning and purpose of the whole of the inspired writings. It corresponds with chapter two of Genesis, where we read of the first wedding, and points on to Revelation 19 where the last one is recorded.

The contrast between the first verses of this chapter and those of chapter one is striking. He who dotted the heavens with glorious glittering globes of light, flinging worlds into space and hanging them on nothing, creating suns and rotating systems of heavenly bodies, the Creator of all things visible and invisible is here viewed as guest at a wedding. It is instructive to contemplate the condescension evidenced in the stoop of the Son of God from the exalted throne of Deity to the lowly place of humanity.

"A marriage in Cana," carries us back to Eden and to its divine institution by the words of Jehovah, "It is not good that the man should be alone. I will make him a help meet for him"—Gen. 2:18. He was create for fellowship, as the fact of language evidences, in the which he is like unto his Creator. The words, "Let US make man after our image," speak of communion—Gen. 1:26. It foreshadowed the union of God with man, as well as the marriage of the Lamb, the great climaxing event and purpose of the ages.

That wedding in Cana would have been "dry" in more ways than one if Jesus had not been invited. His "presence" brought a blessing even if He did not bring a "present." As it was, He gave them far more than they expected. He learned apparently from His mother that there was a scarcity of wine which was a calamity at a Jewish feast. But He was aware of the need. He had come to furnish that wine. It was the reason of His attendance there. Every step of His pathway was ordained of His Father

and prophetic of future events. He gently but firmly let His mother know that He worked on schedule time.

His Father's voice struck the hour; hence He never was ahead or behind the time. His mother was not hurt by His words. She knew Her Son was a heavenly Man. She said to the servants, "Whatsoever He saith astonished. It was "the best wine," that which was generally given at the beginning of the feast when folk were good judges of the quality. For when they were under its influence they could not estimate its worth aright. But in this case the opposite was done. The best was kept for the end. These words of the governor prove that the Lord gave them real wine, not grape juice. The meaning would be lost if such was not so.

#### A Wedding on High

All here is figurative and significant of future facts. It was "the beginning of miracles," we are informed by the historian, which in itself is anticipative of another "beginning." The miraculous millennium will commence with a wedding when the Lamb receives His wife. He will furnish all the wine at the banquet in the heavenlies. His Father, the Governor, will taste of the exhilaration and be ecstatic with delight at the marriage of His Son. His joy will be unbounded as the finishing and furtherance of His plans and purposes are advancing. It will be a gala day in the New Jerusalem.

"The mother of Jesus," figure of the Old Testament overcomers, the stalwart men of God, whose faith gave birth to the nation, as also to Christ, will be there. Abraham, Isaac and Jacob, Moses and Aaron, Samuel, David and Daniel will all be guests at that wedding. There will be a multitude to sit down at the marriage supper of the Lamb. And no scarcity of anything will be found. The provision will be complete. Satisfaction on every line will be manifested. Jesus will then be ready to show Himself in power and glory to the world. The Word made flesh will descend from heaven with His great army and overcome all His enemies—Rev. 19 and 20. That marriage in Cana anticipated this glorious consummation, as also the change that was even then due in view of Christ's first advent, and pointed on to the greater change that will be manifested when He comes the second time. The water which was lacking in the six firkins of stone, representative of the Old Testament revelation, was good, but the New Testament revelation, represented by the wine, is better. The refreshment from the one had ceased. The water jars were empty. The symbols failed to satisfy, because the reality was not sensed. The forms of purification in connection with the Law provided no means of blessing to the people; for even the water had been exhausted. But the Son of God on the scene necessarily changes the situation. His presence is full of purpose. He is not there by accident. He has appeared to give life and joy to form and ceremony, reality to religion and ritual, salvation to sacrifice, singing to somberness—to make the symbols of purification actual sanctification in word and in deed.

But that heavenly scene, that glorious banquet is not all that is figured here. Israel, restored and walking with the Lord, will know the wherefore of Jehovah's dealings with them. The veil will fall from their eyes and they will realize and confess that all their religion is hollow formalism, no reality, fervor, or fire in their ceremonies. They will judge their rebellion, self-will and unbelief, and cry to God for mercy. Oh, what joy shall follow their self-abasement! Words are weak to portray the divine intoxication of those happy days. The Lord will again be in covenant unto you do it." Soon He gave the order for the empty water jars to be filled. The servants obeyed; whereupon He said, "Draw out now and bear unto the governor of the feast." When the latter tasted, He was relation with Israel, a union that shall never be broken.

The prophets are all in harmony in their predictions concerning those halcyon days. The nation will be born anew and they will indeed drink the best wine, such as no mortal lips have ever tasted. There will be with it no perversion of taste, no evil results, nothing but good. The Lord Himself, the Bridegroom, will drink of this heavenly nectar. The Bride will urge Him on, as we read, "Drink, yea drink abundantly, O beloved" (S. S. 5:1) while Judah shall wash his garments in wine and his vesture in the blood of the grape; his eyes shall be red with wine—Gen. 49:11, 12. No fear of intemperance then. All will be holiness unto the Lord.

Another word in relation to the outstanding subject of this chapter, which in its typical interpretation takes us down to the consummation of all God's purposes. It shows us what was His first thought in relation to mankind. Marriage is central in the web of human life. It is the basis of all relationships as instituted by Jehovah. The family—children, father, mother, all have as their foundation the union of the man and the woman. Cities and civilization depend upon marriage for their continuance. Likewise spiritually. The union of Christ and His Bride is central in the divine Architect's design for the universe. All other plans radiate around this important event. Hence, this miracle in Cana, "the first," tells us of Jehovah's primary ambition, the paramount peak of His desires realized. It declares in type the fact that God and man are joined in an eternal embrace, a divine fellowship that nothing can sever.

#### The Cleansed Temple

After this He went down to Capernaum, He and His mother and His brethren and His disciples and they continued there not many days. And the Jews passover was at hand. (That was the first of the four passovers during His career.) Jesus went up to Jerusalem and found in the Temple those that sold oxen and sheep and doves and the changers of money sitting. When He had made a scourge of small cords, He drove them out of the Temple, \* \* \* and said unto them, 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"—Vs. 12-17.

Herein is an epitome of the great change that is going to be put over in all the world, when the Son of God, the Lamb foreordained before the foundation of the world to redeem humanity, comes forth after His wedding with power and glory. It is a wonderful typical forecast. A great multitude of redeemed and glorified humanity, figured by His "mother, brethren and disciples," accompany Him to Capernaum, typical of Canaan. The city of lost opportunities which was cast down to earth, shall regain its place of prestige, and the meaning of its name "consolation" will be fulfilled to the uttermost.

Afterwards the great feast of the Passover calls Him. It is spring time and house-cleaning is due. Jesus enters the Temple in Jerusalem and while the feast is in full swing, casts out all the traffickers and merchantmen—The Canaanites. Zechariah features this event as one of those of the millennium—Zech. 14:21. This purging of the Temple is later repeated when Jesus enters the beloved city for the last time before His death when He presented Himself to the Jews as their King—Matt. 21:12. The cleansing in both instances shows Him wielding authority as the destined Ruler of the earth. The ousted traffickers offered no resistance, proving that they were awed by His mein of divine right. They feared Him when for a few brief moments He allowed His Deity to be seen. But only for the second was He so: for that was only the type. Later they continued with their buying and selling in the Temple. The same nefarious methods are manifested today in what is called God's House. Christendom is filled with Canaanites, making merchandise of the things of God. The book of

Revelation gives us a symbolic summary of the trafficking that is going on at the present time and the judgment which shall surely fall upon the apostate systems, falsely called Christian.

Religious merchants are selling their merchandise, gold, silver, precious stones." They are trafficking in the most precious things of spiritual life, claiming to deal in heavenly values. Cinnamon, orders, ointments, frankincense, wine, oil, etc., with slaves and souls of men are things in which they traffick—Rev. 18:11-24. This is no fairy tale, neither imagery but a true report of a most terrific fact. Christendom will finally culminate in colossal apostasy and the Lord will allow judgment to come upon her by the hands of those whom she will lift to power. There will be shortly a wholesale cleansing of world affairs when the Lord arises to shake terribly the earth. Then only that will remain which cannot be shaken, that which pertains to the new creation.

But that consummation has not yet come. The temple was only cleansed symbolically. The reality awaits the second coming of Christ, as is plainly evidenced here. The Jews asked Jesus for a sign that He had the authority to which they had in a sense yielded when He whipped them out of His house. His answer was a challenge. "Destroy this temple and in three days I will raise it up," which has a two-fold significance. On the one hand, it referred to His first advent when His body the Temple of God, should be destroyed by death, but in three days resurrected, as was fulfilled. The second application was to the temple of stone out of which He had ousted the Jews. That building upon which they doted was doomed to be destroyed. He declared its finish to His disciples at a later date, (they were showing Him its earthly beauty and grandeur), saying, "There shall not be left here one stone upon another that shall not be thrown down"—Matt. 24:2. The above came to pass A. D. 71.

But the building up of that earthy temple is still in abeyance. It awaits His second coming for its fulfillment. The three days in this connection signify the three thousand years interim before the temple will be reared again. It need not necessarily be three full millenniums, but only a part, even as Christ's body was not cast down three full days and nights. Peter declares, "that one day with the Lord is as a thousand years."

The Jews saw only the application of these words of the Lord to the building which they loved, and it stirred their anger and scorn. They responded instantly to the challenge with the words, "Forty and six years was this temple in building, and wilt thou rear it up in three days. The ridiculousness of such a statement was all that impressed them. They had not seen any of His miraculous performances yet; but even if they had they would not have believed in this stupendous undertaking. The

fact that He spoke of its casting down, as they understood his words, was an offence to them. They afterwards were used as a witness against Him when He was before the Sanhedrin for trial—Matt. 26:61.

The disciples also were impressed with His amazing declaration. The temple was such an object of awe and reverence to the Jewish heart that it was difficult for them to receive His words; but when He was risen from the dead, they saw its fulfillment in His case. "Then they believed the Scripture" referring to Christ's resurrection, "Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption"—Psa. 16:10. Peter quoted this witness of the Holy Spirit on the day of Pentecost as proof that the Man that was crucified was the Messiah and that He

was risen from the dead as He had said and as was written of Him—Acts 2:22-28. How marvelous are the inspired writings! How they dovetail and harmonize in every particular.

Forty-six years were the Jews occupied in building that stone structure (It was not Solomon's temple. That was destroyed at the time of the Babylonish captivity); while Jesus's body was raised in three days. Man's impotence is here shown in contrast with God's omnipotence. Furthermore when the due time arrives for the temple's upbuilding, it will probably arise in three days. Why not? miracles will be happening on every hand in that day. And nothing is too hard for the Lord. Jesus' body was raised in that short time.

"Now when He was in Jerusalem, \* \* \* in the feast day, many believed in His Name when they saw the miracles which He did." The memorial that they were celebrating is called the "Jews' passover" in verse 13; for that is what it had become. It had ceased to be "the Lord's passover"—Ex. 12:11, 27. Lev. 23:5. Folk continue to be religious long after the power of Godliness has departed. They will be true to form and ceremony, keep "holy days" and stay by their church when all spiritual vigor has waned in their sect and in themselves. And tho' at times, when the voice of a true prophet is heard, or something super-natural and manifestly divine arrests their attention, they are stirred and apparently believe, as at the present instance.

But Jesus was not impressed. He knew that they were not to be trusted. The force of the Greek is "that they trusted Him; but He did not trust them." Why? some one may ask. Because they were interested in what He was doing and not in Him personally; therefore He had no confidence in their faith. Conditions are very similar at this time. Men, even some real Christians, are more stirred and interested when a revival is on and the Lord is working. When everything is quiet, nothing manifestly doing, they are indifferent and seldom attend the meetings.

The Lord knows such and He does not depend upon what they say when the fire is falling. He is aware that they are the effervescent variety of believers that bubble over for a little while and then are insipid and dead. He wants "stayers," those who are not moved by dynamics of power, but by devotion to His own Person. He trusts Himself and His interests to those who really trust Him. How is it with us? Are we the religious sort of runabouts who are always found at the healing meetings, or revival services, but seldom attend prayer meeting, or Bible study? Is Christ Himself paramount with us, or His mighty deeds? Let us enquire. We may be guilty ourselves on this line. Can Jesus trust us or not?

THE VEIL AND BRAZEN ALTAR

CHAPTER THREE

"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"—Vs. 1, 2.

This chapter commences the second division of the Glory Record of the Apostle John, which continues down to the close of chapter eleven. The Man is herein seen in fellowship, and at the same time in contrast with all other men. He is introduced, isolated, inundated and finally separated from the majority of men. But at the same time some acknowledge His claim as the Son of God, as is declared in the first part of the division, which we are at present considering. And this witness to Him is THREE-FOLD—from three different sections of Palestine—Judea, Samaria and Galilee, and from three representative characters—Nicodemus, the Samaritan woman and the nobleman from

Capernaum. Nicodemus was religious and moral, a member of the Sanhedrin, standing for the self-righteous class; the woman at Samaria's well, the immoral pariah, suggesting the irreligious and outcast; the courtier of Capernaum, representing the polished, educated, suave man of the world. All three bow at the feet of the Son of God and declare their faith in His Deity. THREE avenues of approach to the soul are also herein marked—Nicodemus thru his mind; the woman, thru her conscience; the nobleman thru his heart.

#### The Must of the New Birth

The interesting narrative at the threshold of the central division of John's Record is marvelous in its illumination of God's ways with man. It shows the divine oversight to all that is contained herein. There is order and system manifested in its every little detail. Each step which the God-Man takes, each incident in His way, each place and person found at the appointed site, are all ordained for that very moment. The mighty Creator of all things is again on the scene, once more to manifest His divine sovereignty in reconstructing and recreating as He wills. Genesis is being repeated on a spiritual plane. We are told of a new birth. Nicodemus, as intimated is a representative figure. He stands for the Jew. His name, signifying "ruler of the populace," is illustrative of his identity in this wise. He is not on the scene by accident. The way of his approach to the Teacher from heaven—under cover of darkness—tells us volumes. It is true that he was apprehensive of the danger from the Jews who had been aroused to anger because of their ousting from the temple (chapter 2:14, 15), hence shows caution; but that is not the full significance of that night visit. He is declaring by this fact, that the Jew, the outstanding moral man of all times, is living under cover. His sin is hidden. Outwardly he appears all that he claims. He is a teacher of others, ruling over them because of his supposed superior sanctity; but God knows the heart. He sees the condition of need in the moral man as well as the immoral. These are both in the same class, alike in nature and character, of the same essence inwardly, as is plainly manifest to Him.

Darkness is as light to His gaze. Nothing is covered in His sight; "but all things are naked and opened unto the eyes of Him with whom we have to do"—Heb. 4:13. Hence, it is to Nicodemus, the Pharisee that Jesus speaks of the necessity of a new birth. How fitting!

The contrast between the Lord's manner with the ruler of the Jews and the Samaritan woman is striking. To her was the assurance of God's readiness to give if she but requested the living water; while the Pharisee is held off by the abrupt declaration that he must do something—which HE CANNOT DO. The condition of heart of each individual addressed determined the different attitudes. The door to the kingdom was closed to Nicodemus a real seeker, yet open to the woman who was apparently unworthy and indifferent. But the Lord sees not as man sees. The Pharisee, tho' enquiring, was not yet ready to receive the revelation of grace. He was a doer of religion, teacher of the Mosaic economy, but not really understanding its place or message. He has to be shut up by its demands before he can receive Christ as the Lamb of God. With all his learning he has not yet understood the lost condition of humanity. He is trusting in his own righteousness; therefore he must be stripped of his rags. He must be humbled and brought to the very place of shame where the woman at the well stood, before he can be truly exalted. He must renounce his well-built up claim upon God, and fall down in nothingness before Him ere he can be lifted up. His fig-leaf covering must be found inadequate.

Nicodemus is nonplused. He cannot understand the change in his

theology. He had come in all sincerity seeking Jesus for some new revelation, or added condition to fulfill, that would give to him greater complacency, prestige and assurance of fitness in God's sight. In reality he wanted to be more pleasing to himself. But Jesus takes him down, not only a peg, or two, but way down, to the dust, by his words, "Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God"—V. 3. Thus the Tabernacle of witness, God's dwelling-place, is shown closed to man. THE VEIL of the tabernacle is figured. It barred the way to God's presence. Even the best, the most moral and religious man cannot enter there unless God intervenes. Here is an enigma to the Pharisee. He only sees the natural; hence, he is confounded. How can such a thing take place? he enquires. The Lord answers by reiterating that which he had previously affirmed, with some explanations. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Then He adds, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit."

He shows the need of the new birth, also that it is a spiritual and not a natural experience. A positive distinction is herein made between the two creations by this first reference to the same. Flesh is always flesh. It cannot even be Spirit, regardless of cultivation, or culture. As it is born—so it will be. Likewise is the case in the spiritual birth. It cannot be flesh. What it is born—so it is. No mixture of the two, flesh and Spirit allowed by these words of the Teacher, who is admitted by Nicodemus to be "from God." The "flesh" is not a new element of personality as some one has said; but man as fallen. He has become flesh, ruled over by his bodily appetites and inclinations; while "Spirit" expresses the new man—all that he is as born again. "Water" as used here by Jesus, refers to the Word of God which Peter calls "the incorruptible seed." This in combination with the Spirit of God brings to pass the supernatural new birth.

Ezekiel spoke of the spiritual birth, tho' not in these words, in his prophecy (chapter 36:25, 26), where he describes the divine preparation of Israel for the Kingdom of God. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. I will take away the stony heart out of your flesh and I will give you a heart of flesh." The Prophet is dwelling upon the product, or result of the new birth, while Jesus dwells upon the birth itself.

Nicodemus, tho' a teacher in Israel, had never understood the significance of Ezekiel's words. It was a marvelous revelation to him, a religious leader, that such moral folk as himself and those of his own race, the Jews, needed a new birth. And furthermore, that they could not effect this change themselves, but were dependent upon the Spirit of God, as Jesus' words emphatically proclaimed. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is everyone that is born of the Spirit. Invisible and uncontrollable as the wind, are the Spirit's operations, and just as real and powerful, showing plainly the effects of His presence. Jesus' bewilderment is great. It is His turn to marvel, that Nicodemus does not know these things. A teacher not understanding his textbook, is an anomaly; but there are many of this character in our day. Many churches have such teachers, claiming to be of God and ignorant of the first principles of salvation. But Jesus knew His Book and His God. He declares as much saying, "We speak that WE DO KNOW and testify that we have seen and ye receive not our testimony. If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? And no man hath ascended up to heaven but He

that hath come down from heaven; even the Son of Man which is in heaven." He was the true witness, the competent witness of the things of which He was speaking. He could speak of the new birth—of its necessity and the manner of its working. The fact of its absolute MUST had brought Him on the scene. He had come down from heaven to lay the foundation for a spiritual creation. His Father had prepared Him a body in which He could die (Heb. 10:5), and thus make way for the New Man to come out of death into life. He was the explanation of the why of the veil of the tabernacle. But it was a heavenly Man; for by the mystery of His nature He was still in heaven. The divine-human Personality comes out distinctly here. And that is not all. He says that He will ascend up again from whence He came. Earth cannot hold Him long. Heaven is His sphere.

#### The Must of the Cross

"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"—Vs. 14, 15. Jesus Himself gives us the first mention of the cross, tho' not in those exact words, but the meaning of the same. And its full character is in view, as being the direct edict of God. Men, by evil hands, may crucify the Son of Man (as they did--- Acts 2:23); but that would not allay the wrath of God. It was the lifting up" of Him in divine order, the token of wrath endured, that satisfied the justice of God. It had been written, "He that hangeth upon a tree is accursed of God"—Deut. 22:23. Now Jesus likens His own hanging on the cross to Moses' lifting up the serpent—Num. 21:9. The former was the typical remedy for the serpent's bite to everyone who looked in faith. Likewise with the sinner today; one look of faith to the Christ, who was made sin for mankind on the cross, brings salvation from sin. The effects of sin are nullified. God is satisfied and glorified. Satan is defied by the lifting up of Christ "in the likeness of sinful flesh and for sin;" that is, as being accursed, a sin-offering. Christ put away sin—that which brings condemnation to the sinner; hence, the believer is justified by faith. The penalty of sin has been borne; hence for the sinner that believes on Jesus there is no perdition, no eternal doom. But having eternal life goes far beyond the removal of death. It connects with the words of Jesus that pertain to the spiritual birth. The possession of divine life of necessity implies eternal life. "That which is born of the Spirit is spirit." ..It is eternal. It has its source in God who had no beginning and can have no end. The death of Christ on the cross is the basis of this priceless gift, eternal life, to men, which is assured to them at the moment they believe on Jesus. God is back of all this marvelous grace, as the Lord goes on to say, "For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have eternal life." Here is the heart of the matter, the moving cause of every blessing to mankind thru the cross—GOD LOVED. And for whom was this love? the Jew? the good? the elect? No, but for the world as it was and is, the world of wrecked humanity—sinners and enemies of God. The measure of that love is infinite. It is beyond all estimation, or computation. He so loved that He gave His Son, HIS ONLY SON, that WHOSOEVER, anywhere, or any time, believes shall have eternal life. No conditions are attached to this free offer on God's part. The Gospel is here seen in its vastness and beauty. Grace on God's part was manifested toward man in its fullest extent in the Gift of His Son. To accept the Son is to have life; but on the other hand to reject Him is fraught with gravest import. It is fatal to even be indifferent to God's Son. No man can be neutral in the matter. Here are the words of the Son. It is believe or perish—judgment or blessing—damnation or life—eternal



happiness or eternal woe. There are two sides and no middle ground between.

The Light has come into the world in the Person of Christ and Light makes everything manifest. But that is the rub. Men do not desire manifestation when their deeds are evil. They love darkness and desire to revel in sin and iniquity. The darkness conceals them and their evil doings, hence they wish to remain hidden. By turning from the light they are showing that it bears witness to their consciences; but they are refusing its witness. The one who desires the truth, comes to the light and lets it shine upon him and in him and manifests the fact that his deeds are wrought in God. These words of Jesus (Vs. 1 to 21) were all spoken to Nicodemus. There is no mention of the end of his night visit. We learn later in this Record that he became a true disciple of Christ. His desire for Him is shown in chapter 3; his defense of Him in chapter 7; his devotion to Him in chapter 19. In Christ's night school, he learned that tho' he was a ruler, he needed a ransom, even as other men. He came to Jesus ignorant of his need; but he went away enlightened. The light had not shone upon him in vain. He found that he was not a subject of the Kingdom of God, because he had not received the certificate eligibility—the new birth. Later this lack was remedied. He became a follower of Jesus, the King, and a subject of the Kingdom.

The End of a Great Testimony

"After these things, came Jesus and His disciples into the land of Judea and there He tarried with them and baptized. And John also was baptizing." He closed his career even as he began as a loyal servant. How often there is a change in folks. They commence in whole hearted surrender to the Lord; but end far otherwise. It is comforting and refreshing to find faithful followers. At the time referred to here, the disciples of John and Jesus were both baptizing which led the Jews to start a controversy. So many folks are good at that. They love argument and disputes and are ready to take sides. But John soon silenced the row about Jesus and himself. He was no rival of the Son of God. Never had he desired any honor for himself. Again we are impressed with his unselfish service. We might learn much from his example. He says "A man can receive nothing except it be given him from above. Ye yourselves bear me witness, that I said, I am not the Christ but that I am sent before Him. He that hath the bride is the Bridegroom; but the friend of the Bridegroom which standeth and heareth him rejoiceth greatly because of the Bridegroom's voice. This my joy is fulfilled." Here is the testimony of an overcomer. There is abiding contentment to the one that is satisfied with the will of God. Let things go as they may, God still rules over all. Then the peace of God will garrison the citadel and keep the mind and heart.

John's business was to introduce the Bridegroom. That being done, his work was finished. He had heard His voice therefore His joy was fulfilled. He was going on now. He did not know what lay before him; but he would be satisfied that the Bridegroom was on the scene. The friend could now depart. What renunciation in his words! What victory over the old creation in the testimony of this man of whom it is written that he was filled with the Spirit from his mother's womb. He laid down the trowel and the spade. His work was done. He had said he was only a voice, proclaiming the coming of the Messiah, and now he declares the triumph of that One, saying, "He must increase; but I must decrease." Noble finish to a noble life! John's history appears to end disastrously. He was beheaded in prison because of the hatred of an evil woman--- Matt. 14. He had very little success as the world judges; but rather the opposite. Men would call him a failure; but selfish success is defeat,

according to Bible ethics. He magnified Christ. That was the sole purpose for which he was on the scene. He knew it and entered into his work wholeheartedly. He did the will of God and that is victory, that is success. He will reap an abundant reward. No man can do more. He was happy in his appointed ministry and was loyal to God and His Son. May we all covet such devotion to the Person of the Bridegroom and glorify Him at any and all cost. The end of such a man, regardless of what appears, IS PEACE.

"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." John is still proclaiming the worth of Jesus. He is witnessing of His heavenly character. The two creations are in view, as well as the

two dispensations. Jesus represented the one; while John was the figure of the other. The one is heavenly and endures forever. The other is earthly and but a pattern, which gives way to the substance even as John was giving way to Jesus. John insists that Jesus is the expression of the heavenly life and that He speaks of what he hath seen and heard; but that His testimony is not received. But some do acknowledge Him, for he adds, "He that hath received his testimony, he hath set to his seal that God is true." Note that THE WORD OF GOD speaks the WORDS of God and men are responsible to consider them and Him. It is surely too bad for that man that refuses the claims of Jesus Christ. He was the Image of the Invisible God. All that Deity expressed, He manifested. The Spirit was not given to Him in a portion, but the fulness was bestowed upon Him. "The Father loveth the Son and hath given all things into His hand," is further testimony to Him. He is supreme. We cannot value Him too much. His words declare the Father—He is revealed in the Son. Faith in Him is an absolute necessity, as John's last words indicate. He that does not acknowledge the Son, or is not subject to Him, as some translate, shall not see life; but the wrath of God abides upon him. It is eternal life, as given by the Son, or no life. It is eternal life, or eternal wrath. These are the two alternatives. God has invested His Son with all honor, power and authority. He has been manifested to reveal the Father and there is no way of getting that revelation otherwise. It is either Him or death. John sends his disciples to Jesus as the One all sufficient and essential for every man. The Tabernacle in the wilderness, with all its furniture is answered in every particular in the Person of Christ. He was the dwelling place of Deity upon the earth. In our present chapter we view Him as the Antitype of the Vail and the Brazen Altar.

#### FATHER TIME CONQUERED

Ah, no! these Christians ne'er grow faint, nor old.  
They have the smile of saints whose hearts are bold.  
They do not sit and sigh in idle tears  
Because their youth is past these many years.  
They do not fear old age with its defeat,  
But laugh in scorn at all who dare compete  
And boast that they are young and in their prime.  
They count not years by days, hoar heads, nor time.  
They do not faint, or weary grow and say,  
I cannot work like on the yesterday.  
They do not pattern after earthly mould,  
Nor grieve that they have come to years called "old."  
They wait upon the Lord and strength renew.  
Mount up on wings, refreshed with heaven's dew.  
Tho' youth has gone—its lovely lilting rhyme ---

They know that Christ has conquered Father Time.

THE PERFECT SAVIOR

CHAPTER FOUR

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, \* \* \* He left Judea and departed into Galilee. And He must needs go thru Samaria"—John 4:1-4. Here we have one of the MUSTS of John. This is the Gospel of the Son of God and declares the absolute necessity of His stoop to earth, and later to the death of the cross. There was no other way to the redemption of humanity. Men are seen at the outset of the Record as flesh and needing a new birth. The reports of the previous Gospels have shown man at enmity with God, being tested by the presence of God in the midst. He is found dead Godward. Christ has come as Eternal Life and Light and Love to communicate of Himself to all who will receive. He MUST come and He MUST be lifted up; for men MUST be born again. The new creation MUST increase and the old creation MUST decrease. And now we read, He MUST go thru Samaria on His way to Galilee. The necessity was partly geographic; but predominantly spiritual. Men everywhere need Him and He is for all men. Jew and Gentile, bond and free, black, white, red and yellow men; all must be born again before they can enter the Kingdom of God. There was another route from Judea to Galilee; but Jesus took the one that led thru Samaria, as His Father ordered; for tho' He was Lord, as John rightly calls Him (V. 1), yet as Man He obeyed the Father's voice. The rumor that He baptized is corrected. The Master does not perform the porter's task—V. 20. It is a crisis time for the world. The Creator is present and walking around, doing good in the midst of evil. His presence in Samaria is significant; for in spite of the woman's claim to "our father Jacob," it is really Gentile, tho' with a mixture of Jewish blood, which was worse than valueless. Mixed marriages were forbidden by the Mosaic Economy.

Samaria, signifying "conservative," or "watch-height," was the name of a portion of the land of the ten tribes; also the name of the capital city. When Rehoboam, son of Solomon became ruler of Israel, he was somewhat undecided as to the course that he should pursue as to grace, or law, we would say. He consulted with the old men and then with the young men, whose advice was diametrically opposed to each other. The one, the elders said, "If thou wilt be a servant unto this people and serve them and answer them and speak good words to them, then they will be thy servants forever." The younger men who had grown up with him and had no experience of the solemn obligations of a king, advised a different course. They said, "Thus shalt thou speak to this people, \* \* \* My father did lade you with a heavy yoke—I will add to thy yoke. My father did chastise you with whips—I will chastise you with scorpions" 1 Kgs. 12:7-11. He took the counsel of the young men; and thus the kingdom was divided. There was a rupture which never was healed. The ten tribes seceded. They made Jeroboam (one who had no legal or natural right whatever) king, and he built up Samaria and made that city his headquarters; while the two tribes, Judah and Benjamin, stayed by Jerusalem and Rehoboam, the Davidic line.

Afterward because of Israel's departure in heart from the Lord, He allowed Shalmanezzer, king of Assyria, to come up against their cities and take them captive to their land. Then he brought back his people and placed them in Israel's land. Thus Samaria became a place of a mixed multitude, and while priests and Levites were left among them to teach them of the true and living God, they were not converted, but "made gods of their own and put them in the high places." And it was to that field that Jesus journeyed and there found more receptive hearts than in

Judea, or Galilee. A man is not a prophet among his own people, or in his own city. He Himself declared. "Then cometh He to a city of Samaria called Sychar, near to the piece of land that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus at the well. It was about the sixth hour. There cometh a woman of Samaria to draw water"—Vs. 5-7. Herein is recorded one of the most interesting narratives in the Gospel. It gives us a striking glimpse of the human side of the Son of God: also a superb summary of His manner of dealing with souls. The great underlying principle is that He sought a point of common interest with the woman. He did not blurt out the truth immediately. He led up to the goal gradually. "He that winneth souls is wise," He shows to us. But He did not always work in this manner. He was led absolutely by the Spirit in His words, ways and deeds. Each approach was to lead to a successful campaign. That woman of Sychar was chosen as a future messenger to a city and was being prepared by the Lord's present policy. Let all men who refuse woman's ministry, mark this case. The Lord calls and ordains her for service. And such an unfit messenger, nice folks would say. But this is not an exceptional method with Him. He took Rahab the harlot out of Jericho; and the beggar from the dung-pile shall find a seat among the princes; and the publicans and sinners habitually followed Jesus in His earthly sojourn. But here was one not following, but actually sought out—a weary, jaded, conscious-stricken outcast. She was awakened and saved, given a new life with new hopes—a new beginning, loomed before her tired eyes. O how wonderful! And how many other souls have been touched and taken out of the hand of Satan thru this tale, only eternity can tell! The Lord withdraws from the self-righteous legalism of the Pharisee to reach this woman. He comes to sow a new field with the word of Life. He had previously been reaping of John's testimony; but now the Baptist's voice is hushed. He was in prison. His race is run; his ministry is over. He had pointed out the Chief Shepherd and all eyes are now turned toward Him and all expectation from Him. His Father willed it so. All things are summed up in His Beloved Son. Thus He comes to the well, His back as it were toward Jerusalem, and His face toward Galilee, the place where figuratively at least, He will meet the restored remnant of Israel in the latter days—Matt. 28:16-20.

"The two days" testimony in Samaria is most suggestive of the present interval of grace, the church age when the mixed multitude, Israel among the Gentiles, come into the picture. All the steps of this good Man are ordered of the Lord and are in harmony with dispensational Truth. Hence we find the Lord at Sychar, "purchased," which derived its name from the piece of ground purchased from Hamor by Jacob and given to Joseph, who was buried there. But all that he purchased and could give to his best loved son was a grave (tho' he meant it otherwise).  
WELLS OF WATER

And this place was most suited to speak of another purchase which would not end in sorrow nor death, but carried life and immortality in its giving. Therefore we are taught that Jacob's well was an instructive type of Christ's salvation as well as a contrast thereto.

"There cometh a woman to draw water. Jesus saith unto her, Give Me to drink? \* \* \* Then saith the woman of Samaria unto Him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans). Jesus answered, \* \* \* "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. The woman saith unto Him, Sir, thou hast nothing to draw with and the well is deep; from whence then hast

thou this living water? Art thou greater than our father Jacob which gave us the well and drank thereof himself and his children and his cattle? Jesus answered, Whosoever drinketh of this water shall thirst again; 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"—Vs. 7-14.

We have seven stages in the capture of Man-Soul in this chapter. 1.

Preparation—Vs. 1 to 6. 2. Approach—Vs. 7 to 14. 3. Assault—Vs.

15 to 18. 4. Advance—Vs. 19 to 24. 5. Capture—Vs. 25, 26. 6.

Conquest—Vs 27 to 30. 7. Consequences—Vs. 31 to 42. We have already

noted the preparation for the storming of the citadel. Now we will mark the approach. It is gradual and different from the manner the Lord used in the case of Nicodemus. He was overtaken thru head-gate, the woman

thru heart-gate. "Thirst and water" are the points of contact. Why did Jesus ask an adulteress for a drink? The natural inference is that

He was thirsty, the spiritual reason and answer, are that He wanted to give her a drink of living water. He is always on the watch for such folks. Observe that there are TWO WELLS and a BUCKET found in this

narrative; also THREE GIFTS. Verse 14 proves this latter statement. Jesus Himself was the Gift of God; then He asked a gift of the woman,

a drink, and third, He gave her "the Gift of living water," namely salvation. Mark how naturally the conversation opens up between these two

characters so widely opposed in several ways, but alike in others. He was alone: she also. He, because of His sinless holy character and holy life,

was separated from all other men, even those creatures that He had come to save. She too was separated from all others, but for another reason.

Her sin was the cause of her isolation. She was alone because she was what the world terms, "a fallen woman;" but in God's sight, she was no

more fallen than those who turned away from her. It is written, "ALL have sinned and come short of the glory of God." Her sin was more

manifest; hence those of a moral character and reputation would not associate with her, tho' in reality and nature they were the same. Jesus understood her lonely, dissatisfied condition. He saw her heart

crying out for satisfaction, as she drank of every well of earth to quench her thirst without success. He was come to satisfy that lonely, longing

heart. He was lonely too in a world of people. These two met by a well, representative of the fountain of life which He the Life-Giver was waiting

to bestow. There was a second point of similarity between Jesus and the woman—they were both weary, but from different causes. He had

come a long journey. Samaria was 46 miles from Jerusalem and the Son of God had no modern conveyance such as you and I have, not even an old

model T, nor wagon, nor horse. No, not even an ass did He own. What a rebuke to the luxurious manner of living of so many folk today. They

must have a car to take them to meeting, or they will not attend; but Jesus, the Creator of the universe went on foot. We would think that God

did not care very much for His Son, or He would have provided an easier way for Him to get around. But we learn here that the Father did not

save His Son from the hard things of life. He was in all points tempted like as we are; hence He can enter into our sorrows and sympathize with

us in our trials and hardships. But on that occasion He was tired and sat down by the well, and behold a woman came to get water. She too was

tired, not because she had come far, but because of the dreary, burdened life she lived. Disappointment and boredom were written upon her face,

and the Lord knew how weary she was of life. He had come that way to meet her and lift her burden forever. Blessed day for her. She had

long ago come to the end of the rainbow and it had yielded no pot of gold to her; but here at last was the treasure she sought.

Another point in which their experience was similar was that they were both hungry and thirsty; but in far different respects. His hunger and thirst were physical. His disciples had gone to buy meat, while he rested and waited for them, which order was all in the will of God. But He was consumed with another hunger also. He was seeking fruit from man, something from the creature that He had made to satisfy His heart of love. But the fig tree as well as all the other trees yielded Him no fruit. They were clothed with leaves (profession), even as Adam and Eve after they had sinned, but nothing more—Matt. 11:18-20. Jesus must die and be raised from the dead before there can be any fruit for the Creator. Only the new creation born from above can yield anything that will satisfy the holy nature of the triune God. Nevertheless Jesus came seeking fruit. The woman was hungry and thirsty also. Only Jesus realized how desperate was her need. He fathomed all the depths of her being which was crying out for satisfaction. She might not have been hungry physically (tho' thirsty she probably was, for she came to draw water); but her soul was desperately hungry. Here we are shown spiritual strategy. THIRST and WATER are the points of contact. Jesus asks the woman for a drink. He was thirsty; but he knew she was thirsty also. He wanted to give her a drink. It was "the sixth hour" (noon). The woman came at this time to avoid meeting anyone. The women generally came to get water early in the morning, or late at night. She wanted to avoid the crowd and was surprised to find Jesus, a Jew, at the well. All things, time, place and circumstances, are ready for the great denouement. Notice how the drama proceeds.

She asks, "How is it that thou a Jew askest drink of me, \* \* \* a Samaritan?" His reply is enigmatical. "If thou hadst known," he says. Ah, how different things would have been if we had thought and said and done what we would have, if we had known. The woman is interested when the Lord tells her that He has a drink for her; but she is puzzled. She can only understand this in the natural and answers accordingly. "Thou hast nothing to draw with." But she was mistaken. He has the infinite resources of God's salvation in store and the infinite resources of His faith to draw upon it. True the well is deep. No man has yet plumbed the depths of salvation. Then she attempts a theological

#### CHRIST AS PROPHET

discussion; she enquires, "Art thou greater than our father Jacob? etc." Have you a greater well than he to give us? He and his children drank of this well. It was good enough for them and it is good enough for me, she was saying. We can almost hear the moderns speaking. "My folks were Methodists and I will never be anything else, etc." Or "My mother was a Baptist, or Lutheran, or Catholic," as the case may be, "and she was a good woman. Her church is my choice," and other like statements we hear. But Jesus shut the Samaritan woman's mouth temporarily at least by His assault. The moment had come for the raid upon her conscience. He declares, that the water which she had come to draw, did not allay her thirst, that she must come again and again to draw. She was well aware of this fact, but He goes further. He tells her of a supernatural well and water which would satisfy her spiritual thirst. The latter was far greater than the physical and it needed no effort on man's part to get it. He gave it freely to all that thirsted. Ah, now He has her attention. This was some well that He was telling about and she wanted that water. "Sir, give me this water," she cried. Now she is ready for the awakening words. She had admitted her desire for life and satisfaction. He replies, "Go call thy husband and come hither." GO and COME were the gist of his reply. He was not sending her away, as the sequel proves. When she told Him the truth, "I have no husband,"

she was admitting her guilt. And the Lord lets her know that He knew that and more. He knew the very worst about her. Here is what is so great and glorious. There is nothing hidden from the sight of God and we are glad that it is so. Everything is brought out and shown up in His presence and then it is put away forever. He never tells us about it anymore.

Jesus reveals to the woman that He knows that she has had five husbands, and the present man with whom she is living is not her husband. By her reply, "Sir I perceive thou art a prophet," she is saying that He has told the truth; but she attempts to dodge the issue. She wants to start an argument; but the sword has found lodgment. Mark the growth of her realization of the identity of Jesus. First he is "a Jew," then "Sir," afterwards she calls Him a "Prophet" and at last He is "the Christ." But at the same time when Jesus gets right down to the matter of her sin, she endeavors to turn the conversation into another channel. She says, "Our fathers worshipped in this mountain and ye say, that in Jerusalem is the place where men ought to worship." The Lord refuses to argue with her about the matter of religion, or any other topic. But He lets her know that there has been a right way and a right place to worship. He says, "Ye (Samaritans) worship ye know not what; we (Jews) know what we worship; for salvation is of the Jews. Thereupon Jesus reveals a secret to her which He has not yet told His Apostles and friends.

"Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. \* \* \* 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." He had for a time been worshipped in outward form and ceremony, but that age was past. A change was due, a new dispensation was dawning, a different manner and place for the manifestation and worship of God in the earth was His purpose, and a fallen woman of despised Samaria gets the first hint of the news. God delights to blow upon the pride and self-righteous presumption of man, hence reveals Himself and His plans to the poor and contrite.

The citadel is captured and surrenders. The woman is not only convicted but convinced, converted and comforted. The conversation ends; the goal is reached. The woman says, "I know that Messiah cometh; \* \* \* when He is come, He will tell us all things. Jesus answered, I that speak unto thee AM HE." The woman had been revealed to her own self, and now the Christ, the Savior of sinners is revealed to her heart. She was thirsty, therefore she gets the well of water. That is always the way. It is only the sick that need the physician. Immediately, "the disciples came and marvelled that He talked with the woman; but no one said, Why talkest Thou?" Observe that those companions of Jesus did not question Him in the least. Today they would presumptuously criticise and speak to Him about His action in having a chat with a fallen woman. Should He not avoid the appearance of evil and live above reproach? they would no doubt enquire. What had He in common with such a woman? they would ask among themselves. Many today would insist that we live more sanctified than did Jesus. The impudence of some young folks on this line is appalling. They have no sense of reverence for age, wisdom, or saintliness. They themselves are the court of appeal. Of what they do not approve, no one else should. "We are the people. Wisdom will die with us," is their secret opinion of themselves. They are so wise in their own conceit. But they will learn, if they give God a chance at their lives. He will take them by the hand and lead them down into the dim valley of silence where the weeping willows grow. We are assured that He will teach His children and "pluck His own geese," as we have heard said.

A young fellow was giving instruction to an aged farmer about the advantage of holding up his head with the best of the world. He said, "Don't be so humble and let folks run over you." The farmer who was as ripe in experience as the wheat which he grew, answered, "Ah, my boy, 'tis the empty heads which stand up so straight. The full heads bend over with the weight of what is in them."

The woman left at once. She forgot her water bucket in the consciousness of the great honor and privilege which was conferred upon her. She was filled with the water of life and she could not keep the good news to herself. She had seen and talked with the Messiah. She must tell others. "She went into the city and saith to the MEN, Come, see a Man, which told me all things that ever I did." She cannot be bothered about that bucket, or the water which she had come to draw. She has forgotten her natural thirst because of the deeper need of her soul being met. The shame of her guilt has gone. She is no longer a sinner; for the Christ has looked upon her in love and forgiveness. He has made her to live. She is refreshed and comforted with her well of salvation and she wants others to share in her blessing. Observe that this woman was the first messenger to the white fields of Samaria. The Lord called and ordained her for this service. Those who object to woman's service and think that she should have a man over her, would do well to meditate upon this occurrence here. They might learn to leave hands off God-appointed and God-anointed women and let them obey God as they are led in spheres of service. The more we think upon this story the more we are impressed with its varied lessons for us. This woman led a whole city, we might say, to Christ. A woman with a bad HARVEST OF SOULS

reputation and deservedly so, according to Christ's own words, is used of the Lord to gather this great host into the Kingdom rather than those nice proper men that were with Him. There is food for reflection here. If any man hath ears let him hear. "The meek will He guide in judgment: and the meek will He teach His way"—Psalm 25:9.

"In the mean while. His disciples prayed Him saying, Master, eat. And He said unto them, I have meat to eat that ye know not of. Therefore His disciples said, one to another, Hath any man brought Him aught to eat? Jesus said, My meat is to do the will of Him that sent Me and to finish His work"—John 4:31-34.

Jesus had forgotten His natural hunger in the joy of supplying the water of life to the thirsty, fainting soul of the woman. She forgot her thirst in the satisfaction she found in her well; and He forgot His thirst in meeting her need. Reciprocity, we would say, was in evidence. The last point of the outline of the chapter is before us. The consequences of the capture of the soul of the woman is seen in that which follows. She becomes a living witness to others. Her well of salvation is overflowing and the parched soil of other souls is getting the benefit. Meantime the disciples are perplexed that Jesus does not appear hungry. They beseech Him to eat; for they are aware how many hours have elapsed since He had taken any food. His answer proved that He was spiritually filled by filling others. And furthermore, that even His physical appetite was appeased by His service to the woman. He was more interested in a soul than a supper and would rather do than dine. To obey the will of God was nourishment to Him—to finish His work was food. Jesus speaks to them of the white fields ready for the spiritual harvest; for they too are called to work. The divine Director has marked out a path and a program for each of those disciples. There is a harvest waiting to be reaped and they are to share with others of like faith who have gone before. There is a result to all our labors, whether we see it or not. Those who come after



us may have the joy of reaping what we have sown, even as we may be getting a harvest from others' toil. We are today privileged in a marked degree because of those worthies of faith who have passed on before. Some folk of this present age, as well as those of the past suffered and died for the sake of Jesus and the Truth. The seed which they have sown was watered with their blood. Let us not forget that we today are reaping of their sacrifice.

Likewise in the case of those early disciples. Prophets and faithful Jews labored before them for their love to God and the Scriptures, and they entered into the results thereof. And even tho' Israel as a nation rejects Him yet the work of spiritual laborers will continue and will be rewarded. Sowing the seed will surely bring forth fruit, the Lord assures. He sees the great harvest of souls from among the Gentiles during this age and His soul is refreshed and filled with strength and comfort. The fields of Judea may be tardy in showing signs of fruit; but that too shall come in due time. Not one saying of God will return void, but will accomplish that whereunto He sends it. The Samaritans are moved by the words of the messenger and come out of the city to see Jesus. The stream of blessing is flowing. Then two days of faithful testimony follow figurative of the present age. The people beseech the "Weller-Forth of Water" to stay with them after they see and hear Him. They own Him, not only Israel's Savior, but "the Savior of the whole world." "After two days, He departed thence and went into Galilee; for Jesus Himself testified that a prophet had no honor in his own country"—Vs. 43, 44. Jesus must go on. His mercies and blessings cannot be confined to one place, or to one people. After this age of fruitfulness, when the Gentile harvest, the white fields of the world, have been gathered home; the Lord will again show Himself to His ancient people, the Jews, beloved for the fathers' sake. We have noted the fact previously, that Jesus before His death, promised to meet the believing remnant of His people in Galilee, which promise was fulfilled (Matt. 26:32 and 28:10, 20); but later, it will be fulfilled in a far greater measure. Nevertheless, while the record of His doings were prophetic, it is true that He was more appreciated among strangers than among His own people. The same may be said of His faithful followers today. The world and saints of other places esteem them more highly than their own friends and family. Many preachers are more popular in other pulpits than in their own. This reason is found, not infrequently, that their own people come to hear them without enthusiasm, or expectation; hence, do not give them the encouragement they receive from strangers. Ofttimes the home folks praise the visiting preachers and comment on their sermons which do not compare with those that they receive from their own preachers continually. Yet they never commend the latter and many times give their money to the visitors. There is a proverb that says, "It is a shame to support a stranger and starve a son." Or another, "Starve the goose that lays the golden egg." "And there was a nobleman (a courtier, another translates), whose son was sick at Capernaum." This man asked Jesus to come and heal his son who was dying. Here we see a prophetic figure of the remnant of the end. Ennobled by faith, they will come and beseech the Lord to undertake for the young life that is found in their midst. It will be on the point to die because of the tribulation that will be stalking over the land. It appears from the type that the Lord will let them pray again and again; but they will not let Him go until finally He is constrained to act for them. Jesus declares that the nobleman "will not believe except he sees signs and wonders;" but the man refuses to be rebuffed. He cries, "Sir, come down ere my son dies." Jesus is constrained by his importunity. He says, "Go, thy son liveth." The man believes, departs and

finds it as the Lord had said. Thus the Jews of the latter days will find deliverance from death by the appearance of the Lord; and Capernaum, the city of neglected opportunities, which was brought down to hades for its rejection of Christ (Matt. 11:23), shall come into realization of its true name, "city of comfort." At "the seventh hour," the fever leaves the boy which is truly refreshing in its significance. The fever of unrest and unreality will leave God's ancient people forever when Jesus comes to Cana, "the purchased" place. That is, on the basis of His blood, the price of redemption, He will deliver and bless Israel forever. Cana is marked out emphatically as the city where His first miracle, as well as the second was wrought. The wedding furnished with wine and the youth restored to life point on to the sure results of Christ's sojourn on earth. He laid the foundation of all joy, hope, happiness and fellowship as well as restoration to life in His first advent; but it will not be evidenced until His second advent. He will then change the shadows to sunshine and show the rainbow thru the tears. That will be the seventh age.

#### THE CLEANSING LAVER

#### CHAPTER FIVE

"AFTER this, there was a feast of the Jews and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk; of blind, halt, withered, waiting for the moving of the water." A number of instances are recorded in this Gospel where Jesus went up to Jerusalem to a feast. The above is the second instance. He comes upon a pathetic sight at "the sheep gate," R. V. Here Omnipotence meets impotence and there is a change. The crippled man is healed. We may divide this Chapter into three parts; namely, the Marvel (Vs. 1 to 9); the Murmur (Vs. 10 to 18); the Message—Vs. 19 to 37. This Gospel of the Son of God is unique in its manner of focusing our attention upon certain men, women, events, circumstances and things. It also distinguishes Jesus as the Redeemer, not of the Jews only, but of the whole world. A watering place is the background of our present lesson. Health-resorts are not things of modern times only, as we learn here, but from ancient days. Folk were always seeking to regain health. It was always the aim of the sick and afflicted to be cured of their troubles. Men prize the well-being of their bodies more than their souls' salvation; and the Lord is able for both. He has made provision for the full redemption of mankind, as is plainly taught in Scripture. The impotent man is the illustration set before us. Bethesda—"house of mercy." appears so suitable in this case. The poor man is truly in need of mercy, but alas, because of his condition the place cannot be to him what the name suggests. He is helpless to move even at the angel's ministrations. The remedy is there; but he cannot avail himself of its efficacy.

"A feast of the Jews," is the apparent cause of the visit of Jesus to Jerusalem. We are not told the name of the feast, but we notice it is not called the Lord's, but the "Jews' feast," which is significant of its hollowness and formality. It was the passover and marked the beginning of His second year. It reveals the cause of the powerlessness of the remedy for the man's condition. For Bethesda with its five porches figures the law at its second giving. Mercy accompanied it, in that the Tabernacle, with its ceremonial service (offerings and priesthood), was part of that Sinaitic Economy—Ex. 19:40. Nevertheless because of the absoluteness of the ruin of man, he is shut up to the mercy of God alone. The porches filled with the sick and afflicted, show us the attitude of men toward their condition. They are not so bad, as some others, they argue, or they are doing the best they can to avail themselves of the mercy of

God, etc., etc. But there is one man among the hundreds (and that is about the average) who is really unable to do one thing to help himself. He has been in that place 38 years, vainly seeking to be healed. He cannot step into the pool and no one comes to his aid. There he lies in the presence of the remedy and yet helpless to get its benefits. But he is the very one that Jesus sees. The desperateness of his case meets the eye of the Savior of men. Nevertheless, observe that he is not put into the pool. No indeed; the Lord Himself is the Healer. He speaks the word of power to the helpless man, and lo, he is put upon his feet. And more, he carries the bed upon which he had been lying those many years. Oh, this is truly wonderful. The Lord simply enquires of the man, "Wilt thou be made whole?" He answers affirmatively, but apparently without hope. "I have no man to put me into the pool," he despairingly cries. He surely is in a woeful plight. But at last there comes a Man, not to put him into the water, but to speak the word of power that lifts him out of death into life—to walk and work and win. Men need life to comply with the law's demands. There is no use telling a dead stick to do something. It cannot obey. Likewise in the case of this man. He gets life thru the word of the Life-Giver, the Son of God. He had come for that very purpose from heaven—to make the dead to live and the lame to leap as the hart. Furthermore, Christ does not help men to keep the law. He is no crutch for men. He puts new life within them that needs no law. When He speaks they obey.

The first giving of the law of Moses had no mercy connected with it. The Law-Giver broke the tables of stone immediately upon coming down from the mount, because Israel had already broken the commands. They were dancing around a golden calf—Ex. 32:19. The law is like a chain. It is one; hence, to break one command is to break the whole—Jas. 2:10. But even so the trial is not finished. Israel have shown themselves sinners; but they shall have another chance to prove whether they can better their condition. The majority of folk recognize that they are sinners, and that God must show mercy; yet they are lothe to give up and acknowledge that they are without strength and can do NOTHING to help themselves. They will admit that they need forgiveness—God must show mercy—but to surrender all hope of being any better, that is another matter altogether. We will patiently wait in "the house of mercy," day after day hoping to get help; but to own up to our total inability, our bankrupt estate, is going too far. Man's pride and self-sufficiency unite in a desperate struggle against such a setting aside of his responsibility, as he claims this to be and such an acknowledgement of complete failure, as this step surely signifies. The amalgamation of law and grace, which the teaching of the different sects present, proves how difficult it is for man to descend from the lofty height of his good opinion of himself. The second giving of the law anticipated such a condition and made way for man's complete breakdown before the judgment of God. And not only as guilty before Him (the first giving of the law proved this fact), but without strength to make amends for the past, or do better in the future. What a blessed day for that impotent man when Jesus came along. We are not even told his name; for he expresses the state of all weak folk who learn by repeated failure that they are helpless. Jesus found out the worst case in that waiting throng and healed him. The great blessing was not forced upon him. No, he was consulted, tho' as many at the present hour, he was looking at the pool instead of the physician, trusting to church and ceremony instead of Christ and the cross. The man who desires salvation need wait for no angel or man, but can RISE, TAKE, WALK. Christ's commands are ever His enablings. Now hear the murmur that follows the miracle; and observe the at-

titude of the people to the good deed. The healed man does not appear to realize who has undertaken for him and the Jews are furious that

### CHRIST'S SECOND MIRACLE

such a deed should be done on the Sabbath. The legal principle dies hard in the human heart. Regardless of the evident good, they are enraged because the day of rest has been disturbed. How far from the Truth they are! But do not imagine for a moment that all legalism is dead because the Jews are out of the picture. No, folks are folks whether Jews, or Gentiles. They will still quibble religiously over some little non-essential and miss the great point, the essential things—the weightier matters of love and loyalty. How sad, that we are so slow to learn that our brother is under grace as well as ourselves. The anger of the Jews flames and flares out because of the breaking of the Sabbath, as they interpret the healing of the lame man. But what better day could he have found to perform His gracious deeds? Yet at the same time we must remember that those legalists believed that they were in the right on the question of the Sabbath—and according to the great canon of Scripture, they were correct. Nevertheless the whole law had been broken in every particular; also they were ignorant of the real significance of the Sabbath. Jesus Himself was God's great answer to the day of rest. To rest in Him was to keep the Sabbath, and to reject Him was to break its decree. But then, as now, many did not understand. They rigidly followed the letter of the law, while at the same time transgressing in many ways its divine essence. The real meaning passed over their heads—and much more, their hearts.

Israel at the time of Christ's first advent, were only a ruin as to their unity and witness of Jehovah upon the earth. They had failed in every phase, not only proving themselves ungodly sinners, but helpless and undone. Moreover they were making ready to show themselves enemies of God by rejecting the gift of His Son. God was thru with the nation for the time being; but He was calling out an election from among them. A new dispensation was dawning. Things were in process of change. Another purpose, a secret hidden in God was beginning to materialize. But few realized the time on the dial of God's clock. The leaders of the people were blind. They were not aware that the day of their visitation was at hand. The Pharisees were rigid law-keepers according to the letter; but they themselves were surely breaking its commands continually. They did not know their own hearts, nor the demands of the law, nor the ruin which was manifest among them. The real inwardness of things was hidden from their eyes. It is the same today. Religious men are standing rigidly for what they think is right as regards their sect, their creed, or even as regards the whole of Scripture. They may understand church, dispensational and prophetic truth and be loyal to the whole Bible; yet at the same time lack divine love. They may believe that they are right in their attitude against what they imagine is the least divergence from the Word of God—and they may be so as to the letter of the admonition—but we must ever remember that the unity of the church is gone.

The outward semblance of oneness is a wreck, and we are called to walk a most charitable road. Who of us can say we are not failing God anywhere? We may make bold statements and we may mean them absolutely; but the Lord is the Judge. We are at the crossroads of another dispensation. It is the individual of whom God is expecting something. He is the overcomer. The Lord is looking on the heart. He wants divine love to energize and control us. It may be possible that like Israel we may be most rigid in obeying Scripture in some respects; while in others be most lax. The Lord abominates the self-righteousness that would

stone the woman taken in adultery, while passing over covetousness, idolatry, hatred, malice, envy, etc.—John 8. We had much better be found these days in the seat of the supplicant than in the critic's chair. None of us have anything of which to boast, except the grace of God. If we are found watching when the Lord comes, it will only be on account of His grace. These are testing days for us. We are sure that the one who loves much and criticizes little is the greatest overcomer. Well may we all pray—

Hold me fast, O mighty Savior, hold me fast,  
While storms and tempest lash my ship, hulk and mast.  
Keep me safe these nights of terror—thru hours vast—  
Till the dawn, that I may hear first trumpet blast,  
Caught away in Jesus' arms, "The First and Last."

Jesus answered the Jews, who sought to slay Him for healing on the Sabbath, in these words, "My Father worketh hitherto and I work." Regardless of their attitude, He affirms that He works, and will continue to work in man's behalf until He has lifted him out of the bed of affliction upon which he lies. He takes His place with His Father in His work of redemption and will not stop until man has been brought, not only into his original perfection, but much more, into the perfection of Himself.

The legalists are forced to a decision. He does not mince His words, but gives the people a distinct revelation of the glory which belongs to Him. He emphasizes this with "Verily, verily" the double affirmative peculiar to this Gospel. It is found herein twenty-five times, and nowhere else in Scripture. It is equivalent to "Amen and amen." Now the message.

"Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father do; for whatsoever He does, the Son doeth likewise"—V. 19. This is truly adding fuel to the fire. He not only had broken the Sabbath; but now says that God was His Father, making Himself equal with God. This was indeed taking high ground. Such is the glory of the One they are challenging. And He continues making Himself plain in this respect. There can be no mistake whatever about the matter. So perfect is the unity between Himself and His Father that it is an impossibility for Him to do that which is not in perfect conformity to the Father's will. They are One in essence and purpose. Omnipotence and omniscience are involved in this statement. He is in the place of dependence; nevertheless He knows all things that His Father does and He does likewise. And He continues in the same strain, making Himself God. "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will"—V. 21. The miracle of the healing of the impotent man had startled the Jews; but these words are even more awakening. The Jews acknowledged, that the Father raised the dead, which involved absolute power in His hands—power to reverse the divine sentence of death which is the result of sin.

This is indeed strong language and leads on to a further revelation regarding the Son. He is surely telling them. "Verily, verily, I say unto you He that heareth My Word and believeth on Him that sent Me, hath eternal life and shall not come into condemnation (judgment), but is passed out of death into life"—V. 24.

#### UNION OF FATHER AND SON

The Father judges no one. He has given this important, definite honor to the Son; therefore men must acknowledge the Son even as the Father. It is surely the unity of the Godhead that He is revealing. The Son of God is the divine Judge of all. He is Lord of life and death. All things are committed unto Him. To hear His words, that is, believe that He is the Sent One of God is to be quickened now. It is to come into possession of eternal life. Nothing less than this is the gift of God. It

is ETERNAL LIFE, OR NO LIFE. How poor are men's thoughts of God's grace and love! How pusillanimous are all their thoughts of His great salvation! How weak and little is their faith in His words! Here we are confronted with the double Amen of the Holy Son of God respecting the life which He gives to men when they believe. But the legalists rise up on every hand and declare that His words cannot be taken at their face value. They put an "If" where He has put an "Amen." And He goes further in His position. He says that He that believes is no longer under condemnation. The possession of eternal life brings deliverance from every form or judgment to men as sinners. In fact the very reception of life is an acquittal from all the guilt of sin. The Judge Himself is speaking. What higher authority can we find? Shall we believe the word of finite man, or the Infinite Word of Jehovah? Furthermore the Judge of the supreme court declares that he that believes has PASSED OUT of the realm of death into life. He dwells no more in the tombs. The fear of death has been taken away. The sting of the serpent, which brought about this condition, has been made void and death is no more an enemy. In fact the believer dwells in LIFE. Eternal life is his portion and his environment. Who dares reverse the decision of the Judge? Life therefore is the first necessity of the soul. There is no middle ground. We are either alive, or we are dead. And it is resurrection life that we come into by faith. The Lord asserts the power of this life to be in His hands in a double way, spiritual and physical. He is speaking here of Himself as the Incarnate Word and not of His pre-existence with the Father. As a Man, all judgment has been committed unto Him. It is as a Man, the Man of Bethlehem, the Man of Calvary, to whom has been given absolute authority over life and death. He speaks of what shall be, but also of what has already begun, making a distinction between the "hour," of the spiritual awakening and that of the physical—Vs. 25, 28. The one, the spiritual, had come. All those who heard His Word and believed were already possessors of life. He was the Source of it for men. "For as the Father hath life in Himself, so hath He given the Son to have life in Himself." In the eternal counsel, this ultimatum had been decreed. The Last Adam was to become Life-Giver to a new humanity, to whom He would be the Head and Hope. And this life is eternal life. It is not simply eternal because it will never have an end—but much more—because it never had a beginning. It is the very life of God Himself that comes to us who believe thru the Son. In us it has a beginning and is resurrection life because we get it by way of Calvary; but that is not why it is eternal life. It is eternal because it is divine life, the life of God Himself. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth: they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation"—John 5:28, 29.

In the present portion of our chapter, THE MESSAGE (vs. 19-47),

there are plainly two parts. The one (vs. 19-30) is the witness of Jesus to Himself; the other is His declaration of a further fourfold witness that He is that which He claims to be—Vs. 31-47. He speaks first of the basis of His authority and then of its extent. He is indeed declaring heavenly things (chap. 3:12). The Father and the Son are One and their power and honor are equal, is the essence of His testimony. We have noted previously that the Father hath given the Son to have life in Himself and the right, or authority to communicate this eternal life to all that hear His voice. Observe that this is the Son's own testimony, to which He adds that He has authority to execute judgment also. The hour is coming when the (physically) dead shall be quickened in their graves by the voice of

the Son of Man and shall come forth in resurrection power, even as believers today are quickened, or born anew by the power of His words. They flee from the judgment by finding refuge in Jesus, the Judge. Future, final and present judgment is in the hands of Him, for the tender and beautiful reason, "because He is the Son of Man." The One who came into the limitations of mankind to deliver and save them from judgment, by bearing their judgment, is the suitable One to be given the office of Judge. He is worthy of the honor and able for it. Sinners and the world will be judged by Him. All judgment is committed to Him and the overcoming saints of this age shall be with Him in that official place as Paul teaches in 1 Cor. 6:12. "Know ye not, that the saints shall judge the world?" John, in his wonderful visions of the future, sees some of these saints with Christ on His throne as Judge; also Daniel gives us a description of these mighty ones—Rev. 4:6 and Dan. 7:9-14. The judgment of the Son of Man extends over a period of a thousand years. He begins at the house of God (1 Pet. 4:7), that is, the works of believers are judged as to whether, or not they are worthy of reward\_1 Cor. 3:1. John gazes upon Him in this capacity, walking in the midst of His people—Rev. 1:13-18. Afterward there is the judgment of the world and of the nations at the beginning of the millennium—Matt. 25:31-46. The devil is cast into hell and there chained for the thousand years by the Judge—Rev. 20:1-4. At the close of this period of the authority of the Son of Man, the judgment of the great white throne begins. This is the judgment of the unbelievers—those who die in their sins. We have no knowledge of the length of time that will be consumed in that judgment; but as eternity will have begun then, time will cut no figure. The Son of Man as the Judge will have authority to cast the devil and all of the wicked of mankind into the lake of fire. "This is the second death"—Rev. 20:5-15.

Jesus witnesses in the presence of His enemies to His personal glory as the Son of the Father and the authority that has been given to Him as the Son of Man. He reproves them in view of the testimony which He has brought to them by His words. Then He proceeds to show them the four-fold further witness that has been vouchsafed them, and to which they are responsible to take heed.

"I can of mine own self do nothing; as I hear I judge and my judgment is iust, because I seek not mine own will, but the will of the Father which hath sent Me. If I bear witness of myself, my witness is not true. There is another that bears witness of Me"—Vs. 30,31. He is emphasizing again the practical oneness between His Father and Himself, which forbade His doing anything of an independent will; therefore His judgment was perfect. It was just. It was according as He heard, that is

**PROOF OF MESSIAHSHIP**  
according to the reality of the fact that He and His Father were One. Thus His word was indeed far removed from other men's words. But even this was not sufficient. There must be a further witness according to the Scriptures. The testimony of two men is true, and tho' He bore perfect testimony of Himself, yet according to Jewish law, it was not valid. It needed confirmation—and He has this further evidence to furnish. He brings John the Baptist as a witness on the scene, saying, "Ye sent unto John and he hath borne witness of the truth. \* \* \* He was a burning and a shining light and ye were willing for a season to rejoice in his light." Jesus is reminding the Jews of the Baptist's fiery testimony which roused them to send to him for information, as to himself and the Messiah. He bore witness to Christ, and that was not merely a man's witness; for John was a prophet, filled with the Spirit of God. His words were inspired and men were and are called upon to hear and heed them. He was a bright lamp, burning and shining—not the

light of day, but lighting up the darkness for the time being. The Jews had been glad for the light that he brought to them and rejoiced in its cheer for a season—but it was limited and must give way to the greater Light that was then present. John simply lighted the pathway to Him. And He had even greater witness than the Prophet's voice.

"The works which the Father hath given Me to finish, the same works that I do bear witness of Me—that the Father hath sent Me"—V. 36. Here was irrefutable witness. The glorious works—miraculous and stupendous—spoke in language decisive of Him as the Anointed of God. The healing of the impotent man, the sign in this chapter, was a special proof that could not be gainsaid except by the wilfully blind. He is given them such testimony of His divine claims that leaves them without excuse. They were responsible to accept Him as their Messiah, or reject Him. There was no other alternative. Then the further witness of the Father Himself shuts them up absolutely to believe, or apostatize.

"The Father Himself which hath sent Me hath borne witness of Me. Ye have neither heard His voice at anytime, nor seen His shape"—V. 37. His words are scathing. He feels the animosity that is rising up against Him. More and more it is manifest that He is being rejected. It was very plain that they had never heard the Father's voice; for if so, they would have recognized the same tone in the Son's voice. Furthermore, His many manifestations they had never seen, or they would have recognized His form in the Sent One. When men walk in the light of what they know, further truth is easy to grasp—and vice versa. They had not acted upon what they had heard—the Word had not been abiding in them—hence, they cannot receive anything further in the way of divine illumination. It is dangerous to not believe and not walk in the light, as the present lesson teaches. The Lord is aware of the thoughts of their hearts. Unbelief is filling them and they are turning away from the only One who can bless and help them. But He does not cease until He puts before them the fifth and final witness to Himself and His claims.

"Ye search the Scriptures, because ye think that in them ye have eternal life, and these are they which bear witness of Me—and Ye WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE"—Vs. 39, 40, R. V. The Scriptures were in their hands—but not in their hearts. They boasted of these Oracles and were puffed up because they were the custodians of them; yet in reality they had not been received. They studied the Writings of Moses and David and the Prophets; but alas, their message was never heard. It was hidden from them. It is the same today. The Church makes a great boast of being God's witness upon the earth; but she fails to show forth the light. She claims to be the repository of the Truth; but she does not really possess it. The Jews had the Scriptures, but the Scriptures did not have them. They did not move nor control their lives. They searched them diligently maybe; but they did not believe them. Faith was lacking; therefore when the very essence of the Old Testament writings, the Substance of the shadows, stood before them, they failed to recognize Him tho' He bore all the lineaments and marks of the expected Messiah.

The very Life, which the Scriptures unfolded, was in their midst; but their eyes were holden so that they could not see Him. Their hearts were not right before God, as Jesus plainly declares, "Ye have not the love of God in you. I have come in My Father's Name and ye receive Me not; if another come in his own name, him ye will receive"—Vs. 42-45. To have the light of the Word and not yield to it, is far worse a condition than is that of an ordinary sinner, a child of wrath, as are all men—Eph. 2:3. When men refuse light, they put themselves in the way of receiving the anti-Christ. They are on the way to become sons of Satan. God



sends them strong delusion (signs and wonders) that they might believe THE LIE because they BELIEVED NOT THE TRUTH"—2 Thes. 3:11, 12. We declare that is a dangerous place to be in—knowing the Scriptures and not obeying them. The Jews rejected their Messiah and King, the Son of God, with His description in their hands, and all these years they have been wanderers upon the face of the earth, fulfilling those writings. In the day which is almost at hand now, they shall receive the counterfeit Christ and suffer incredibly thereby, fulfilling more Scripture. The tribulation will be the retribution. Daniel informs us that "he (anti-Christ) shall confirm a covenant with them (the Jews) for one week," seven years—Dan. 9:27. The Gentiles also will accept the monster Messiah, the sham of Satan, because they received not the Christ of God. The climaxing of this rejection of God and His Son comes at the moment when the times of the Gentiles have run their course, as also the period of the captivity of the Jew. These two great purposes of God run concurrently and are about ended now.

The day of Christ's exaltation is at hand and all men, Jews and Gentiles, are called upon to accept Him as their King. But we know that they will reject Him, as we read here and in other Scriptures, therefore anguish and sorrow will fall upon the world. Christ will insist on His rights and Satan will resist Him. Men will be forced to take sides. No more can they be neutral. The result will be war to the uttermost between Christ and anti-Christ, but God's Man, the Man of Calvary will win. We sometimes are astonished at the unbelief of men; but Jesus gives us the reason for their attitude toward God and the Truth. "How can ye believe, which receive honor one of another and seek not the honor that comes from God only?"\_v. 44. When men are occupied with men rather than with God, when worldly honor and reward are more to them than His things, they are in the way of perdition. There is no fear of God before their eyes; therefore the enemy has it all his own way. They are easy marks for his cunning. It is a solemn thing, but true that all which displaces Christ in men's hearts makes room for anti-Christ. They are doubly darkened.

#### THE LIFE-GIVER REJECTED

"If the light that is thee be darkness how great is that darkness"—  
Matt. 6:23.

The Jews had respect for Moses. He was great in their estimation; but they were ignorant of Him of whom he wrote. If they had believed Moses, they would have received the greater than Moses; hence he whom they trusted and in a sense revered was their accuser. Moses presented Christ. He introduced the Greater Leader than himself; but they did not recognize Him when He appeared. They rejected Him and chose Barabbas instead, a thief and a murderer, thus exposing the state of their heart. They did not believe the Scriptures; but they fulfilled them in rejecting Christ. It was so written. And Jesus said, that if men believe not the writings of Moses, they will not receive His words. "All Scripture is given by inspiration of God"—2 Tim. 3:16. The Old Testament and the New Testament stand, or fall together.

#### HE HUMBLED HIMSELF

They borrowed a stable and a common table  
When Christ the Lord came down.  
They borrowed a share in the manger bare  
For the Babe of vast renown.  
Yea, the thorny crown and the cross so brown  
Were borrowed too for me and you.  
They borrowed an ass, the beast of the mass  
When they fled from Herod's frown.  
They borrowed a cot and a house and lot

In an old Egyptian town.  
Yea, the thorny crown and the cross so brown  
Were borrowed too for me and you.  
He borrowed the bread and the hungry fed;  
For naught had He of His own.  
He borrowed the dishes as well as the fishes,  
As they sat on hill unknown.  
Yea, the thorny crown and the cross so brown  
Were borrowed too for me and you.  
He borrowed the boat and soon put afloat;  
But Peter feared they would drown.  
He borrowed the power that very hour  
And made the wind slow down.  
Yea, the thorny crown and the cross so brown  
Were borrowed too for me and you.  
They borrowed a room on the way to the doom,  
But that was not His own.  
They borrowed the grave which the rich man gave  
When they took the Savior down.  
Yea, the thorny crown and the cross so brown  
Were borrowed too for me and you.

#### THE TABLE AND SHOWBREAD

#### CHAPTER SIX

"AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain and there He sat with His disciples."

In our present chapter we have recorded a most interesting event.

It is a pertinent and important happening in the life of the Lord, for the four Gospel writers report it. It apparently closed His public Galilean ministry. Hereafter He devotes Himself mainly to His disciples. If He visits Galilee it is in hidden guise. In chapter five we read of His claim of being the SOURCE of life. He proved it by healing the helpless man. In chapter six He shows and teaches that He is the SUSTAINER of the life which He gives. A great crowd from the city followed Him into the wilderness. It was a picnic we might say, where Jesus furnished all the food. He met all the expense of that famous meal. The people had come out of curiosity no doubt, careless about what or when they should dine. It might have been a time of depression, as today, when they had little to eat; otherwise how could five thousand men be free to spend those hours with Jesus on a hill top? But they were well paid that day, spiritually and physically. Jesus was compassionate and saved the situation as always.

Difficult circumstances in our lives are the means of great revelations.

They bring God on the scene where He is able to reveal His power and faithfulness; and also they often reveal our unbelief and unfaithfulness.

In our present lesson we have both such revelations. Three men and a lad are unveiled for our profit; also the Lord is revealed in a new guise. The great crowd going after Jesus, beyond the sea of Tiberias (name of a Roman emperor), that is Galilee, is significant of this age when the Gentile is dominant over Israel, the identity of the latter being lost among the sea of nations. Another feast of the Passover was nigh at hand and the real Substance of that feast gives us an illustration of its meaning and its results to men. When Jesus sees the great multitude which had followed Him, type of the Church, gathered out in the present dispensation, he enquired of Phillip, how they were to eat. Jesus said this to prove Phillip. "He knew what He would do." Every step in His path was ordered of His Father. The multitude were drawn out into the wilderness by

divine power. There was to be a miracle performed there that generations to come would read about and marvel. There was nothing haphazard about His going or doing. Every event was marked and came to pass on schedule time. Phillip calculates that two hundred pennyworth of bread (\$35) is not enough. They probably had that amount of money with them; but it was far too short. He was looking at the circumstances and difficulties. The mighty Worker in the midst was not visible. He saw the crowd and not the Christ, and he concluded the thing could not be done. The previous miracles of the Master—the water turned into wine and the impotent man healed—were forgotten. Such is man whose breath is in his nostrils. He remembers the trivial things which he should forget and forgets the important and real things which he should remember.

#### TYPE OF HEAVENLY BREAD

Then enters Andrew into the conversation. He has a suggestion but doubts its efficacy. However it is an improvement over Philip's. He puts out a feeler, but fears that it will fail. He is an enterprising fellow as to his thinking; but when it comes to putting the thing over, he quits. He lets someone else act upon his suggestion. He says, There is a lad in the midst who brought his lunch. Maybe he will give it to us; but it only contains five barley loaves and two small fishes. He looks at the littleness and exclaims, "But what are these among so many?" The youth with the goods hears of the predicament, and hands over his all into the hands of the Master and the situation clears. The lad who occupies a prominent part at this time represents the Lord Himself. He saw man's predicament and came to the rescue. He gave His all to save and feed the multitude. He was not daunted at the apparent impossible task of redemption and neither is He at a loss here. It is the impossible which gives Him the opportunity to display His power. He can do much with little things and little folks if they will give Him the chance. He will bless and multiply our usefulness if we put ourselves into His hands. He is the only One who could provide for the thousand of unexpected guests, and yet He will condescend to prepare a meal and feed the individual who will rest and let Him supply the need. He is calling men to His table, telling them to open their mouths wide and He will fill them. The multitude obey His words. They sit down, and Jesus takes the loaves, blesses and distributes them. The ministrations by the disciples' hands is not found in this Gospel. Here we see only the divine Hand that really accomplishes all. Jehovah in tender care provided a great feast for those men. None is lost amid the mass and left hungry. By and by when all are filled, He gives command to gather up the fragments that nothing be wasted. We would never expect such an announcement from one who could work such a miracle. But this happening is not merely a miracle, but a significant SIGN. The Creator Himself is on the scene and He is teaching by His command that there are no useless things in nature. That which appears so, when examined will be found for the preservation or transformation of something else. Furthermore there is a spiritual lesson here which is the great emphatic point. The broken bread multiplied to the feeding of the multitude, gives us a wonderful type of Christ as the Bread come from heaven. As the young Man from God, He had in His possession that which is necessary to give life to men and then sustain the life. He gave His all that all might be saved, and nothing will be wasted of that sacrifice. Surveying the whole of this extensive chapter, we note three divisions. One. The Sign—Vs. 1 to 13. Two. The Ship—Vs. 14 to 25. Three. The Sermon—Vs. 26-71. Christ, the Bread from heaven, is the glorious Subject. We have commented upon the first part. We will now proceed to the second division, which is an interruption between the sign and the sermon. The men who had seen the miracle—the five loaves and two fishes feed-

ing the multitude—were astonished but not convicted. They recognized the power in the hands of the Son of Man and admitted, "This is of a truth that Prophet which should come into the world;" but in reality they would accept Him as a powerful leader, but rejected Him who, as a Savior, was able to save them from their sins. They insist on making Him a King and Leader of one of those revolts against Roman authority which was popular among them. We believe that Barabbas led one of those revolutionary uprisings, which was apparently the reason that they chose him instead of Christ. They wanted a Messiah who would lead them out of Gentile bondage; but cared nought for the Savior who could deliver them from sinful satanic slavery.

The Lord turns away from such a fleshly reception. He goes up into a mountain alone, representative of this present age, when He has gone up to His Father and is sitting on the mediatorial throne. Meanwhile His disciples go down to the sea and enter into a ship and then over the sea toward Capernaum. Darkness falling upon them and the sea becoming tempestuous, they are troubled because Christ had not come to them. They are fearful in the storm. We are not promised smooth sailing for our little barque, but only a safe landing. Nowhere are we guaranteed a sunny sea, for our earthly voyage. Rather a stormy sea is promised us, but with His presence. It is better to abide with Him in a tempest than without Him in a calm. But that was a test for those disciples. After they had rowed some distance, they saw Jesus coming toward them, walking upon those turbulent waves, and they were fearful. His power awed them. They could not recognize the Son of Man in this authoritative pose of victory over the sea. His words, "It is I. Be not afraid," calmed their fears. And when they received Him into the ship they are immediately at their destination. Another miracle has been performed.

The "ship" in which the disciples embark marks them as a type of a Jewish remnant. The disciples were of this character when the Lord left the earth and another of like character will be waiting for Him when He returns. The Church proper is seen in Peter stepping out of the ship to go to Jesus; but that incident is not recorded by John. The promises to Israel are delayed of fulfillment by their rejection of Jesus; but they are not abrogated. They have temporarily lost their place and blessing as God's witness on earth. The Church has come into this place for the age; but only as pilgrims and strangers. Her blessings are in a higher, heavenly sphere. How often we are like those first disciples and do not recognize Him when He comes. The lesson of the discipline is lost if we doubt the faithfulness of Christ in the trouble, or do not see His power over the waves. How often we faint in adversity and cry when we ought to shout. We would see Him sooner, walking on the troubled water, if we rejoiced in the trial. The disciples tried hard to reach the shore, but could not get very far until the Lord was in the ship. Then the journey on the stormy sea soon ended even as will our pilgrimage. One of these days the Lord will come to meet us and we will be forever with Him. Amen!

But as we intimated, those disciples in the ship are representative of the Jewish remnant of the end who will be saved during the great tribulation. The Lord will come to their help in the darkest hour of the night. Then the following will find a fulfillment. "When the people, that stood on the other side of the sea, saw that there was no other ship there save that into which his disciples had entered, and that Jesus had not gone with His disciples, \* \* \* they also took shipping and came to Capernaum seeking Jesus"—Vs. 22-25. And they found Him of whom Moses wrote. The multitude entered other ships which came to the scene of the miraculous supply of bread after Jesus and the disciples had left. The people are surprised to find the Lord on the other side of the sea. They knew that He

had not entered the ship with the disciples—and that was the only one there. They are mystified and ask in astonishment, "When?" which involves the question, "how he got there?" He does not enlighten them, but **HEAVENLY FOOD ENDURES**

rebukes them because He knew the motive of their hearts. They did not seek Him because they saw in Him their Messiah and God, but only that they wanted material help. They loved Him for the bread; hence, loved the bread more than Him. Mark the double paradox in His next words, one of the great verses of the chapter.

"Labor not for the meat that perisheth, but for the meat that endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed"—V. 27. They had eaten of the loaves and were filled with the food that perishes after it gives sustenance for the life that passes away. Corruptible food to sustain a corruptible life was all that of which they were in pursuit. And they labored for it. He admonished them to labor for that food which is not corruptible, but which abides and ministers to an eternal life. What a contrast! He does not declare at this juncture that He Himself is the Bread of life. He would prepare them for the revelation by fixing their eyes upon things imperishable and eternal. He seeks to stir in them soul-hunger. He declares that He can furnish this Bread, but observe that He does so as the Son of Man. As Creator He could by the mere word of His mouth, or act of His will, furnish abundantly to meet any requirement of the natural, but the food of eternal life only He as Man could furnish. Hence, the Son of God must become the Son of Man, enter into the condition of humanity—the Man unique and distinct amid all the sons of men, to become the food of the new man. There is a vast difference between the work of creation with all its display of wisdom and the amazing self-sacrifice of Calvary's cross. The one reveals power, the other weakness.

The Lord does not say, "Work for the LIFE," but for the "FOOD."

We must have the life before we can eat. The dead cannot work into life. The Lord must quicken them by His voice, as He has declared—Chap. 5:24. But after men have eternal life, they should feed that life. This necessitates labor in the sense that they were laboring for the natural food. They were going after Him whom they knew could supply that bread. He had it to give—likewise in the spiritual line. He has the food that endureth. He who had given them the one had been appointed and accredited of God with the seal of the Spirit (after His baptism by John) to give them the other. He Himself was the sealed and certified Bread, the incorruptible food of an incorruptible life. If they would seek after this Bread as they did for the natural bread, they would be enriched indeed as every earnest seeking soul has found.

A Significant Sermon

"Jesus answered them and said. Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled"—V. 26. With the above verse, we begin the study of the third part of this long chapter. The SIGN and the SHIP which precede, make way for the SERMON. And what matchless words—what gems of truth are found in its contents! Jesus had fed the multitude with the multiplied bread and fishes which the little lad had brought for his lunch and the people were moved in a mighty way thru the miracle. They were interested and curious; but it was simply in the natural. They were not convicted of their spiritual poverty, but only of their material need—and Jesus is well aware of this fact. He disappears immediately after the miraculous feast, hiding Himself from the careless crowd; but they follow and find Him on the other side of the sea. They are surprised and cannot understand how He arrived there, enquiring of Him to explain the mystery. But He does

not satisfy their idle curiosity, but declares that they are following Him simply for the loaves and fishes. Their soul was not stirred. Material things sway them as He declares. Then He proceeds with His sermon, which is in two parts. First (Vs. 26-40), He addresses the crowd; Second (Vs. 41-59), the Jews. The text is found in verses 26, 27, the real essence of which is, that "man shall not live by bread alone." It is true that he needs material food; but that is not enough. Victuals are necessary, but vision also; for he is spirit and soul as well as body. He needs bread, but He also needs God. Hence, Jesus says.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed"—V. 27. The crowd was running after Him because He had fed them on the bread and fishes; but they do not realize that He has spiritual food also to give them. The multitude figures the nation Israel at the beginning of the millennium who will be seeking Christ. In verses 15 to 21, the 7 years of tribulation are symbolically seen, especially the 3 and a half years of dire trouble upon the Jews is in view. All the symbolic figures of the chapter, the lad, the fish, the bread, the manna speak of the Son of God come down to earth to feed humanity. A fish was known and used among the primitive Christians as symbol of Him more than any other figure. It is the most prolific of all creatures, therefore symbolizes the Lord in resurrection, coming forth out of the waters of judgment to give life to the world. In the following part of the chapter, the Sermon, the Lord is seeking to awaken in the people a hunger for eternal realities. But they do not understand, but attempt to evade the issue. They say, "What shall we do to work the works of God?" Men are permeated with the thought that they must do something to obtain spiritual values. They judge God and His salvation by themselves and earthly things. All thru the ages, they have been asking what they must do to inherit eternal life and always God has given the answer, "Only believe." Here before their very eyes is the God-Man, the One on whom they are to believe. He has life to give them and Bread from heaven to feed the life, but they cannot realize their good fortune, nor the day of their visitation. The Sweet Wonder from on high is their Guest; but their eyes are closed to His charms. They are blind. He answers their question in these words—

"This is the work of God—that ye believe on Him whom He hath sent"—V. 29. John's Record is that of the "SENT ONE," as we have declared previously, but the people do not accept Him. They say to Him, What sign showest thou then that we may see and believe? What dost thou work? Thus they openly take the place of unbelievers, suggesting that there has not been enough evidence to prove His claims. The miraculous meal was not sufficient. They point to Moses and the manna, saying, "He gave them bread from heaven to eat," a much greater SIGN than the meal on the hillside, in their estimation. Then they are brought face to face with that upon which all now depends. With His characteristic Verily, verily, He says, "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 life to the world"—Vs. 32, 33. Eternal life is found in the true Bread from heaven, which is Christ Himself. Faith in Him would make them partakers of this precious gift.

**LIVE NOT BY BREAD ALONE**

Here was the sufficient supply for all their need. All He wanted was a welcome. He had come from heaven to give life—not only to the nation Israel, but to the world. There was bread enough and to spare, but not in the "far-off country" of unbelief, but in the house of faith, as the prodigal found—Luke 15. Then said they unto Him, "Lord, evermore give us this

bread." The response appears all that one can desire. They are hungry. Like the woman of Samaria,<sup>1</sup> they ask for the Gift which He has to give; yet the cases are entirely different. She was truly thirsty and needy, spiritually. These were not. He who "knew all men and needed not that any should testify of man," was not deceived. Nevertheless He does not let the opportunity to witness pass away unused, nor does He treat the moment lightly. It is a solemn moment for them. He emphatically declares, "I am the bread of life. He that cometh to Me shall never hunger and he that believeth on Me shall never thirst." Here we learn that coming to Christ and believing on Him are synonymous. They point to reliance upon a Person, in whom one is to find all satisfaction. He had spoken in similar terms to the unnamed woman at the well (ch. 4) ; but here the language is more definite as to the necessity of faith. But the people are not ready. They only feign faith. The sight of bread will feed no one. It must be appropriated. He says, "But I said unto you, that ye also have seen Me and believe not"—V. 36. They would analyse the bread but not eat it; therefore we infer that they were not spiritually hungry. There was not the least fragment of faith in the multitude. Then He gives them a broadside. He emphasizes God's sovereignty in the following words. "All that the Father giveth Me shall come to Me—and Him that cometh to Me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent Me"—Vs. 37, 38. He puts all the responsibility for man's salvation upon His Father. There is hope in God alone, and more, there is certainty that, regardless of all the opposition of the human heart, Christ shall lose naught which the Father gives to Him. And so assured is the Lord, that He adds, "Him that cometh unto Me shall in no wise be cast out." To reject the gift which His Father gives would be an impossibility, because His will is in perfect harmony with the Father's will. He came down from heaven for no other purpose than to obey that will of the Father which included the redemption of mankind by His death upon the cross. The love in Christ's heart is also the love of the Father's heart. There is absolute conformity in essence of life and essence of purpose between the Father and the Son. God is love and therefore all the activity manifested in the matter of man's salvation is the result of the will of God being carried out. Resurrection must be in evidence for the full display of that will. Eternal life is born out of death, as is implied by these words—"This is the will of Him that sent Me that everyone that seeth the Son and believeth on Him may have everlasting life and I will raise him up at the last day"—V. 40. But the Jews murmured at the greatness of His claim. They are looking upon Him in the natural—viewing His likeness to sinful flesh, hence they are not impressed. To them He is simply Joseph's son. They are acquainted (or so they think) with His father and mother, therefore how can He say He has come from heaven ? Jesus replies by again emphasizing the sovereignty of God. Except the Father draw him no man can come to the Son in faith, and such a one as comes HE "WILL RAISE HIM UP at the last day." There is no doubt of the meaning of His words. He dares, in the face of their opposition, to declare that their unbelief is because the Father has not drawn them. He explains that this is the result of divine enlightenment, as the Prophets had spoken of the people being taught of God. Therefore everyone who had heard from the Father and learned of Him came to Him—yet no one had seen the Father but Himself, who was of Him and sent by Him. It was a revelation from the Father to know the Son and vice, versa. It was only thru the Son that the Father was known. The Lord grows bolder in His declarations as He discerns their increasing unbelief. Instead of putting on the soft pedal, using wisdom in His words as men would say, He grows more challenging. He gives

them the Truth straight out from the shoulder. He is not daunted nor discouraged by their faces. He knows who He is and for what reason He is on the scene. He is the Son of God and is showing men of the Father and they are responsible to accept Him. To refuse His claims which have been substantiated by divine credentials, men must turn their back on the light and walk in their own shadows. The Truth is unwelcome to such and God must pursue them and make them realize their desperate need of Jesus. They must find the Father in the Son. It is in Him, the Bread from heaven, that eternal life is found. The one who eats of Him will LIVE FOREVER. The Son has come to restore that which was lost. The estrangement which came with sin and its consequent death has been bridged by the One who is both God and Man. He has brought them together in His own Person and the fellowship is established and endures forever in the case of every one that believes. There is no room for an argument in these positive statements of the Divine Messenger. He is giving the words of the Father to men and they are responsible to receive them without any "ifs" or "ands." Listen to His "Verily, verily," "Amen and Amen," He that believeth on Me HATH EVERLASTING LIFE. I AM THAT BREAD OF LIFE"—Vs. 47, 48.

The Teacher now proceeds to show that the manna could not and did not express all that He could and was about to give to man. The fathers of Israel ate manna every day in the wilderness, but they died. It had no power to give or preserve life beyond the grave. The "bread of God" is far more than the manna. It now assumes a sacrificial character. He says, "I am the living bread which came down from heaven. If a man eat of this bread He shall live forever; for the bread that I will give is my flesh which I will give for the life of the world." Immediately there is a clamor—greater than ever is the evident unbelief. The Jews contended with one another on the subject. We are assured that there was some noise, for even unto this day, the Jews are given to question and argument. But at this time no one among them could silence the significance of these words. They are not spiritually hungry and the Lord does not explain. He continues His positive statements regarding Himself. He insists the more upon the truth. With another of His strong affirmations He declares, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise Him up at the last day." This is the third instance that He speaks of the resurrection of believers at the end of the days; but only at this place is it in connection with death.

Appropriating faith is herein pictured by the eating and drinking of Christ's flesh and blood. But it was like unto the waving of a red flag in the face of an infuriated bull. A Jew abominated the drinking of blood  
LIFE THRU CHRIST ONLY

and eating of raw flesh. It was forbidden by the Mosaic Economy—Lev. 17 The people were not to eat of any of the sacrifices unless the blood had been poured out. And now this man tells them they must eat His flesh and drink His blood. This was too much. They strove among themselves over His words. How can this Man give us His flesh to eat? they inquire. That is a physical impossibility, they argue; and even if it was possible they would not eat His flesh nor drink His blood He continues "As the living Father hath sent me and I live by the Father so he that eateth Me even He shall live by Me." He declares positively that we have no life except we eat His flesh, and on the other hand the inference is just as positive that if we have eaten we have eternal life. It is eternal life or no life, the Lord affirms. Who are you that dare deny His words? Remember when you do so, that you are taking issue with the Son of Man and calling Him a liar. Moreover He is speaking of eternal life in the one



that believes, or eats. Otherwise it would be akin to saying—If you eat you still have no life in you. That would be a foolish and insane statement, not consistent with the speech of the Son of God.

Christ's flesh was given for the life of the world and herein the flesh is apart from the blood, because He is emphasizing the sacrificial death of atonement. According to Law, the blood was carefully poured out upon the ground—"for it is the blood that maketh atonement for the soul. The flesh was then eaten in fellowship with the altar. We have in our chapter the peace offering aspect of the cross, where the Father is viewed with the offerer eating the roast lamb which had been sacrificed. The blood that was shed represented the work of atonement accomplished—as only death could satisfy the judgment of God - while the flesh pointed to the victim which had died, the anti-Type of whom was the holy Son of God. The drinking of the blood characterizes Christianity in contrast with the age of types and shadows which preceded. The work of Christ upon the cross is now known and appropriated by faith and its effect is manifest. Believers are brought into fellowship with God, not only typically, but actually. Death has made way for life and the sustenance of life, even as is symbolized in the feast of the multiplied bread and fishes. Appropriating faith is vividly pictured in the words of Jesus, as to eating His flesh and drinking His blood. The Supper of the Lord has kept continually before us His death upon the cross. It is a memorial service of Him. Christ has gone out of the world by death to bring man to God and we having entered into that fellowship, await His coming to be with Him forever. Jesus continues His marvelous unfolding of the truth of identification of the believer with Himself.

"He that eateth my flesh and drinketh my blood dwelleth in Me and I in Him." His flesh is truly food and His blood is drink in a spiritual sense. We partake of this wondrous food by faith and Christ's very life is thus assimilated and becomes a part of ourselves even as our natural food becomes a part of us. But contrary to the natural, we are assimilated to the food, not the food unto us. Thus we abide in Him by eating Him and more and more we are conscious of the fact that He abides in us. He compares this union with His disciples to His own human life as a Man in fellowship with the Father. As sent by Him, He lived by reason of Him, even as we live by His life. His Father was the explanation of His life, its thoughts and purposes were all bound up in Him. In like manner, we live by Christ and as Christ, abiding forever in His life and love and the fellowship of His grace. But with many of His disciples of that day, this was a hard saying—and it is today. "Who can hear it?" they said. Such a fellowship necessitates too absolute a consecration to God, too strenuous a life of sacrifice and surrender. The Jews were thinking of the earthly Kingdom for which their hearts were longing. They did not want to hear of heavenly things. Spiritual realities were counted as nothing compared with material shadows. To eat and drink of His death, whatever that might mean, had no attraction for them. It did not appear as the fulfillment of their carnal desires. They wanted no more of that sort of doctrine. It did not commend itself to them, But the Lord proceeds. He enquires. "Doth this offend you?" Then He declares that He has greater things to say. "What if ye shall see the Son of Man ascend up where He was before?" As to that which He had been saying, the flesh could profit them nothing. His words were spirit and life, when quickened by the Spirit of God; otherwise they were of no avail. And there must be faith on their part, to receive them, or the Spirit would not act. And here He spoke with the consciousness that ever was present with Him, that some did not believe, as He had declared, that He would go to heaven again. He realized as none other could, the terrible results of unbelief to them and to all men.

It leads to apostasy and eternal night when light has been rejected, Hence, the following strong words of warning—"Therefore, I said unto you, that no man can come unto Me except it were given him of my Father." He again puts the responsibility upon the Father as to man's salvation and insists upon the sovereignty of God, refusing to allow that men can save themselves. This was adding insult to injury. Men like to imagine that they can save themselves, or at least help some in the matter; therefore those were not palatable words, and we read, "From that time, many of His disciples went back and walked no more with Him"-V 66

But He was prepared for rejection. He knew by the Spirit all things that should befall Him; but such a wholesale falling away as was evident must have surprised Him somewhat. He said to the twelve, "Will you also go away?" Simon Peter, spokesman as always, answers for all, "Lord to whom shall we go? Thou hast the words of eternal life." How this affirmation of faith must have cheered the heart of that lonely Man. It was a sad blow to see the crowd melt away. We have had somewhat similar experiences when folks to whom we have done good—bringing them the words of life and blessing—have gone off and fellowshiped no more with us. Many a time our heart has been near to breaking; therefore we have a faint understanding of what the great Captain and Forerunner of our faith has suffered. We say Peter's testimony must have comforted His lacerated heart. There was no other to whom they could go; for He spoke words of eternal life. Carnal men might reject them; but they had heard the call of the Father to follow the holy One of God. Peter continues saying, "We believe and are sure that Thou art the Christ, the Son of the living God." Faith is growing in the hearts of the true disciples but so is unbelief in others. The one develops even as the other; for as the light shone amidst the darkness, the darkness gathered strength to oppose the light. No doubt it was the defection of the professed disciples—so many leaving Christ at that time which caused doubt to arise in the heart of Judas. He began to waver in his allegiance to the Lord and conceives the malignant scheme of betraying Him. Jesus' closing words here prove that Satan is doing his work in the traitor, "Have not I chosen you twelve ETERNAL LIFE BY FAITH

and one of you is a devil?" He gets the added blow that He cannot even depend upon all of the twelve. One of these is false to Him. "He spoke of Judas Iscariot, the son of Simon; for he it was who should betray Him, being one of the twelve"—Vs. 70, 71.

And so the chapter which began with a picnic and plenty ends in perplexity and pining. The Lord did not trim His message to suit the multitude, as so many of His ministers have done, hence the crowd dwindled. He saw some of those who had apparently been going on with Him stumbling at His teaching. But He repeated and emphasized the Truth instead of apologizing for it. He knew the difficulty was not a question of their heads but of their hearts. Christ was looking for loyalty, not lukewarmness. Friends who are only true while the trough is full are not of much force. Such will forget all the kindness of the past for some little apparent failure of the present. The strength of an assembly does not consist in greatness of its numbers. Many a revival has broken forth after some folks left and the people were few, as we have witnessed several times.

We call attention again to the fact which we have intimated, that John's Gospel shines with dazzling light showing forth the past of the JUST ONE from the glory. The beauty and reality of the Tabernacle in the wilderness with its beautiful golden furniture is seen walking around upon the earth. In our present chapter we behold the Bread and Table of the holy place as He feeds the multitude, and speaks the message of the

Bread from heaven—the Life and the Sustainer of the life.

A Song Of Love

So sweet a song one day I heard,  
That all my heart with rapture stirred.  
It was so sweet; it rang so clear,  
I listened close, entranced to hear.  
The theme was old, yet ever new,  
E'en as the light and heaven's dew.  
It was a song of love so rare—  
The Son of God sought Bride most fair  
And stooped to earth in flesh of man,  
The awful gulf of sin to span  
And set a captive maiden free  
To grace His throne, His own to be.  
Oh, never was there song so sweet—  
A song of songs—Divine, complete.  
Its harmony sets heart aflame  
And bids all tongues the worth proclaim  
Oh Him, who stooped all things to dare,  
That He might win His Love so fair.

THE HOLY ANOINTING OIL

CHAPTER SEVEN

“After these things Jesus walked in Galilee; for He would not walk in Jewry because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand”—Vs. 1,2. This Gospel gives us a biographical sketch of the Son of God tabernacling in flesh and blood upon the earth. It is a continued story as we learn from these few words, "after these things," found so frequently. The Jews' feast of the Passover was the special occasion emphasized in chapter six, which brought Him to Jerusalem, while in our present portion it is the feast of tabernacles. That was the middle of the third year of Christ's ministry. In both instances these events are called the "Jews' feasts," which in itself is significant, teaching us that they were no longer for the glory of God, but for the boast of men. Much of the significance of the glorious facts of the Old Testament was seen passing away in their fulfillment in Jesus Christ. The Jews' eyes were blinded to the meaning of the feasts which they were so religiously observing. The Reality of these set times, the Substance of which they were the shadow, was walking around in their midst, but they did not recognize Him. How darkened to divine things is the natural man! He can hug a religious picture to his heart while letting go the essence of it. Satan surely has blinded men's eyes. God must give the revelation, or no man understands. The chapter in question here answers to the previous one as water does to bread. They both are absolutely necessary to the maintenance of life in the natural realm—likewise in the spiritual. Isaiah the prophet declares that he that walks righteously and speaks uprightly, \* \* \* shall dwell on high and his "bread shall be given him and his waters shall be sure"—Isa. 33:15,16. Christ and the Holy Spirit are herein figured. Life and the Communicator of Life are connected as evidenced in these two chapters. The Holy Spirit answers to the holy anointing oil in the tabernacle.

Our present chapter may be divided into three sections as follows.

The Approach—Vs. 1 to 13. The Appeal—Vs. 14 to 39. The Appraisal—Vs. 40 to 52. Or we might portion it as follows, Before the Feast—Vs. 1 to 13; During the Feast—14 to 39. After the Feast—Vs. 40 to 52. All the teaching circles around the feast of Tabernacles. It was in celebration of Israel's entrance into the land of Canaan and the consequent

rest for the people. But that was only typical. The real rest had not yet come as Paul declares. "If Jesus (or Joshua, to whom it refers) had given them rest then would He not afterward have spoken of another day." That is, the Spirit in David, who came on the scene centuries after Israel's rest of Canaan, says, "Today if you will hear His voice harden not your hearts" Heb. 4:1-10. Here now in the Person of Jesus, the Antitype of Israel's Canaan-rest was manifested; but the people were rejecting their blessing and Blessor. He goes up to Jerusalem in secret, substituting the feast of Pentecost for Tabernacles, the first, referring to His first advent, the latter to His second. Pentecost resulted from the cross and is of far higher character than the feast of Tabernacles can show. The one is individual; while the other is of nation-wide value. The First makes way for the Second. In other words Christ must come and die ere the Spirit will be sent down to men, and Israel and the world find peace and rest in deliverance from sin. Pentecost must fully come before the joy of Tabernacles can ever be realized. The Holy Spirit came in answer to Christ's ascension to the right hand of His Father—Acts 2. The nation rejected Him as they had their Messiah, hence they are wanderers upon the face of the earth. The Holy Spirit then began the present purpose of the age-taking out of the Gentiles a people for the Name of the Lord Jesus Christ. When the number of this people is complete and the body perfected in the heavenlies, then the feast of Tabernacles which speaks of their inheritance will be realized by the nation, Israel. They will accept the Lord at His second coming and enter into rest and blessing.

The teaching here centers in the meaning of the feast. The Lord going up in secret is significant in more ways than one. His brethren after the flesh are not in harmony with His attitude. Those nearest the Light are blind to its rays. They too are seeing things according to the flesh and want a Messiah after their own heart. Jesus is too holy and humble for them, hence is a solitary Figure in a hostile world. He abides alone in His unique Manhood. The time is not come for His showing to Israel in the manner of their desires. He must be received by the nation as the Sacrificial Lamb, before they can enjoy their inheritance and they are not ready for this denouement. The Lord is not even a welcome Guest in their midst, nevertheless they are looking for Him—V. 11. He was an attractive personality, a distinctive character—positive in every detail of His being. Folk were conscious of His proximity. They knew when He was around. He left an impression. People were always speaking of Him; the few for Him, the many against Him. Some said, He is a "good man" while others declared, that He was "a deceiver." Opinion is always divided about Him, for men cannot be neutral in their attitude toward this Man. The leading question in every generation is, "What think ye of Christ?" Eternal issues depend upon our acceptance or rejection of Him. He is "good" and will not deceive, for "deceivers" are not good—V. 12. The controversy waxed strong; however no man came out openly in His defense for fear of the religious rulers of the people. Religion if it is not of God, is DEVILISH.

"Now about the midst of the feast," or during the feast, the second division of the chapter, Jesus shows Himself. He enters into the Temple and without an invitation begins to teach. His knowledge amazes even His enemies. They cannot understand how He acquired His learning because he had not been to any of the Rabbinical schools or universities of theology or in fact to any sort of school. The Jews were even as folk today. Certain wrong ideas are apparently immortal. Here is one of them—to be of reputation religiously you must be graduated from a theological

school. Some great leaders have risen above such stigma—such as Spurgeon and Moody and Peter and John, and before them the Master Himself, but compared to the many these are only the few. Education is good to have, but not at the expense of the power of the Holy Ghost. He will use the man of learning, but He can also use the one without any culture whatever, as has been proved. As the ignorant but fervent evangelist told the learned Bishop Brooks, who was endeavoring to improve his English, "The Lord saves by grace and not by grammar. Jesus possessed the culture of heaven. He had been in the school of the Holy Ghost and had been learning the Scriptures, His textbook since childhood, hence, He was an expert clergyman as well as swordsman. He was dexterous in the use of the latter. He tells those around Him that His doctrine was not His, but was of Him that sent Him. We have remarked before that this Gospel is that of the SENT ONE. And He adds, that they would not be in doubt as to His claim, if they were willing to do the Father's will; for the spirit of obedience clears the soul of the vapors of earth, which hinders truth's entrance. If any man cries out for true knowledge as for the gold and treasures of earth he shall find it. If he wills to walk in the light, he shall get it. Amen! we know that is so. You can test the truth by trying it, Jesus declares.

He turns then upon His adversaries, warning them that the very Law to which they were clinging witnessed against them. He charges them with their murderous designs upon His life. The multitude, ignorant of the intentions of the Sanhedrin, think His words that of a fanatic, or a lunatic, saying, "Thou hast a demon. Who seeketh to kill thee?" Jesus returns to the miracle, the healing of the impotent man recorded in chapter 5 which had aroused their malignancy. He declares that circumcision belongs to a period previous to that of the Law, tho' incorporated by Moses into that covenant. But it belonged to the fathers. It had another character altogether than that to which they attributed it. Paul later shows that it was the seal of the righteousness of faith in Abraham, rather than the seal of the keeping of law—Rom. 4:11. The Patriarch received it when his body was dead and fruit from him naturally was impossible. The very time of his circumcision corresponded with its spiritual meaning. The Lord proceeds to show the Jews how that the rite of circumcision (its meaning the very opposite to that of law) is preferred by the law. "If a man receive circumcision on the Sabbath, that the Law of Moses may not be broken, are ye angry with me because I have made a man every whit whole on the sabbath?" How inconsistently men act. They will religiously keep one decree, or one law and break a dozen others and at the same time boast of their conduct as exemplary, and judge others who differ with them on some little non-essential. Jesus put His finger right down on the sore spot and it made them wince; but they wanted to kill Him for the hurt to their conscience. Those controvertialists claimed kinship with Moses; but Moses would not have owned one of them. Natural relations are forfeited by apostacy. They only have a right to claim Abraham, Moses, Paul, Peter and Jesus who are of their spirit and character. Christianity has a character which expresses itself in conduct. It is always in harmony with truth, whether found in the ancient writings, the Old Testament, or in the New Testament. O how wonderfully the Scriptures agree and flow together when our eyes are opened.

Jesus is instructing them if they had ears to hear, that grace always had the priority over law; and tho' the law was added (Gal. 3:19-26), it never did amalgamate, or become a part of grace. It simply was brought on the scene and allowed a place for a time in Abraham's household (even

as Hagar) to show men their need of grace. Sickness and death—the result of sin—could only be remedied by grace as Jesus had shown. "Take up thy bed and walk," asserts the superiority of grace over the Law, even as the circumcision of a man upon the sabbath. The Lord did not patch up the man and give him a crutch to help himself; but He brought him  
FEAST OF TABERNACLES

up from absolute ruin and helplessness. With such absolute proof of His divine claims as to His doctrine, the Jews are not convinced. Again there is a controversy about Him. His identity is the question that is stirring. Who is He? Why don't the rulers interfere? or do they know this is the Christ? But they add--this cannot be, for "we know this Man, but when the Christ cometh no man knoweth whence He is?" They advertise their ignorance by their pretensions to knowledge. Forgetting Bethlehem where He was born, they remember Nazareth where His youth was spent. They attached mystery to the Messiah and apparently this Man was too ordinary, too common, the simple Galilean, to impress them in the natural. But He searched their hearts and made them cringe before His ex-ray. They did not want the spiritual Man, but the natural man. They desired a Messiah that they could understand. While they were murmuring these things, the voice of Him of whom they spoke was heard, not to assert His birth in the city of David, or present His claim as David's heir, nor to recall the vision of angels proclaiming His birth, nor the visit of the wise men from the East who followed His star and found and worshipped the divine Babe. No, His words declare His amazement that they claimed to know Him and yet did not acknowledge Him. He cried aloud in the Temple.

"Ye both know Me and know whence I am--and I am not come of Myself, but He that sent Me is true, whom ye know not. I know Him for I am from Him." Their unbelief staggered Him, tho' as the omniscient God, He knew that the Jews would deny His claims and reject His words. Nevertheless His answer has a two-fold effect, for truth is always two-edged. Some were stirred to greater lengths in their wrath and endeavored to arrest Him, but as it is often written in this Record--"No man laid hands on Him, for His hour had not come." He was the Sovereign of the universe, the Creator and Master of men. They were helpless to do their will until it became God's Will--and they knew not that God from whence He had come. "But many of the multitude believed on Him and said, When the Christ cometh will He do more miracles than this Man hath done?" The signs convinced them of His divine mission, and for the time being, at any rate, they followed Him. The Pharisees became alarmed when they heard of the expressed opinion of some of the multitude concerning Him. The Lord with perfect composure, because He knew who He is and what He had come to do, declares there is no need for their anxiety. He tells them that He is going away--back to Him who sent Him into the world. Days would come when at last they would seek Him, but it would be in vain. And then the solemn warning--"where I am thither ye cannot come." The door of Paradise is locked in the face of every one that closes his heart against Christ. To open the heart and let Jesus in is to let heaven in. But the leaders flung off the warning as before. Little did they realize what they were doing, or whom they were rejecting. Satan had them blinded even as He has the religious leaders today. The Jews think that He is merely speaking of going to the dispersed of Israel who have been scattered among the Gentiles, and teach them. This too was prophetic, tho' not according to their thoughts. Little did they imagine, as they lightly spoke of Him and His words, that Lo Ammi--"not my people" were to be written against them for the coming age in a more pronounced sense than ever before. Men do not know what decisions they are making when

Christ is in view. Whence He had come and whither He was going there could be no welcome from the Father for any rejector of the Son.

"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. This spoke 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"—Vs. 37-39.

The last day and the greatest—The End of the feast, had come. It concludes the division of the chapter, signaling a great opportunity, a great experience and a great prophecy. The grace and courage of the Christ are sublime. This is the second of the cries of this portion, the earlier one is in verse 28. There is another in chapter 11:43, the cry of command that death release Lazarus. Here His cry is of beseechment, that men may come and receive of the comfort and power that is stored for them in Him. When He speaks of "thirst," He is declaring the need of all men, when of "drink" He is revealing the supply that there is in Himself for the thirst; when He says "Come," He is showing how alone the need and the supply can meet. The Fountain is ever flowing for the thirsty; but dammed-up for those who will not come. If men do not drink they are not only robbing themselves of refreshment and blessing, but likewise others—V. 38. To the one who is ever drinking, there is ever flowing out of his body, "rivers of living water," to thirsty dying souls. Before there can be this outflow, there must be an inflow. Some one has asked this question, "Are you a river, or a dry rut?" John wrote this Gospel many years after Jesus was glorified and explains this utterance in the light of history and experience. Not until Jesus was glorified—after His death, resurrection and ascension—was the Spirit given, and not until He is glorified spiritually in a believer's heart and life can he have the rivers of living water. The last day was the sublime day of the feast. The people who had gathered from all parts of the world to Jerusalem for the Tabernacle celebration were soon to separate. It was a day of rest and holy convocation, an "eighth" day, speaking of a new creation, the beginning of a new week, of eternity with its blessed gathering and reunion, when all servile work shall have an end, and all sin and sorrow be put away forever. It is with this that the last day of the feast corresponded—the seven days previous referred to the millennium—the picnic day for the Jews and the world. The eighth day takes us further in its typical import—even into the eternal state.

A ceremony of that day, which had no authority from Scripture, nevertheless was most impressive, was the pouring out of water drawn from the pool of Siloam. It was in celebration of the miraculous springs of water which God opened for the people in the wilderness. But the eighth day marked their entrance into Canaan, when the water-drawing ceased. On this day the priests formed a procession from the springs up to the Temple and the first one filled a great bucket with water and passed it along the line to the chanting of Psalms and prophecies and the sounding of the trumpets. When it was received by the last priest in the procession, he poured it out upon the ground as they sang, "He shall pour water out of His buckets and His seed shall be in many waters"—Num. 24:7. "Therefore with joy shall ye draw water out of the wells of salvation"—Isa. 12:3. It was a most glorious day in the courts of the Lord in the Temple in Jerusalem. The people, a broken remnant, rejoiced with great gladness in hope that the Messiah would bring comfort and refreshment

to the nation and the land. Their expectation had not been realized though the centuries had come and gone. Where were those prophesied streams that were to flow out from Jerusalem in summer and in winter—Zech. 14:8. The ceremonies survived, but so far no signs of fulfillment were in evidence. There had been the breath of revival thirty years previous in the prophecies heard at Jesus' birth and later in the thundering tones of John the Baptist; but their voices were now hushed. They had pointed to the Prophet, and signs and wonders of Messianic import were waking up their hopes. Yet He fell short of their expectation. Why didn't He use His power to rally the waning power of Israel around Him instead of feeding the poor and healing the multitude? Why did He not strike off from His people the Roman fetters? If He was the Messiah, for what was He waiting? What could His delay in putting His power in execution signify? These were no doubt some of the questions which were troubling them—and they found no answer.

Yet on that "last day," as this strange, unique Figure in their midst cried out the invitation to them to come to Him and drink, many surely must have understood something of the significance of His words. They must have sensed the fact that Christ was the fulfillment in its deepest measure of the promise, and that he that believed on Him would not only receive the personal presence of the Spirit, but pour forth of His fulness upon the barren waste around. It was truly the answer to the Scriptures that in Messiah's times, the prophet, literally the "weller-forth of the Divine," should not be one or two individuals, but all His handmaidens and His servants. God had pledged Himself to pour out of the Spirit, and thus the moral wilderness of the world would be changed into a fruitful field. Behold as the waters are poured out upon the ground and spread over the dry soil, so will I give the Spirit of my holiness on thy children and blessing upon thy children's children"—Isa. 44:3. (Translation from the Targum). The Jews knew these Scriptural promises well and acted out the truth of them each year at this feast—but what they did not know was that the Fountain, the real Siloam (Rest) in which all this refreshment and satisfaction was stored, was Christ who was standing in their midst, calling them to come to Him.

The fulfillment of this prophecy carries us on to Pentecost, when the Spirit of God came in answer to Christ's prayer and the witness of His exaltation at the right hand of God. Peter's quotation of Joel proves how truly the promise of our Lord fulfilled the Old Testament prophecy (Acts 2:17); but there shall be another fulfillment for Israel. The "rivers" shall fall upon the nation when they repent and turn to the Lord with all their heart. But in the meantime the present age intervened and upon the church has fallen the rivers of water and they have been made fruitful and a blessing to others. Christ's words paint a wonderful picture of a man indwelt by the Spirit of God. As one has said, "It seems too highly drawn except for a picture of any save the rare exceptions among Christians." But it ought not to be so. Each of us should long for such an experience as is portrayed by these words of Jesus. The Spirit of God—the Living Centre of the practical life—the Enlightener of mind and heart, the Energy of the affections and will, all power, all wisdom, moving in us to hold us for Christ even against all that is in the world that would draw us away from Him! What competency, what fulness for all times and all service does this not imply! An eternal supply is thus offered to all that will take—a perpetual spring in a vessel of earth which must of necessity at times overflow the receptacle, the smallness of which need not limit the spring. Hence if we think of the spring and not of the



body this wonderful promise is not too much to say of the Holy Spirit. It is the Lord's own estimate of the Gift which He gives and who is so able as He to witness of His worth? Our experimental knowledge of His power will depend upon our yieldedness to Him. How much are these living waters allowed to flow out? In that measure we are a blessing to others.

These sublime utterances relative to the living water which accorded so with their Messianic promises set all the people guessing. Yes, Christ was a mystery. How could it be otherwise? He was the Center and Circumference of all things. We marvel that His earthly body could contain even for a brief span of years such immensity—the very God Himself in a tabernacle of flesh. Is He the Prophet? some enquire. Or the Christ? others ask. Or neither? such were the various comments. So again there was a division among them. Can Christ come out of Galilee? out of the portion of the land which was under a cloud? A mixed multitude dwelt there, not the pure blooded Israelite. The greater part of the people held the Galilean Jews in contempt. Christ could not be of that character, and so the argument continued. Then came the officers to take Jesus, but His body was holy ground until He gave the signal. They returned to the leaders with the report of their failure to arrest Him, saying, "Never man spoke as this Man." The leaders were nonplused for the moment, but not turned from their intention to do away with "the deceiver," as He appeared to them. But the power of His Deity held them back. They said, "Are ye also led astray? Hath any of the Pharisees, or rulers believed on Him? But the multitude that knoweth not the law are cursed." That is the same opinion that the clergymen (?) hold today in reference to the laity, as they speak. What can these know? they argue. Ignorant of theology and higher education, what can they tell us? That may be so far as men's things are concerned, nevertheless it is the little and humble soul to whom the Lord reveals Himself. And there was at least one learned man, a Pharisee, the night school pupil, Nicodemus, who believed on Him. He now steps in and says, "Doth our law judge anyone except it first hear from him and knoweth what he doeth?" He is telling them. They ask suspiciously, "Art thou also of Galilee? Search and see—for out of Galilee ariseth no prophet." And they were mistaken again. This statement was not the truth. Jonah their type in one sense—his disobedience and consequent chastisement—east into the waters and later into the whale's belly—was of Galilee. He was also a type of Christ who took the place of the disobedient and sinful Jew as well as that of all men and fell under the waters of judgment and died as the transgressor. His spirit went down to Hades, remaining three days and three nights even as Jonah was that same time in the whale's belly. But the people are in a quandry and go their way to their several homes, not seeing or believing.

#### THE CANDLESTICK SET UP

#### CHAPTER EIGHT

"Jesus went unto the mount of Olives; 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"—Vs. 1,2. We have here a most interesting narrative. The first verse connects with the preceding chapter. Each man went unto his own home; but Jesus had no home in this world. He went to the mount of olives where alone with His Father He spent the night in prayer. In the morning, He came again to the temple, led by the Holy Spirit, to meet the vicissitudes of the day. He is the Teacher. He sat down to instruct the people and they flocked around Him. Some were eager to hear His words; while others were present to lay a snare upon Him. They were keener in exposing the sins of their fellowmen than in

confessing their own. And some of those self-righteous souls are still living. They profess reverence for religious things; but inwardly they are full of iniquity and malice even as were those Scribes and Pharisees of long ago. Men are unchanged except by the grace of God.

There are three parts to the chapter, namely—THE WOMAN—Vs. 1 to 11; THE WITNESS—Vs. 12 to 30 and THE WARNING—Vs. 31 to 59.

The Scribes and Pharisees bring into the Temple a woman taken in adultery, and setting her in a conspicuous place, demand that the Teacher play the part of Moses. This little episode has been the battleground of legality versus grace from an early date. The verdict announced is a hard pill for the self-righteous to swallow. They would relegate the story to another place in Scripture, or take it out altogether. But we cannot allow that it is not in the perfect order of the Lord in this chapter. It is necessary as an illustration to the sermon that follows, which fact we have noticed is peculiar to John's Gospel. Without this little diagnosis of the heart of all men, given by the great Doctor of Divinity, we would not have the key to the lesson herein unfolded. The Light of the world must reveal that which is hidden. In the darkness, dirt and decay may escape observation; but the light shows them up. So the woman and her accusers are both exposed by the light; but the former does not care. Her condition was manifest before. It is her tormentors that shun the light and go out to hide their guilt and sin. Therefore, we say, we cannot give up the illustration found at this place. The Lord's victory the previous day over the rulers amazed the common people, we are assured. It caused some comment. Folk were folk then just as at the present time; and controversy claimed their attention. They are eager to hear what this Man will say today—and they are not disappointed. This is the best yet, they probably affirm. The leader's futile attempts upon His Person have discouraged them on this line; but they have other tactics to try in order to defeat Him in the eyes of the people. They connive a scheme whereby they hope that He will commit Himself as an offender against the Law—taking issue with Moses—then they will have the populace on their side.

It was the very time for such an effort—in some respects extreme; yet the unusual was necessary. Their plot was against the Friend of publicans and sinners and was well-conceived, Satan being its father. This Man who dared assume the prerogative of forgiving sins, must be brought out in the open. He had not yet pronounced the pardon of anyone openly condemned by Moses' law; but now they would make Him declare Himself as for, or against the leader of religious Jewry. Jesus had said that He went after that which was lost—well they would bring one without any doubt in such a case—a woman taken in the very act of adultery. Moses' law had decided her fate. Would He dare to reverse that sentence? was the question. If not—His reception of sinners had limitations. If He did, His followers would have to choose between Him and Moses. His persecutors were no doubt jubilant. Success seemed obvious. His sermon on the mount was somewhat a contrast with the ancients. May they not also have heard His expression, "The Law and the Prophets were until John? Such sayings, multiplied and exaggerated, as is common among men, would encourage them in their hope as they came to the Teacher for His opinion. Their surprise must have been great when, instead of the answer they expected, "He, stooping down, wrote with His finger on the ground." They do not understand the action; but continue questioning Him. Finally, He lifts Himself up and facing them, gives them an answer but not the one they want.

Christ is not on the scene to reverse Moses' sentence. It is a true and righteous verdict—such a sinner should be stoned—but here the new Law-Giver adds a further word, "Let him that is without sin among you, cast the first stone at her." In other words, He is saying, Let the hands be spotless that carry out the sentence of the Law. He is answering as the Teacher (for so they address Him), not as the Judge. They might say even as men today would say, "Are law and order to be suspended because there are no holy hands to officiate?" No: the Lord would not speak these words as a Judge. The latter has to do with the accused, not with the executioner. Jesus plainly refused this place at His first advent. He says to one who would have put Him in this office, "Man, who made Me a judge or a divider over you?" But as the Teacher, He will express His mind. In this instance, He is dealing directly with the questioners, not with the accused. They would set Him in opposition to Moses; but He plainly refuses to allow such an allegation. He shows that He alone understands Moses. He uses the Law for the purpose for which it was given—to cut away men's rags of righteousness and make them to feel the sharp edge of its condemnation. The law's office was to convict men of sin in order that they might realize their need of God's sovereign grace. He that was without sin was the man for which the Law was looking. Like Diogenese and his lamp, which were on a quest for a holy man, so the law never found one until Christ came upon the premises of 'this old world. Because of the sentence of the law, death threatened all men. None could see the face of God and live. This lesson the Teacher fain would teach them—but how dull they were.

And the second time He stooped down and wrote upon the ground. Men are curious as to what He wrote; but that is easy to understand. It was in the dust that the sentence of fallen man was written. "Dust thou art and unto dust shalt thou return"—Gen. 3:19. The Lord God spoke these words to Adam in the day that he sinned. And here in the only instance where we find Christ writing, He is affirming the sentence of the Creator upon the fallen creature Adam. The Last Adam condemns the

first Adam. When he sinned, all his progeny came under the sentence of death. Physical death was the penalty for Adam's sin. All men are included in his condemnation. Jesus is here setting his seal to this fact—but He is doing more. He is affirming the later sentence of eternal death which is affixed to the breaking of the Law. The one refers to original sin; the other to individual transgression which men commit because of the nature of sin which they inherit from Adam. The sword has not been wielded in vain. The accusers of the woman will not acknowledge that it has touched, or cut them; but the proof is shown by their action. They flee from the presence of the swordsman—"the eldest unto the last and Jesus was left alone with the woman." Thus the attack failed of its purpose. The would-be accusers leave the woman behind them. It is impossible to stone her with the words of the Teacher ringing in their ears. She remains in the light which the self-righteous found intolerable. It reveals to her no more than that which she knew already. She is guilty and lost. The retreat of those men had not altered that fact; but she did not know, what sentence was ahead of her. The Man, the Teacher had not reversed Moses' law; tho' for the moment His words have freed her from her captors and apparent executioners.

What will He say? What will He do? no doubt were questions troubling her. Then He lifts up Himself and seeing none but the woman, says

in gentle tones, "Woman, where are thine accusers? Hath no one condemned thee?" She answers, "No one, Lord." He says Neither do I condemn thee. Go and sin no more." She utters no words of thanks, or Praise of Him, according to the record; but we are sure that a work was wrought in her heart that her tormentors missed. His words, "Go and sin no more," were not spoken in vain, or in irony. They carried the enabling to obey in their grasp. Her deliverance from her captors was but the prelude and earnest of a far greater deliverance--that from the claims of sin and Satan. She is free in a two-fold sense The greater than Moses, the Man from the glory, had shown the superiority of Grace over Law. He was the only one who had clean hands; therefore according to His own words, He could cast a stone at her and kill her. But He refused to do This; rather otherwise. He gave her life and a victory over the sin which had enslaved her. He overruled the verdict of the Law written in the dust, by the introducing of Grace engraven in strength in the heart. He went down into the dust, as we read in David, "Thou hast brought Me into the dust of death" (Psa. 22:15) and rose again, and thus is able to deliver mankind from the penalty of sin (death), hanging over their heads.

It was in view of Calvary and the momentous issue of the cross that the Lord could absolve the woman from her guilt and deliver her from the sentence of death. He was the scapegoat ordained to die, and all those who believe escape death as the penalty. "Grace and Truth came by Jesus Christ and the Life is the Light of men"—Chap. 1:4,17.

#### The True Witness

"Then spake Jesus again, saying unto them, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life"—V. 12. Herein we commence the second part of the chapter. The true witness is declaring Himself. The Candlestick is being exhibited in the Tabernacle. The sun is rising above the hills of Judea and its beams are falling upon the world. That light cannot be shut up in one little part of the world. All nations shall receive of its light and blessing. Jesus makes a full and divine claim for Himself, and immediately the Pharisees challenge His words. They declare that His witness is not true. The Rabbins demominated the Supreme Being the Light of the world. This title assumed by the Lord was an offense to the Jews. The Messiah also was frequently spoken of by the Prophets under the emblem of light—Isa. 49:6 and 60:1. Therefore by applying the symbol to Himself the Jews knew that He was claiming the Messiahship and again there is a controversy. The Lord tells His challengers that He speaks from knowledge whereas they have only ignorance to oppose Him. He is aware from whence He came and whither He is bound, while they know nothing of His identity. They are of the flesh and can only judge from that plane. He was identified with the Father, and His judgment was in harmony with the throne of God. His Father bore witness of power, of which at another time, He said, "The Father who abideth in Me doeth the works." The Father and He were divinely One that He could so speak; but this witness they would not accept. They meet it with the question, "Where is thy Father?" He answered in no uncertain manner, "Ye neither know Me, nor My Father." To know the one was to know the other. He spoke thus in the treasury of the Temple and the hand of God was so powerfully upon Him that they could do nothing. No one laid hands upon Him. The hour of His going awaited His will, not theirs. "I go my way and ye shall seek me and die in your sins. Whether I go, ye cannot come."

But they have no ear and no heart. His way was not their way. The warning passes over their heads. Their seeking Him would not be in repentance, but idle curiosity; therefore, they would not get the answer and would die in their sins and in defeat. The Jews sarcastically inquire, "Will He kill Himself?" Ah, they little realize who they are mocking. He indignantly answers, "Ye are from beneath. I am from above." As far as heaven from hell, so great is the difference between them. They are of this world, whose ruler is Satan, and they speak his language and are moved by him. There is nothing of God about them. They do not sense His presence, nor know His power, tho' they profess His name and faith. How very like to conditions today! The same manner of folk are on the scene, tho' separated by two millenniums. Unregenerate man is identically the same in every age. The latest is the worst. Jesus reiterates His warning. Three times He declares, "Ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins." Fearful doom for unbelief, His words announce! They are aroused at last by this statement thrice repeated. Their attitude to HIM was the striking item in His declaration. "Who art Thou?" they ask. Jesus tells them that He is just the same as He has been declaring from the beginning—the Messiah. What use to continue? They will not hear, or heed His announcement. He could tell them much more—many things about themselves, but He will only say, The One who sent Him is true. He makes no mistakes and He speaks the things that He has heard of Him—no more, nor less.

But they are deaf to spiritual things. His words are not understood. He then goes on to speak of His lifting up which they in their unbelief will accomplish. He is going away in that manner, as decreed in the eternal counsels. Afterward He will be manifested and vindicated. His resurrection will be the witness that He is the Sent One of God, the obedient Servant of Jehovah. He does nothing and speaks nothing of Himself. His

ear was digged, or opened as David declared (Ps. 40:6) and He learned of His Father morning by morning—Isa. 50:4-11. The latter portion—the Prophet speaking of the Messiah—is marvelous. It is an apparent description of the scene before us in John. The Servant of the Lord is bearing witness of Himself and challenging anyone to dispute His testimony. His Father who sent Him is with Him. He is not left alone—because He does always those things which please Him. Obedience was the keynote of His life God's Word and will were uppermost with Him. He knew Himself and also knew that the Father was pleased with His attitude of childlike faith in Him. Likewise is the case of His disciples. Faith will open the pearly gates to anyone; but obedience to the Father's will wins His applause and approval. The Jews at this point appear impressed; for we read, "Many believed on Him." His witness of Himself is finished and is found effectual.

A Timely Warning

"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"—Vs. 31,32. With these pointed instructions, we begin the third stage of the chapter. The Lord is warning those Jews who had professed to believe on Him. He is telling them that continuance in faith is the proof of its reality and presently they resent His words and again lapse into unbelief. They are disappointed. Perhaps when He had spoken of His lifting up, they thought He meant exalted as King and that just suited them. They believed in that sort of a Messiah.

A strong, dominating personality—a Ruler, was that for which they were looking. But His further words are far from turning them to any expectation of political glory. Rather otherwise. They point only to the need of personal salvation, and they refuse any such insinuation. What, they the seed of Abraham needing such deliverance! "They were never in bondage to any man!" is their answer. That was a gross exaggeration; for at that very time, they were under the Roman yoke. The Lord does not raise the question, but goes deeper. With one of His double affirmatives He plunges in the sword. "Verily, verily I say unto you, Every one that committeth sin is the servant of sin." He shows them the bondage to which He refers, for that which men often count freedom is the greatest slavery. Jews as well as all other men are herein held captive and must be set free. And this is only possible thru God's power.

Jesus continues His warning, saying, that bondmen cannot abide in the house either God's house, or man's house. Servants are not sons. Sons only have a right in the home. We cannot help but see the reference here to Hagar and Ishmael, as the Apostle illustrates in Galatians 4:22-31. The two seeds of Abraham were plainly in view here. The casting out of the bondmaid was soon to come to pass. The cross was the place of the separation. Herein is witnessed the rejection of the flesh, even the most moral of all mankind, even as were the Jews. It is the Son that abides forever of which Isaac was the type and Christ and all His progeny the antitype and reality. The spiritual Seed is the Son. The fleshly line is the Servant. The Son is free. He is not in bondage to sin, nor sovereignty. He is God's free man-owning the rule of heaven, not of earth. Christ is the Seed and Son thru whom other free men are brought into being. "If therefore the Son shall make you free, ye shall be free indeed." There is no mistake. Christ alone can deliver men from the bondage of sin and give them the right to sonship. He is plainly declaring that their fleshly birth, tho' carrying with it some honor and responsibility, was not enough. He did not deny that they were born of Abraham; but that was not title to freedom and sonship.

There must be the corresponding likeness in the heart and conduct. And when they dare to go further and rest upon their national privilege and claim God as their Father, He must be faithful and show them their true character and likeness. Harsh, apparently were His words; but their pride and self-presumption called for such denunciation. "I speak that which I have seen with my Father, and ye do that which you have seen with your father." He shows how far they were removed in reality from what they professed. They claimed to be the people of God and they were the custodians of His Law and Oracles; yet when His Son and representative came to them, they did not know Him. And more, they sought to kill Him. If they had been men of faith, like Abraham, they would have recognized the Son who proceeded from the Father. But alas! His speech they did not understand. His words were spiritual, while they were earthly, as is evident. He is speaking plainly—straight out from the shoulder.

Finally, He declares their pedigree, saying, "Ye are of your father, the devil, and the deeds of your father, ye will do. He was a murderer from the beginning and abode not in the Truth." We are taught by these words that continuous rejection of Christ is dangerous. It is of Satan. In believing him, the Jews were led to murder Jesus. The devil was the instigator and author of their rebellion and apostacy. He is the father of all sin and sorrow—all manifest evil may be laid at his door. And when we listen to him instead of the Lord, we are on the way to become his children, for

whom there is no salvation. Some folk make a great boast of their pedigree even as the Jews, ignorant or forgetful of the fact, that character settles the question. As we follow on to believe God, we become like Him and vice, versa. As men follow on to believe Satan, they become like him. He was a murderer from the dawn of his day. He would have killed God to get His throne. He injected this poison into men, and they killed Christ. They could not hear God's words of Truth, because they were filled up with the devil's words of falsity. They turned with anger upon Jesus, saying, "We be not born of fornication. We have one Father, even God." They were giving Him a thrust saying, that His birth was of a sinful character, because His mother was with child while yet unmarried. They would not believe the mystery of the incarnation, tho' it was written in their Scriptures; "Behold, a virgin shall conceive and bear a son and shall call His Name, Immanuel"—Isa. 7:14. This very fact—His mother's virginity while yet with child marked Him out as the Son of God; but their insulting words proved they were the sons of Satan. Jesus further declares, "He that is of God heareth God's Word." That is the way to know whether folk are of God. Do they understand His words? If not, it may be said to them, even as here, "Ye are not of God."

This was the last straw. They reply, "Say we not well that thou art a Samaritan and hast a devil?" This is a two-fold reply to His double charge. To the first, that they are not true children of Abraham, they retort that He is a Samaritan: to the second, that their father is the devil, they say that He is possessed with a demon. They falsely speak thus. They knew that He was a Galilean. The Lord does not respond to the insult, nor quarrel with them; for He is seeking to help any weak, or contrite one who is willing to hear. He simply states the fact, that they are dishonoring Him—and that He seeks not His own glory. The Father knows and judges accordingly. He desires and seeks after the glory of His Son, because of His stoop unto death in the will of God. Then closing His warning with comforting assurance to His disciples. He declares with His double affirmative, "Verily, verily, I say unto you. If a man keep my saying, he shall never see death." They meet His words with derision; for they know of no removal of death save by dissolution. Abraham the great progenitor of the race, was dead; also the prophets. Who dares to promise exemption to the disciples from this foe? Jesus calmly replies, that if He, as a man, is honoring Himself, that is empty and foolish talk; but He speaks as the Son of God. His Father honors Him—also he who honors Him shall be honored of His Father. "I know Him and keep His Word," He says.

The claims of Christ thru-out this debate are credible only as we believe that He was God. The Jews not only do not understand the Lord, but they misquote Him. Yet their sinful hate only draws from Him another mighty claim, "Before Abraham was I am." WAS implies creation; but AM existence. Thus He is taking the title Jehovah of the Old Testament. Deity was there manifested; but no knee bowed to Him, no tongue confessed His name in loving homage. What is the sequel? They took up stones to cast at Him; but Jesus hid Himself.  
FIRST TO CAST A STONE

If there's one who often falters  
By the wayside in despair,  
Seems unusual his short comings,  
Do you hold him up in PRAYER?  
If the weak should stumble, brethren,

If he cannot stand alone,  
Let the PERFECT one among you  
Be the first to throw a stone.

If so often he has wavered,  
You cannot believe him true,  
Have you mentioned it to Jesus  
As the strong one ought to do ?  
Do you ever stop, consider?  
Have you no faults of your own?  
Let the PERFECT one among you  
Be the first to throw a stone.

Is there one with crosses heavy,  
Seems he cannot carry all?  
And he don't keep step as we do  
If he ever chance to fall,  
Do you plead with God for mercy  
Till He answers from the throne?  
Let the PERFECT one among you  
Be the first to throw a stone.

—Anonymous.

#### THE CANDLE-STICK SHINEING

#### HAPTER NINE

"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 ?"—Vs. 1,2.

This chapter connects with the preceding. It is a continuation of the same theme. Jesus, the Light of the world, is manifesting the healing rays of that effulgence by making the physically blind to see. He had previously opened the spiritual eyes of a poor blind woman, and sought to do the same for the Jews and the blind guides of the Jews; but the latter was ineffectual. They refused His service in their behalf and would have put out the light if they could have done so. We read, "They took up stones to cast at Him; but Jesus hid Himself and went out of the Temple, going thru the midst of them and so passed by." O how sad is the record! And the same thing is done today. Jesus went out of that Jewish Temple then, and He is now going out of the midst of the Gentiles. He is hiding Himself—and so passing by. Men do not know the day of their visitation—and yet an individual here and there is illuminated and instructed. The Light must shine in the darkness somehow, somewhere. It cannot be entirely hidden. Passing out of the hands of His persecutors and would-be executioners, even as the woman previously, He is arrested by the pitiable condition of a man blind from his birth. His own danger is forgotten in the pleasure He derives from blessing others.

The Chapter Divided

We might separate the chapter into three parts: 1—Demonstration—Vs. 1 to 12; 2—Examination—Vs. 13 to 34; 3—Revelation—Vs. 35 to 41.

The state of the man engages the heart of the helper of mankind. Born blind! What a calamity! And yet this is the condition of all men by nature. Hence, the Light of the world has shone in the midst. Jesus was not in the world simply as a Sight-Seer, gazing upon the corruption and sorrow; but He was here as a Sight-Giver. The disciples are now brought into the scene for the first time during His present visit to Jerusalem. They too appear interested in this case; but they make two mistakes which are common to men. Like Job's friends, they attribute specific sufferings



to specific sin. Many so judge today until the same sorrow overtakes them; then they change their opinion. Sometimes chastening is because of failure, or disobedience; but oftentimes it is for pruning and greater fruitfulness. The next mistake was that they are moved to discuss the man's case, instead of being moved to help him, like Jesus was. Theological discussion was and is a joy to Jews. The sad condition of the man was a puzzle to them, even as the dreadful state of humanity is to many at present. Why did God create man to sin and suffer? they inquire. Why did He make the devil when He knew the trouble that he would cause? These and similar questions trouble individuals.

But Jesus does not talk about the why of the matter. He has not come to explain the condition of humanity; but to help men out of their state. He is not asking how they fell into the mire; but He is pulling them out of the mud. He did not come into the world to diagnose the evil; but to triumph over it. "I MUST WORK," He says. His time was limited. His life-day upon earth was only a little more than thirty-three years—a little span. He could not waste the precious time. He lets the light shine upon the higher purpose as applicable in the blind man's case as well as that of all mankind. "The works of God should be made manifest in him." The Creator had a great Man in view when He created Adam, or He never would have allowed the devil to ruin His work of art. Jesus came into the world and identified Himself with humanity to undo the works of Satan. This is strikingly figured by His manner of healing the blind man. His spittle which He mixed with clay and then put the paste upon the eyes of the blind man, figured the union of the divine and human in Jesus Himself, the means whereby man was to be loosed from the bondage and darkness of the devil. And it worked most wonderfully after the man obeyed the instruction of Jesus to wash in the pool of Siloam. The latter tells us of man's faith in the cleansing power of the fountain opened for sin and uncleanness—Zech. 13:1.

There must be the appropriation of the work which Jesus accomplished by His death in man's behalf. The union of Deity with humanity has effected his redemption; but men must obey the injunction, "Go wash." The pool of the "Sent One" has been opened. Siloam stands at the service of all mankind; but each must step in and be washed ere he can come seeing. It is beautiful to behold the harmony of Scripture, even in the minutest type. The miracle of the opened eyes of the man born blind causes a decided stir among the people. His neighbors, who were familiar with his condition, were especially moved. They exclaimed, "Is not this he?" \* \* \* "This is he." \* \* \* "He is like him." \* \* \* "I am he." The whole thing is amusing. How interested and curious people were. The supernatural physical sign amazed them even as it would today. The spiritually blind eyes that are being opened continually have ceased to impress the materialistic world. When a person is truly born again, his eyes being opened to the falsity and foolishness of the things of this world, his neighbors and friends deem him peculiar, or fanatical. Only the very few are impressed and inquire as to how it happened. The majority are afraid that you will tell them. They go away from us. But we should witness to the wonder anyway, whether they desire the news, or not. In this case, the folk want to hear all about the matter. They say, "How were thine eyes opened?" The man does not know very much, except that he was blind and now he sees. His reply was simple, but effective. He did not know his Surgeon very well; but he knew what He had done. How many Christians are like him. They can tell very little about Jesus; but they know that they have been converted. His presence at the right hand of God may be a secret

to them; but their testimony to salvation is clear. They have been saved and healed and they know it.

The second part of the chapter is before us now. The Examination begins with entrance of the Pharisees into the picture—V. 13. The neighbors bring the aforesaid blind man to these blind guides that they may give their opinion. We now learn for the first time that it was the Sabbath day, when Jesus made the man to see. This was an insult to the Pharisees' rigorous code. They begin to inquire of the man how he had received his sight, etc., etc. He is not at all backward in declaring what he knows. His answer is right to the point. What a comedy. First the neighbors; then the Pharisees inquire. The parents also are questioned—not for the purpose of giving God the glory, but rather for giving Jesus the cross. The first objection is because of the day. But what better day could Jesus find to work? Their rest day spoke of Christ and His work coming after man's six days were spent in futile endeavors to work out their redemption by keeping of the law. It spoke of the end of man's doings—when God had to take a hand in the matter of his salvation. All the healings on the Sabbath were telling this story. God works when men stop. There is no "fifty, fifty" scheme in the redemption of mankind from sin and its penalty, death. God does it all, or nothing. It is this fact of which the healing of the blind man on the Sabbath is the witness. How was it done? is the question; but that is not the important point. The opened eyes is the startling thing which confronts them. We may not know how men are saved; but the fact that they are saved, is what matters. Immediately there is a division. The Pharisees take a decided stand against the healing of the man, because it was done on the Sabbath. They insist that Jesus is a sinner because He works on that day. The people take issue with them, saying, How can a man that is a sinner do such miracles? An appeal is then made to the man as to what he thinks of Him who has opened his eyes. He boldly answers, "He is a Prophet." His courage is divine. He believes and is not afraid to declare his faith. He was true as to what he knew and later gave more testimony.

Then the parents are called. The Jews do not believe the man's testimony. They desire further evidence of his birth with blindness. The father and mother are fearful; hence, are wary in their replies. "We know that this is our son and that he was born blind; but by what means he now seeth, we know not, or who hath opened his eyes, we know not. He is of age, ask him. He shall speak for himself." They feared the Jews; for it was agreed among the leaders that if any man did confess that Jesus was the Messiah that He should be put out of the synagogue. Some folk are more afraid of the church than of the Lord; more concerned about losing their place in the synagogue than their privilege in salvation.

Again the Pharisees call the man whose eyes have been opened. All the people are occupied with him; for there is no doubt about the miracle after the witness of his parents. The leaders are in a quandary indeed. They endeavor to get the man to change his opinion of Jesus. His testimony magnifies Him and they are afraid the multitude will desert them and run after the Prophet. They say, "Give God the praise. We know that this man is a sinner." They are slipping and losing their cunning in their consternation. Their own spiritual darkness is made more manifest by their words. They are ignorant of God and His ways, as even the man now declares. Mark his wise retort. "Whether he is a sinner, or no, I know not; but one thing I know, that whereas I was blind, now I see." He is not so dumb, as men would say. He knows something and he puts his

"I know" over against their "we know." He was a more powerful expressive witness than they were, because his knowledge was based upon real experience, not hearsay or theory as was theirs. They again enquire. What Jesus did to him. How he opened his eyes. He answered boldly, "I have told you already and you did not hear, wherefore would you hear if I told you again? Will you also be his disciples?" His faith is growing as he witnesses, as is always the case. He is amazed that those who are esteemed the leaders of Jewry are so ignorant of the Prophet who has demonstrated His power. He has done so much—performed such a miracle right before

their eyes as it were—and they do not know Him. This fact is unfathomable to him and he expresses his mind in the matter.

"Why, herein is a marvelous thing, that ye know not from whence He is, and yet He has opened my eyes." He is a witness indeed. His spiritual eyes are opening wide. He is near to the understanding. He continues. "We know that God heareth not sinners." He is flatly contradicting their statement that Jesus is a sinner. It is worshippers of God and doers of His will whom He hears. The healed man has the floor and appears to be doing all the talking; and he is making his words count. "Since the world began, it was never known that a man's eyes were opened who was born blind." Therefore he argues, "If he was not of God, He could not perform this mighty miracle." The leaders cannot answer him. They are certainly in a quandary; but as is usual when they are getting the worst of the argument, they turn to throwing mud at their opposers. It was thus all the sainted men of old were treated—Bunyan, Tyndal, Luther, Wesley, etc., but their names will be remembered as long as the world lasts, while their persecutors and critics are forgotten. How bold the man grows because a flood of light is filling his soul. Now the Jews are angry. They are getting rattled and cry, "Thou wast altogether born in sins; and dost thou teach us? And they cast him out." Ah, what a blessing. He is in good company, for the Lord is also outside. He finds him and now he gets the REVELATION, that all those wise and prudent self-righteous legalists missed. His excommunication was his promotion. He lost the synagogue; but found the Savior. It is much better to be outside those churches that refuse to let Christ inside. And there are many of these religious clubs in our midst.

Jesus said unto the man, "Dost thou believe on the Son of God?" "Who is He?" was the childlike answer. And the Great I am revealed Himself to the poor creature whom the Jews cast out; and he worshipped the Lord. "For judgment I am come into the world that they which see not might see, and they which see, might be made blind," He adds. The Pharisees heard these words and said unto Him, "Are we blind also?" Unbelievers see much more than we imagine they do. Sometimes by their replies we learn that they have a knowledge of the Truth which their attitude belies, because they reject the Light, even as those critics of the long ago. Jesus speaks plainly now to them, saying, "If ye were blind, ye should have no sin; but ye say, We see, therefore your sin remaineth." Folk that have the light and reject it are the greatest sinners in God's sight, even tho' in the view of men, they may be most moral and respectable. These people are often greatly concerned about the heathen and the manner that they shall be dealt with when they should be concerned about themselves—how God will deal with them. Jesus' words above apply to the spiritual blindness of the people as is evident; for they were not physically blind. The Pharisees claimed to see in every sense of the word; but they were the real blind folk; hence, what can Jesus do when

they refuse to acknowledge their condition? Nothing, absolutely nothing. He can only walk away in His sorrow and leave them to reap as they have sown. The eternal darkness and doom of the lake of fire await all who reject the Gift of God. We have the same ecclesiastical pretention of the leaders in Christendom today. Their blindness and hostility to the Truth is evidenced even as it was among the Jews. They denounce any who dare question their authority or disagree with their theology, tho' these have the Scriptures as their sole court of appeal. They cast them out of the synagogue (sect), in other words, excommunicate them, and feel that they are doing God service. The people fear such ostracism, even as did the parents of the man whose eyes were opened; but individuals here and there rejoice that they are counted worthy so to be cast out in the company of Christ. They have their eyes opened, even as the blind man of our story. They are in the light and the light is in them; while the pretentious class are walking in darkness and are made blind.

The eighth and ninth chapters of John are connected as has been intimated. The Light of the true Sanctuary, the Tabernacle in the heavens is herein viewed as shining forth in the wilderness of the world. Jesus was the Anti-type of the beautiful golden candlestick with its seven branches, which Moses was instructed to make according to the pattern shown him in the mount and set in its place in the dwelling of God on earth in his day—Ex. 26:31-38.

#### PERFUME AND PRAISE

O yes, the rose more fragrance gives  
When it is crushed than when it lives.  
It yields an oil, aroma sweet,  
When it is bruised beneath the feet.  
"Attar of roses," perfume rare,  
They name this oil from flower fair.

Likewise the bird of air and sky  
Must be long caged and almost die  
Before her song will thrill the heart,  
And cause the tears from eyes to start.  
The broken heart of skylark blue  
Brings music sweet to me and you.

It is in prison, lone and drear,  
Where praise to God grows loud and clear;  
For love must bleed and bleed again,  
Ere Jesus' grace is known by men.  
It's always true with precious things—  
They're born of bruised and beaten wings.

Christ's broken heart on Calvary's hill  
Sent forth a perfume—and does still.  
The thorny crown and scars so deep  
Yield incense sweet and make Love weep.  
Thru crushing hours by day and night,  
Come singing saints of realms bright.

#### THE DOOR TO THE TABERNACLE

##### CHAPTER TEN

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He that entereth in by the door is the Shep-

herd of the sheep. To Him the porter openeth; and the sheep hear His voice and He calleth His own sheep by name and He leadeth them out"—Verses 1-3. We saw in the previous lesson, that the flock of Christ—those believing in Him as the Messiah of Israel, the Son of God—are outside the fold of Judea. (The blind man, whose eyes were opened, is a representative of them.) But they are outside with Him, as He now unmistakably declares. The portion connects with the preceding chapter. By the pronoun "you" of verse one are meant the Pharisees of Chap. 9:39-41; and the following verses record the discourse which arose immediately out of the miracle of the healed man and its effects. There is a double revelation—two doors are mentioned—that into the Israelitish fold, and that into the flock of Christ, the true Shepherd. Israel were the sheep of Jehovah. That was an ancient theme of the Prophets. He who came into that fold must come with scriptural authority, otherwise the nation could not be expected to receive Him. But this one came as it was written of Him. Every mark that pointed out the Anointed One, pointed out the Shepherd also. Those marks combined constituted the "door," or entrance by which the true claimant would come. All others were thieves and robbers—men seeking their own gain in ways of treachery and violence.

The true Shepherd of the sheep, Jesus Christ, fulfilled the predictions concerning the Messiah. He came at the definite time prophesied by Daniel, confessedly of David's line, born at Bethlehem, displaying the signs which could not be confounded with any other. He came thru the door, which the Porter, John the Baptist, opened to Him. The prophesyings of His birth, including Zachariah, Elizabeth and Mary, with Simeon and Anna at His presentation in the Temple; His visible anointing with the Holy Spirit and the Father's testimony from heaven of His beloved Son, as well as the Baptist's announcement of Him as the Lamb of God—all these marks identified and pointed Him out as the true Shepherd of the sheep. And now some of the sheep were beginning to hearken to His voice; for He was calling them each with a name which individualized them with perfect and tender knowledge. These listening, following ones were "His own sheep," but the greater number of the nation did not respond to His call. That was the strange fact—that He had come to the Israelitish fold; yet not all were His sheep. Israel as a whole did not know His voice. Like many of the Eastern folds in the natural, this one had other sheep within its boundaries. The call is an appeal to faith, which some evidenced and others did not; therefore there was a separation. Some came out of Judaism altogether. They joined the great caravan of COME-OUTERS. He leadeth them out. But here is the blessed fact. He is the First Come-Outer, as we read in His own words.

"And when He putteth forth His own sheep. He goeth before them, and the sheep follow Him; for they know His voice." The principles of the

Jewish fold are now to be abandoned. Law was its governing feature, which was to be exchanged for LOVE. The Person of the Shepherd is ever to be before the sheep. His living voice is to be heeded rather than the cold commands on stone. "The law is not of faith;" and faith alone is able to produce anything for God from humanity. "Faith, if it has not works, is dead"—so necessarily productive is it, if it is living. Law is a system of "don'ts," whose inspiring principles are self-interest and fear; while "faith worketh by love" and "love seeketh not her own." No one enjoys law. It is against the principles of our nature, as aptly expressed in the following lines by a little boy:

"I might have just the most'est fun if twasn't for a word,  
I think the very worstest one that ever I have heard.  
I wish that it would go away; but I'm afraid it won't.  
'Spose 'at it will always stay, that horrid word of 'don't.'  
"Don't you make a bit of noise, and don't you go out-doors.  
And don't you spread your stock of toys upon the parlor floors.  
And don't you dare play in the dust, nor tease the pussy cat.  
And don't you get your clothes all mussed and don't do this, or that."  
It seems to me I haven't found one thing I want to do;  
But what there's someone close around 'ats got a don't or two.  
And Sunday, that's the day of don'ts, it's worse than all the seven.  
O goodness me! I surely hope there won't be don'ts in heaven."

The law genders to bondage, not to liberty. It was a fence thrown around men, a curb upon a will that is naturally lawless, which it had no power to change and which only fretted and stirred to open rebellion. Therefore Christ must "put forth His sheep," implying the necessary power to free them of the legal system; for not only Judaism, but Christendom witnesses to the resistance that is manifest against the freedom into which Christ has brought His people. Like with Moses long ago and with Christ; the people are ready today to stone us if we preach the liberty of the Gospel which was revealed to the Apostle Paul from heaven. The Lord must still "put forth" His sheep from the organized corrals and fences which formalism and legalism have built up to keep the poor people from the green pastures and still waters into which the Shepherd desires to lead them. It is truly sad to hear the doleful bleating of the sheep. But some of Israel knew the true Shepherd's voice and they were drawn thereby and followed Him and He declares in the deep satisfaction of His heart, "A stranger will they not follow; but will flee from them; for they know not the voice of strangers." This is spiritual knowledge for which they need not be versed in theological lore. In fact, the opposite is generally the case. The unlearned and common folk heard the Shepherd's voice in Judea; likewise the same class hear Him today. Observe the ten figures the Lord uses in the present portion. Two doors, a fold, the true shepherd, the porter, the sheep, the thief, the false shepherd, the hireling, the flock and the wolf.

"Then said Jesus unto them, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them"—Vs. 7,8. Here we have a SECOND DOOR mentioned by the Shepherd. The FIRST was the door by which He entered into the Jewish fold. This one is the door for the sheep to enter into life and liberty. It is no longer a question of a fold. We hope everyone will get hold of this fact. Christ's sheep are outside with Him. They

are a FLOCK. They know their Shepherd. Other men had come before Him as they have come after Him and will continue to come and claim His place until the end; yet His sheep were not deceived, He asserts. And always there will be some who will hear His voice. But those to whom He is speaking understand nothing of what He is saying. The Lord therefore repeats and emphasizes His claim as the Shepherd of the sheep dwelling upon their happiness with Him in contrast to their condition with those who would make them a prey, or at least follow their own interests, or leave them as a spoil to others. He is the Good Shepherd who would lay down His life for them, and that as the expression of the Father's love. Again He declares, "I am the door; by Me if any man enter in, he shall be saved and shall go in and out and find pasture"—V. 9. Salvation is the

beginning of the blessings to the flock of Christ—not as a possible attainment but as a GIFT of unconditional grace. It is never to be revoked. The positive security of His sheep tells us at once that He and they are outside the legal fold. There is liberty to go in and out—no longer controlled or confined by law. They may, in New Testament liberty, go back and find in Moses, in the Psalms and in the Prophets some precious things about Christ, which are hidden there; but they belong no more to Judaism. There is pasture for them in the Old Testament writings and they appreciate the green pastures, and roam around and feed and marvel at the wondrous grace that was veiled in Moses' face, and they are made glad. Then they find the glory shining in Jesus' face in the New Testament.

The Good Shepherd has the care. All the burden of sin has gone. The yoke of the law has been broken and the sheep are free to follow their Leader. Wisdom and love are manifested by Him, and power which can lack no resources. The thief comes only to steal and kill and destroy. The good Shepherd, on the contrary, comes to give life and that ABUNDANTLY. Herein is seen a power beyond all creature might. Again, in the language used here, the theme of John's Gospel is emphasized. Life, which is eternal and a gift, is brought to our attention. The Shepherd must lay down His life for His sheep. Only thus could they belong to Him. This statement includes all time. It looks backward as well as forward. Calvary is the centre—the only basis of blessing for humanity. Life to fallen men could only come thru death, and fruitage for God from a new life. Only when the Son came into the world, was eternal life fully manifested. It was seen in Him in the knowledge and communion with the Father which He ever enjoyed, and revealed by Him as the portion of those who believed on Him. Now He had come, by whom all the ages had been framed, and to whom all those of the past were looking forward. There was no faith in those who rejected Him; for He was "the Author and Finisher of the faith." He that believeth on the Son hath life and he that is not subject to the Son hath not life, but the wrath of God abideth upon Him.

Christ has proved His love to the uttermost. At any cost, He will protect His sheep. The hireling cares not for the poor creatures who are at the mercy of the wolf; for they are not his sheep. When the enemy appears he leaves the field to take care of his own skin, as history and nature abundantly witness. The wolf catches, devours and scatters the sheep. This latter devastation will be especially manifest in the great week, or seven years of Dan. 9:27, which is yet to be fulfilled. The "hireling" mentioned by the Lord refers especially to the false prophet; and "the wolf"

to the counterfeit king of prophecy—in other words, the two beasts of Revelation 13. The one will influence the nation of the Jews to make an image of the Gentile king and command that all bow down and worship the idol. He will not protect them; but give them over into the hands of the Satan-filled man. The wrath of God will fall upon them for this idolatry; and such a time of trouble as never has been known will come upon the nation as well as the whole world—Matt. 24:21. That will be an epochal period, the theme of the prophets of the Old Testament as well as being mentioned by Jesus, Paul, Peter and John. The false shepherd comes to destroy and defeat the sheep; the true Shepherd comes to save build up and bless them. Neither did that all wait for redemption to be accomplished. In that hour even, Jesus was giving life to humanity on the basis of the death He should die. He said, "I am the Good Shepherd and know my sheep and am known of mine. As the Father knoweth me, even

so know I the Father, and I lay down my life for the sheep." The relationship existing between Himself and His Father is the same as between Himself and His sheep. It is a wondrous union—a communion wondrous deep and tender. The love implied in it is that He does all things for His sheep. Such an act of sacrifice and devotion gives the Father's heart a new reason for the love wherewith He loves His beloved Son. He declares, "Therefore, doth my Father love me because I lay down my life that I may take it again."

He did not give up the human body which He had taken upon Himself by which to accomplish His work. O no. The earthen vessel in which He must die. He took up again, tho' in a changed condition. The life He laid down, He took up again to lay it down no more. He did not exhaust His love, nor limit His capacity and ability to work for man by His death. He served as a Servant upon the earth in the lowest depths of suffering and shame; now the same man serves upon the throne of glory in heaven. The Father's love rests upon Him continually. He is a delight forever to Him, and in this perfect acceptance and satisfaction, all who believe on Him, are accepted. The epistles of the Apostle Paul especially emphasize the place of honor and love, His church, or body occupies with Him. Our acceptance in the Beloved is rooted in the deep unchangeable love of the Father to the Son. Furthermore, the Lord instructs that He is carrying out His Father's will in all that He was doing then and in that which He would do in the future. The life which He laid down was not by constraint, but a willing sacrifice. He had authority to lay it down. He was the only man who was not compelled to relinquish His life. He had authority to take up His life again. His Father had willed it so in both instances. For as Man, He would not dispose of his own life without His Father's sanction. And that is not all. He said, "This commandment have I received of the Father." Thus thru-out, He is seen as the obedient Servant of the divine counsels—the Last Adam who lifted up the fallen race by His one obedience unto death—Rom. 5:19. The Shepherd must die that the sheep might live, and that abundantly; as He has declared. The word abundantly signifies "above the common," "over and above," "exceeding," "superfluity," "richly" and "abounding." We are not called to an anemic and impotent life in the spiritual, but to an abounding life of victory. And even physically we may expect and enjoy health and strength to serve our Lord all the days of our earthly sojourn. There may be exceptions; for God may train some folk thru their weakened bodies; but generally speaking,

a robust, living, abundantly vigorous and spiritual life will effect the physical. If we are brimming over with glory, our bodies get the overflow. "The joy of the Lord is our strength," and the ecstatic expression of the speaking in tongues edifies or builds up the whole man—1 Cor. 14:4. But even with all these wonderful statements from the wonderful Man, there was little response, except from the most pronounced doubters. We have always noted the fact how the devil can move the old man to express himself. Even timid and backward folk become bold in declaring heresy and infidelity. They are daring where angels fear to tread. The following words are unbearable to them as Jews.

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one FLOCK and one Shepherd." He refers to the Gentiles, who were to be called and become a part of the flock during this present evil age. That was a hard saying to a Jew. Always it stirred him to rebellion if there was a suggestion that the Gentiles were to be blessed either as nations, or individuals. When Jesus



read from Isaiah 61 of His own anointing, in the synagogue at Nazareth, they expressed their commendation (tho' in unbelief of His Deity) ; but when He mentioned several Gentiles, Naaman and the Syro-Phoenician woman, they were filled with wrath and sought to destroy Him—Luke 4:16-29. "There was a division again among the Jews for these sayings." Some of them expressed themselves loudly, even as they do today. They repeated the old blasphemy, "He hath a demon and is mad, or raves." Others will not say as much as this; but they are perplexed and cannot arrive at any decision regarding Him. And it is ever thus. Some openly declare their unbelief and infidelity; while others say, "He is a good man;" but neither of these classes acknowledge Him as the Son of God, which is the real essence of the matter. He is not holy if not divine, nor good if not God.

#### A Jewish Feast

Then we read of the feast of dedication that took place at Jerusalem two months later; but the connection is manifest. It was in reality commemorating the rededication of Solomon's Temple by Judas Macabees after its profanation by Antiochus, about 165 B. C. The Lord walking in the porch is surely significant, as carrying us back to that glorious time of its dedication by way of contrast. Solomon's massive foundation remained. It had been repaired, but was only a witness of the failure and ruin which had intervened. Again the second temple had been renewed by the hands of Herod, called the Edomite, with great magnificence; but no outward show could compensate for vanished spirituality and reality. As it stood it witnessed of the Pharisee and his legalistic teaching, which had taken the place of the Living Voice that once spoke unto them in the days of Solomon's glory. All went on apparently as it had been, before men, but not in the sight of God. The Ark and Mercy-Seat, where the blood should have been sprinkled, the basis of their fellowship, were gone.

But now there is a new Voice in Solomon's porch, a voice that did not ignore the ruin, neither was in harmony with the Phariseism, a voice that thrilled the heart and conscience, as no other voice of men. It was the returning Glory and the awakened Voice. It proclaimed itself everywhere in the temple and synagogue, as well as in the streets and quiet homes. Here was the One of whom the temple was but the figure. But the fervor of enthusiasm around was not for Him. Already He had been rejected, vilified and blasphemed. The few, who really listened to Him and loved

Him, were taking their places as outcasts with Him. His presence shone round about them. He was their Sanctuary if they were outside the material temple. The Jews came to Him in Solomon's porch and urged Him to tell them plainly if He is the Christ. He answered, "I told you and ye believe not. The works that I do in My Father's Name, these bear witness of Me. But ye believe not because ye are not my sheep." The people were endeavoring to throw upon Jesus a responsibility which was their own. They attributed their uncertainty and doubt to His indefiniteness instead of their own unbelief; but He refused to let them get by with their accusations. He faced them with two facts—His words and His works. They refused to acknowledge either, and thus were rejecting Him and His Father. They did not hear their Shepherd's Voice, nor see His works which were His credentials from the Father. To reject Him was to reject God. Then He uttered one of the greatest statements of all time for the comfort of the poor, weak, defenseless sheep that were hearing and believing Him.

"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, and neither shall any man pluck them out of my hand." Another version translates 'it thus, "They shall in no wise ever perish and no one shall seize them out of my hand." It is the strongest possible affirmation for the absolute security of the people of Christ. First of all they have a new nature and are called SHEEP, akin to the Lord Himself in His humanity—the Ram of sacrifice and the Lamb of surrender. They also have a fleshly nature, which is not in conformity, but in contradiction to the Christ life. This is a strange doctrine to many, nevertheless it is the true experience of every child of God. The character of the divine life, or sheep nature, masters the old life if the believer agrees with God and yields to Him. And it abides. It is eternal. The Lord does not leave them in any doubt, nor with any inference whatever; tho' men add to His words. He declares that His sheep SHALL NEVER PERISH. The negation faces every way—embraces all consequences and all danger—and meets all the vicissitudes of life. The weakness of the creature, its mutability and corruptibility, as born of Adam and all its changeability is known to the uttermost; and yet here are His words of assurance and comfort. And the Lord goes even further. He views the world and its prince, the devil, as against His poor sheep, and He seals His assurance with a double seal. "They are Mine," He declares—"and no one shall pluck them out of My hand. My Father, who gave them to Me, is greater than all, and no one is able to pluck them out of the Father's hand." And then the revelation of His oneness with the Father is declared. The Shechinah Glory bursts forth, "I and the Father are One."

The Jews understand Him well now. There is nothing hazy, or undefined by these words. They had asked for a plain statement of His identity. When He gave them the answer, "they took up stones to stone Him." We can scarcely believe that such hatred is in the human heart; but it is. And the worst part of it, that it manifests itself against that which is good. Nevertheless, they could not carry out their evil purpose. He is the Master of His own destiny. The might of His presence stilled them. He calmly appealed to them with these words in the face of their hatred and stone-laden hands. "Many good works have I shown you from the Father; for which of these good works do ye stone Me?" They could

not deny His power, or goodness; but the fact that such an apparently ordinary Man should claim to be the Son of God—that was too much to believe. "For a good work we stone thee not, but for blasphemy—because thou being a man (this was that which they refused) makest Thyself God." His words to them appeared to contradict His works.

It was for His words they condemned Him; but His miraculous deeds were simply the witness that His words were true. His Father thus gave the testimony to them. He thereupon thrust them back upon their own Scriptures. "Is it not written in your Law, I said. Ye are gods?" The title "gods," had been given to men, those judges in Israel to whom the call and commission came, and they received it. They thus became the representatives of Deity. It is not a little matter to be Jehovah's "Sent One." It carries with it grave responsibility, but also protection and honor. If all such were counted sacred by the Lord, should it be counted blasphemy when He claimed to be the Son of God? Pleadingly, He cries, "If I do not the works of My Father, believe Me not. But if I do, tho' ye believe not me, believe, the works, that ye may know and believe that the Father is in Me and I in the Father." He can make His statements no stronger to convince them. They reject the testimony of His words and works. Again

they seek to take Him—a thing impossible until His time came. He went forth out of their midst. They could not hold Him and He went where the soil was more receptive—"beyond Jordan, where John had been baptizing at the first." It is a hint of His death and the results therefrom; for we read, "Many came to Him and they said, John did no miracle; but all things that John spoke of this Man, were true. And many believed on Him there."

My Recompence

Recompence me with Thy presence when my joy recedes,  
When all my visions falter—and my deeds  
Are seen as naught. When heavy is the cross  
And I am crushed with bitter sorrow and life's loss,  
Let me in consciousness behold thy face.  
I shall be satisfied and revel in thy grace.

O may I ever feel Thy tender, patient, holy hand  
Upon my brow—tho' I may not understand  
Why it is, that I am now bereft  
Of dearest hopes, and I disconsolate am left.  
Erase the anguish, knowing I am dust.  
With finer, nobler, greater faith make me to trust.

Tho' yesterday was mine (and thine), I did not know  
The coming day held bitterness and woe.  
And while tomorrow's secret is unknown,  
I'll brave its sorrow if I do not walk alone.  
O Lord, be Thou my glory, honor, fame.  
Earth's loss is naught for Thy love's lasting,  
lustrous flame.

#### MAN INSIDE THE TABERNACLE CHAPTER ELEVEN

"Now a certain man was sick, named Lazarus of Bethany the town of Mary and her sister Martha. \* \* \* Therefore his sisters sent unto Him, saying, Lord, behold he whom Thou lovest is sick"—Vs 1-2. Our last lesson, the Good Shepherd chapter, is the centre of this Gospel. It is the very heart of the book. Herein is emphasized the death of the Shepherd by which the sheep are delivered from the wolf and enter into life and liberty. The present chapter tells us of resurrection. Lazarus coming out of the grave anticipates the resurrection of Christ, and is in view of that glorious consummation. Some months had elapsed since Jesus went away from Jerusalem beyond Jordan—Chap. 10:40. The record here does not show this; but those familiar with the Gospels recognize this fact. The time between chapters 10 and 11 of John is that recorded in Luke 11 to 17: 10. The raising of Lazarus is the seventh miracle told us by this evangelist, hence the perfection of supernaturals in which the other six were included. The controversy, which was begun in chapter 5:5-18 and developed from that point on to 10:42, is here seen concluded. The chapter falls into four principal parts, of which the miracle is the centre. One the Occasion—Vs. 1-16. Two, the Approach—Vs. 17-32. Three, the Performance—Vs. 33-44. Four, the Consequences—Vs. 45-57.

Lazarus, the friend of Jesus, was taken sick, and even though He loved him, He did not hasten to deliver him. His Father's will kept Him from the home of His dear friends in that trying hour. Martha and Mary, the sisters of Lazarus, knew that Jesus loved their brother, and they naturally concluded that He would hurry to his bedside when He heard of his illness.

But such was not the case. Here is a new Man upon the stage of action. He is not governed by natural feelings, but by the word and will of His Father. Lazarus must die. His death was to glorify God, which could not have happened if Jesus were there. Death and Jesus were in antipathy. They were miles apart, the one from the other. When the Son of God came upon the scene, the pale horse galloped away. Jairus' daughter as well as the young man of Nain declare this fact; therefore He did not heed the cry of the sisters of Lazarus. But He prayed, as we learn later. He knew that His Father would do more for Him than if He had come and prevented Lazarus from dying. That was surely a test for those three choice friends. How they must have looked for Him. Martha, no doubt, became very critical after a certain point. She could not stand the strain; for it was a test of their faith and confidence. He had found rest and comfort in that home many a time; therefore they had reason to expect Him to hearken to their call. And the leverage they sent with it was wonderful—"He whom thou lovest is sick." They knew their Lord well; and yet we read these words, "When therefore He heard that He was sick, He abode still two days in the place where He was."

As the time passed and Lazarus grew worse, with what sickening hearts the sisters must have watched for Jesus. God's ways are not man's ways. Man hastens to return favor for favor; but the Lord does not work that way. Sometimes those who have served Him most are apparently

most deeply neglected. The babes in Christ are coddled; while His soldiers endure hardships. Christ's course in this instance, when we grasp its meaning, illumines many a dark misunderstood experience. Jesus tarried in the place where He was, after He knew that Lazarus was sick. In fact He knew of the illness before the sisters informed Him. He knew the very moment of his death and informed His disciples that he had fallen asleep. He could have prevented the sickness and death; but He had something better for Lazarus. If He had been in Bethany and healed Lazarus, how much that family and all the saints would have missed of seeing the glory of God. Martha and we would never have heard Jesus say, "I am the Resurrection and the Life." Mary's anointing of Jesus is noted here, tho' it had not yet occurred according to John's Gospel. She is known, as well as exalted by that glorious act. Her name signifies bitterness" and also "exaltation," telling us the story of the overcoming Christian pathway. It is thru the bitterness of the way of humiliation that we are exalted.

But the disciples did not understand. The shadow of death was upon them. They did not understand why Jesus did not rush to heal His friend. When He informed them that he had fallen asleep they misunderstood His language and said, "Lord, if he sleep, he shall do well." He thereupon spoke plainly and declared, "Lazarus is dead, and I am glad for your sakes that I was not there, that ye may believe; nevertheless let us go to him." Thomas the doubter, who had not yet emerged from the shadow of death breaks forth in these loyal tho' unbelieving words, "Let us go also that we may die with Him." When they arrived at the outskirts of Bethany, they were met by the indomitable Martha. How she knew that Jesus was coming, we are not informed. Her first words were a rebuke, tho' apparently both a confession of faith and disappointment. "Lord, if Thou hadst been here, my brother had not died." They carry a complaint against Jesus that He had not come to their help when He was called. Then no doubt excited by His presence, her emotions, carrying her beyond her actual faith as the results proved, she added, "But even now

I know that whatsoever thou shalt ask of God, He will give it Thee." The Lord tested her at once by the statement of a fact too great for her to grasp. "Thy brother shall rise again." Her reply shows that she did not believe in such an immediate consummation. "I know that he shall rise again in the resurrection at the last day." Then comes the memorable words that have comforted so many since—"I AM THE RESURRECTION AND THE LIFE. He that believeth on Me, tho' he were dead, yet shall he live; and everyone that liveth and believeth on Me shall never die."

Martha had not known that her dear friend was the Son of God. The evidence of this is in verse 22, where she uses the word "ask," which never refers to Christ's prayers, but to ours. When He requests His Father, the word used is entirely different, as in chapter 17:1,5,9,15,20,24 of this Gospel. It is the request of an equal, not the asking of a suppliant. It is interesting to trace this out. How wonderful is the revelation which Martha received. And it was the sorrow and storm which brought the glory. We would never have seen the rainbow except for the cloud. Mark Christ's question as to the revelation, "Believest thou this?" Martha expected something from the Lord; but He gave her far more than that of which she could have dreamed. He gave her Himself. He who is the Life raises people from death. We should not live in the tombs. The greatest truth is not that He has what we need; but HE IS WHAT WE NEED. He does not only point to a future glory, but to a present grace; not to a blessing, but to Himself the Blessor.

Martha appeared to rise to the occasion. She said, "Yea, Lord, I believe that Thou art the Christ, the Son of God that should come into the world." Her faith increased; but it was still short, considering His words to her. She appeared to be conscious of her lack; for immediately she left Him, for a better scholar. Mary had been waiting until He called for her. She had learned to wait at His feet. Martha no doubt told her the words which the Lord had spoken to her, and she understood them fully. He was the Teacher indeed to her. She arose quickly and the Jews, her friends, who had come from Jerusalem to comfort the sisters, followed her, as they imagined, to the grave of Lazarus; but they found themselves in the presence of Christ—life and not death. Mary had forgotten them. She fell at His feet, her accustomed place, with strong emotion, crying out in the same words of Martha, but in a far different spirit, "Lord, if thou hadst been here, my brother had not died." (The Greek order of these words is different in Martha's statement.) Mary uttered the truth; for well she had learned that death could not come into His presence. When Jesus therefore saw her weeping and the Jews also weeping which came with her, He groaned in the spirit and was troubled"—V. 33. Herein is a most impressive scene. Jesus had come to the grave of Lazarus with Mary, Martha and their companions. He is deeply moved as He hears them wailing, for such — is the meaning of the word here translated weeping. "He groaned in spirit" we read which really signified that "He was moved with indignation." Within His breast rage clamored for utterance, but it was curbed. He raged or "snorted (another meaning) with anger," within Himself.

What was there in the wailing of those women to so enrage Him? It surely was not because their sorrow was so violently expressed, not because it might be termed unbelief that they so mourned—unbelief in that they were not willing to submit to the providence of God in the taking away of Lazarus. No, it could not be for those reasons that Jesus wept; for He wailed also, tho' not so violently outwardly; yet inwardly He was in full sympathy with the grief of which He was witness. But why the anger, "

the rage ? It was really out of proportion to the cause, therefore we must look elsewhere for the reason. The fact that He was troubled is mentioned twice, therefore is emphasized as an indispensable element of the narrative. He was enraged at Mary's grief because it poignantly reminded Him of the evil of death, its unnaturalness, its tyranny over all humanity. It had held the vantage point thru-out the centuries wherever man is found. He is "snorting" with anger (is the meaning of the word) against the despotic sway of death. Tears of sympathy fill His eyes, but that is only incidental. His soul is filled with rage against the real tyrant, the devil. He is the object of his wrath. Jesus advances to the tomb as a Champion, ready to take up the cudgels in defense of mankind. The raising of Lazarus is thus not only a great miracle, but a sign and symbol of a greater feat—Jesus' conquest of death, hell and Satan. John uncovers to us the heart of the Savior. It was in flaming wrath against our enemy He undertook the battle in our behalf. He wrought our redemption, broke Satan's power by going right down into his citadel and grappling with him there, conquering and binding the strong one and arising out from under his power into life and immortality, and bringing man into that place of conquest

with Him. He moved speedily on to action. "Where have ye laid him?" He enquired. "Come and see," they answered. Then His tears flowed unrestrained. Precious sympathy of the wondrous Man!

Jesus entered into the scene of sorrow, not as an investigator of its woes, but to alleviate and lift them. He knew what He was going to do in that case, and He knew what He was going to accomplish on Calvary to deliver all humanity from sin and death; nevertheless, He wept over the ruin which was manifest and is still manifest. Yes the pale horse is still galloping on, trampling upon the multitudes. He is no respecter of persons; but takes the young as well as the aged, the rich as well as the nobodies, the moral as well as the vile. Even Christians are apparently taken away by death; but these words of the Man, Christ Jesus, are their comfort and hope. "Whosoever liveth and believeth in Me, shall never die." Believers only sleep. Lazarus was one of these. He was asleep; but Jesus told the disciples that He would awaken him. The Jews took notice of His grief and said, "Behold how He loved him!" But some criticized and wondered that He had nothing to give him but tears. They said, He opened the eyes of the blind, and could He not have prevented this man's death? Jesus felt their unbelief and was deeply troubled. He realized, as only He could, what it would cost Him to lift the stone from humanity's grave. He saw the cross the darkness and the tomb into which He had to descend to free men from the shackles with which sin has bound them. Lazarus' death and grave pointed on to His own, and yet He went on unflinching, tho' He was counting the cost with every step of the way.

At last they arrived at the grave. It was a cave and a stone lay upon its mouth. And now the unbelief of Martha showed itself. She would oppose the removal of the barrier from the grave. She declared that He had been dead four days already; hence, why turn a sweet, tho' sad, memory into an offence? How little she had believed the Lord's words! The great offence was the unbelief that would retain her brother in the tomb, and shut out the glory from her soul as the Lord reminded her. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" The resurrection of Christ displayed the full glory of God. He never manifested such power before, or since that moment. It was the supreme, climaxing hour for God and man. It was there that Satan was eternally defeated. The woman's Seed had triumphed—Gen. 3:15. We

do not see this absolutely accomplished; yet the basis was laid when Christ was delivered from the embrace of death. And we know that all who believe shall come forth from their graves when the Conqueror of death speaks their names. Finally the stone was removed at the command of Martha. She dared to obey the Master after His challenge to her faith. Then lifting up His eyes, He said, "Father, I thank Thee that Thou hast heard Me," adding that He knew He heard Him always; but He so spake for the benefit of those Jews who might thus be brought to believe.

The preliminaries being accomplished, the Master over death, cried with a loud voice, "Lazarus, Come forth!" What a moment! It must have seemed an hour as the multitude of eyes peered into that dark recess while the hush of expectancy fell upon all, as they strained every nerve to catch the first glimpse, or first sound of the returning Lazarus. Jairus' daughter had just breathed her last when she was raised. The widow's son was being carried out to burial when death was halted; but here was one who had been dead "four days." And in that quick southern clime without embalmers, as we have today, Lazarus must have sunk far down into corruption, except as he was preserved by divine power. Anyway the same One who had raised the girl and the young man, now pledged to raise the older one. And His pledge was redeemed! Stumbling forward, as he must have done, for he was yet bound in the habiliments of death, Lazarus obeyed the call and came out of the cave, a living man. Oh, what a shout must have poured forth from that assemblage! What a cry of joy unfeigned and grateful must have burst forth from Martha and Mary! Lazarus has come back. He has crossed the boundary line, which feat none by himself, nor by the aid of others has ever accomplished. He has returned—a witness that Christ is the Resurrection and the Life—a proof that the Son of God has power to release men from death. He has come back a challenge in the face of Christ's would-be murderers, that tho' they might slay Him, yet He would rise from the dead. Lazarus, we say, was a representation of Christ's victory over the grave. Hallelujah! He came back to walk in the power of that victory, the pattern of the resurrection life which everyone that lives and believes in Christ is called upon now to enjoy. God is glorified in such a life in which life there is power over the world, the flesh and Satan.

"Loose him and let him go," are the emancipating words. Lazarus is brought forth from death, but he is bound and must be set free. If all believers were thus loosed from their grave clothes, how marvelous would be the victory. The world would sit up and take notice even if they did not all accept the freedom for themselves. Death, by this stupendous miracle, has been shown to be mastered by Christ; but as was intimated, it was in view of His own death, burial and resurrection, over which He had been given the dominion. He had to come forth into newness of life ere any man of Adam's race could have the hope of resurrection. He transformed the terrible spectre death, the enemy of mankind, into a friend. It is now but a dreamless sleep, the casket, a silken couch upon which we rest for the night, to awaken with a shout in the morning. Hallelujah! Christ arose. The consequences of the miracle are twofold as always. Some believed and some believed not. The latter rejected the evidence before their eyes. They went and told the Pharisees of the raising of Lazarus. Immediately a council was called, not a peace conference, but a war council. "What do we?" the rulers cry; "for this man doeth many miracles." They did not deny the supernaturals by which He evidenced that He was the Sent One; but they refused Him. The Sanhedrin then committed themselves. Tragedy as well as comedy was seen in their council. They admitted much

regarding Him, but argued badly. "If we let Him alone, all will believe on Him, and the Romans will come and take away our place and nation." How wise and yet how otherwise they were. But Caiaphas, the high priest for that same year, came to the rescue. It must not be supposed for a moment that he had any sympathy for Jesus (for he was of the Sadducees) ; but he speaks as a prophet, not really understanding the significance of his words. He declared, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people and that the whole nation perish not." Then was added,

"This He spake not of himself." His counsel was entirely selfish and unprincipled, but how wonderful are the ways of God. He makes men and nations speak His mind and do His will when they are entirely oblivious to the facts. God is over all things; but Caiaphas did not calculate from

this standpoint. He argued that his arithmetic was so simple that it could not be worked out wrong. He was unaware that he was putting himself and the Sanhedrin on record as having killed Christ to save themselves. It was not by accident that he prophesied that Jesus should die for the nation. And thank God, it is added, "Not for that nation only, but for all the children of God that were scattered abroad." Is that not a marvelous fact? God had children even then. Israel and the Church, in fact all His people were included in that statement. In the purpose and plan of God, a new creation was seen in the world before the foundation of this earth ball was laid. Before the first man was upon the scene, God had set His heart upon the Second Man. He chose Him and His progeny to fulfill all His will as we learn in the epistles of Paul.

"Then from that day forth, they took counsel together to put Him to death." Time was hastening. It was a memorable year and a memorable day, as John emphasized—the hour of Christ's rejection. He withdrew Himself and walked no more openly among the Jews; who were in preparation for their Passover. The people appeared to be in expectation as also in uncertainty; while His enemies were planning for His death. They were determined to put an end to the Man who troubled them by His life of meekness, holiness and undoubted supernaturals. But they did not know that they could no more do that than they could get rid of the shining sun by blowing at it, or stem the rising tide of the ocean with a broom. A great multitude of the Jews were coming up to Jerusalem, as we read, "to purify themselves." How foolish and far-off from God's thoughts are the thoughts of men! As well try to clean the heart by washing the hands. God alone can purify the heart. It is done when we believe on the Lord Jesus Christ, as Peter learned in the house of Cornelius, much to his surprise—Acts 15:9.

The Jews sought for Jesus. "They spoke among themselves, as they stood in the temple, What think ye, that He will come to the feast?" Yes He came to that Passover Feast, the last one ever celebrated in the will of God. He ate of the roast lamb, unleavened bread and bitter herbs, (the typical memorials), with His apostles and later that same night was taken and crucified in the morning. He attended the Passover in reality. He was the Lamb of God that taketh away the sin of the world, as this Gospel of John presents Him—Chap. 1:29. The chief priests and Pharisees were there with all their venom stirred, as filled with the poison of the serpent. The generation of vipers, self-righteous, moral folk were united to kill the Lamb, who was ordained before the foundation of the world to die His hour was drawing near. They gave "commandment that if \_any



man knew where He was, they would show it that they might take Him.

## THE ALTAR OF INCENSE

### CHAPTER TWELVE

"Then Jesus, six days before the Passover, came to Bethany where Lazarus was which had been dead, whom He raised from the dead; there they made Him a supper and Martha served; but Lazarus was one of them that sat at the table with Him"—Vs. 1,2. We enter in this chapter the last mile of the way of the earthly sojourn of the Lord. The shadow of the cross hangs over Him. It is only six days until His life-day will be passed. He commences the week with a feast. The chapter divides easily into five parts.

1. Jesus and His friends—Vs. 1-11.
2. Jesus and the people—Vs. 12-18.
3. Jesus and the world—Vs. 19-36.
4. Jesus and His rejection—Vs. 37-43.
5. Jesus and His love—Vs. 44-50.

Let us look at the first part. Six days before the Passover Feast, Jesus comes to Bethany, the home of Mary, Martha and Lazarus, the scene of the greatest miracle of His great life. These are a typical company in several aspects. They figure the believing remnant of the Jews at the end-time, who will gather to Him while the nation is still in unbelief. This precious family is also representative of the heavenly company, the Church, at the Wedding Supper in the air, "House of Song" (Bethany)—Rev. 19:9. Martha, as always, is found serving. She speaks of those saints who will be at the Feast in the air in that capacity; for such will be there. Lazarus represents the guests, for he sat at the table with the Lord. Mary signifies the Bride company, who will perfume the banqueting house with her costly ointment. At a wedding of distinction, all these different parties are seen. Mary, figuring the choicest and most exalted company of all the redeemed, is to the front of the picture in the type, even as the Bride will be in that Wedding Supper in that heavenly scene. She brings a box of ointment of pure spikenard, a precious, expensive compound, which she pours upon the feet of Jesus and wipes them with her hair. The other Gospels tell of her anointing His head. That was a costly service which she rendered to Jesus. She probably had been saving the money to purchase the ointment for many months. Nothing was too good for her Lord and Master. He had won her heart and she proved it by her extravagant display. It figures the love of the company which will constitute the wife of the Lamb. This people are truly consecrated. Their devotion to Christ is extreme. His glory is uppermost with them. They forget and neglect themselves to pour out upon Him all their wealth of love and adoration. They give all and will get all. Their work of faith and labor of love will never be forgotten. Thru-out eternal ages, they will fill the House on High, the New Jerusalem, with the praises of the Lamb. They will lead in the worship of heaven even as they lead in the worship on earth. Their lavish expenditure upon the Lord will be rewarded. Others may murmur and criticize even as at this time, and inquire, "Why such waste?" But the Lord defends the woman's act, saying, "Leave her alone, against the day of my burying hath she kept this. The poor always you have with you; but me you have not always"—Vs. 7,8.

Jesus knew her heart's attitude of love toward Him. She understood and entered into sympathy with Him far more than did any of His disciples. They did not even believe that He must die; but she did—and more—she believed that He must rise again, hence she anointed Him for burial before

His death. She knew that no one would have that privilege afterward. We add again, She represents a beautiful and glorious company of saints that enter into fellowship and sympathy with Jesus far in advance of others of the Church. Martha and Lazarus were at the feast; but neither of them had part in that wondrous act of worship. Mary stands out of the picture, unique and alone in her gift of spikenard, rare and precious—and so shall the Bride company stand forth in that feast on high. They win the love of the Bridegroom by their self-sacrifice and self-abnegation. They love Him supremely and follow hard after Him, regardless of all the objections of the Iscariots in the crowd. Judas finds fault with the woman's costly gift and asks why the woman did not give her money to the poor. He was the poor man with whom he sympathized. He had the bag and carried all that was given for necessary expenses and for the poor. Being a thief, he would get the most of the contents. But the Lord knew the thoughts of the heart, even as He does today. He understands and chides the critics. John alone of the Gospel recorders, tells us of the fragrance abiding in the house; the others declare the memorial of Mary's deed which goes out in to the world, wherever the Glad Tidings is preached. Glorious testimony to a woman! It is recorded of none other. She has learned at His feet what she poured out upon them. How strange it is that folk talk loud of WASTE when some one is spending on Christ, or His poor. Seldom does the world object to the expenditure of life and money when flying the Atlantic or other foolish stunts is the objective. But we need not grieve if the Lord endorses our actions. The greatest act of love and the darkest deed of hate are here seen side by side, as tho' to emphasize the contrast. The second part of the chapter now begins.

"Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also whom He had raised from the dead." Immediately the chief priests are stirred and get busy. They plot the death of Lazarus also; for many of the people believed on Jesus because of his resurrection. The next day, Jesus enters Jerusalem. When the people hear that He is coming, they go out to meet Him with palm branches in their hands, crying, "Hosanna; blessed is the King of Israel who cometh in the name of the Lord." There is something pathetic about this welcome accorded to Jesus; for soon the multitude were crying for His death. It is much easier to shout for Christ-with the CROWD than stand alone with Him at the CROSS. John gives us very few details about the King's entrance into Jerusalem. There are no elaborate preparations seen here as in the other Gospels; no record of the purification of the temple, nor the strife with Him on the part of the rulers of the people and His solemn arraignments of them. On the other hand, we have the effect of the resurrection of Lazarus and the testimony to Jesus because of this miracle which only John records.

Typical of Coming Glory

"Jesus, when He had found a young ass, sat thereon, as it is written, Fear not daughter of Zion, behold thy King cometh sitting on an ass's colt. The fulfillment of Zechariah's prophecy (chap. 9:9) is only realized by the disciples afterwards. It seems here that He accidentally found the colt on which He rode; but we know by the other Records that it was loosed to let Him ride and was so prophesied. It refers to the likeness of sinful humanity on which He rode unto His death upon the accursed tree. Wondrous grace! Many of the people who were with Him when He called Lazarus out of the grave, bare record; and others who heard of it are convinced that He is the King. The rulers, Pharisees and priests, are confounded and say among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after Him." The record leaves us in no doubt as

to the outcome after Jesus had given commandment to loose the colt. That was the signal for His death. The nation is rejecting Him, of which their prophets foretold. He is about to be "wounded in the house of His friends"—Zech. 13:6. John gives us no Olivet discourse, no end-time warnings. He simply tells us of love and hate; friends and foes; the setting aside of Israel nationally and the coming in of the Gentiles. Here the third part of the chapter—Jesus and the world—begins.

"And there were certain Greeks \* \* \* that came to worship at the feast. The same came to Philip \* \* \* and asked him, saying, Sir, we would see Jesus." These were pure Gentiles, not Grecian Jews, tho' worshipers of the true God as revealed to Israel. They are thus sharers of the hopes of the Jews. They approach Philip, as taking hold of the skirts of a Jew (Zech. 8:23), acknowledging them as the people having a closer place with God. But Philip is cautious. He counsels with Andrew, and the latter takes the lead in speaking to Jesus. What they desire of Him is not recorded, nor is it said that He allowed the interview. Rather we would judge from His answer that He did not. We are assured that those Greeks were a committee sent from that nation to invite this wonderful Prophet to visit them. No doubt they were cognizant of the reception the Jews accorded Him. Probably they heard the rumors that the Jews plotted to put Him to death, and they were grieved that one so mighty and good should be so treated; therefore the reason the Grecians were there. Jesus was in the world, not to impress folk with His greatness, or goodness, but He was here to die for humanity; therefore, His answer to the Greeks. He declares that the hour has come that the Son of Man shall be glorified, using the title by which He is linked with man as man. Andrew's name signifies "manly," which is suggestive. He appears to act as the go-between, even as Christ is the Mediator between God and man. As the Man, all peoples, nations and languages are to serve Him in a kingdom which shall never be destroyed—Dan. 7:14. In the meantime, that Kingdom is delayed, and the hour was at hand for His strange yet greatest act. The Greeks could have no part with Him whatever, except He die. He goes on to speak of this necessity immediately with the seal of His double. Amen. "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." Fruit comes by dying, not by doing. Sacrifice is the secret of success in production both in soil and in soul. It applies to Christ and also to His disciples—Vs. 23-26.

The grain of wheat has life in it and tho' it falls into the ground and dies, it carries this with it thru death itself. It sets it free from limitations and is in the interest of life which lays hold of and assimilates the surrounding material and expands into the plant which is its resurrection, and later into the many grains of fruit. Every seed sown into the ground is a positive prediction that the Last Adam, Giver of life must die. Union of

Christ with humanity was not by His incarnation, tho' this was a necessary step toward it. It is by His death and resurrection He becomes the Head of a new humanity. He was the Life and the Light of men when He was in the world, but if that was all, the history could be summed up in these words, "and the Light shineth in darkness and the darkness comprehended it not. He was in the world, and the world knew Him not. He came unto His own and His own received Him not." Life must be communicated to the dead. The corn of wheat must die to be able to reproduce that life in others. He must die—even as He died—the death of the transgressor, to satisfy the claims of divine justice. In resurrection, He is enlarged and be-

comes the Head of a new creation. "If any man be in Christ, he is a new creation"—2 Cor. 5:17. Thus Jesus goes forward to fulfill His destiny. It was for this hour that He came into the world. The Gentiles coming up to see Him marks Him out, not only as the King of the Jews, but the Savior of men. The burden of the world is upon Him. Past, present and future center in the Man Christ Jesus. He heard the call of lost humanity from the heights of glory and descended to the low plane of earth to fulfill His destiny. The stoop was voluntary. The glory of God as well as the blessing of man had urged Him onward, and were still moving Him to the lower stoop, the abyss into which He must yet descend to accomplish all that was written to Him.—1 Pet. 3:19 and Eph. 4:9. He must lay a foundation that can never be shaken.

#### The Cross Precedes the Crown

Furthermore, His people must be prepared to follow Him in His descent into death. "He that loveth His life shall lose it. He that hateth His life in this world shall keep it unto life eternal. He that serveth Me, let Him follow Me, and where I am, there shall also My Servant be. If any man serve Me, him will the Father honor." Here is the rule of the game and the reward for service. To be with Christ and honored by His Father, are the reward that love would seek and desire. The way of attainment is by the path which He trod and that way is plain. However, for Him, there was sorrow which we cannot fathom and will never undergo. It was not mere death, but the awful reality of sin which He bore upon the cross, that bowed His soul unto the dust. The anticipation of this presses upon Him as He speaks—"Now is my soul troubled and what shall I say? Father, save Me from this hour?" Nay, nay, He cannot speak in this wise, for it was for the cause of the death which He was about to die "that He came unto this hour." Therefore He says instead, "Father, glorify thy Name." Immediately the answer comes, "I have both glorified it and will glorify it again." The multitude were deaf to the words spoken, tho' not to the sound. Some said, "It thundered," others that "an angel hath spoken to Him." This marks the third time, that the Father publicly bore witness to His Son. At His baptism; on the Mount of Transfiguration and here. But alas, the Divine Voice was so little recognized that it was thought a sound of nature, or perchance an angelic tone. And yet the Voice had come because of the people. He needed no witness from the Father; for He walked in continual communion with Him. He warns them that the judgment of the world and its prince are at hand. Jesus' death at its hands would indeed be its condemnation. The usurping ruler, Satan, is about to be cast out by the power of that death upon the cross. "His lifting up" proved His rejection by the world, for which He was bearing the curse. By the cross, all men were drawn to Him. "All" does not signify without exception, but without distinction. The cross of Christ is the only means whereby men may be saved. He is the Great Magnet. Spurgeon declared, "that He draws like a Trumpet, like a Net, like a Cord, like a Standard, like a Chariot." He is the Sovereign Savior, because He was the Surrendered Sacrifice. The gory gibbet was glorious—and will be glory for Christ forever.

The next part, Jesus and His rejection, follows after He had spoken words of warning to them, "Yet a little while is the Light with you. Walk while you have the light lest darkness come upon you: for he that walketh in darkness, knoweth not whether he goeth." There follows here again, as is so constantly in John, the conflict between faith and unbelief. Man's condition is revealed by the presence of Jesus in the midst as the Savior. The cross is an offense to men unless they realize and admit their need. It is the self-righteous man who refuses the blood-way of salvation. It

is abhorrent to him—but how precious for the one who knows that he is a sinner. And the verdict of the Scripture is absolutely against the unbeliever and for the Christ and His cross. His "lifting up" is His glory tho' men refuse to accept this only way of salvation. And they are without excuse; for He had given them every possible sign that He was the Messiah; yet they remained adamant. Nevertheless, that was no surprise to the Lord. It had been written centuries earlier by the prophet Isaiah, that such would be the attitude of Israel. John declares that the Prophet had so written; therefore it must be so fulfilled. This does not signify that the unbelief of the people was in order to fulfill a prophecy; but in not believing they did fulfill it. There are two quotations here from Isaiah. One, referring to Christ's first advent, the other to His second. The first is from the marvelous atonement chapter 53; the second from the great throne vision, chapter 6. Here are some vivid facts recorded concerning the Scriptures. Isaiah's prophecy in the first connection is striking. He appears to be distressed that his words are not believed. "Who hath believed our report?" or preaching? he inquires. Then the question is answered by the second citation. "They could not believe because Isaiah said again, He hath blinded their eyes and hardened their heart that they should not see with their eyes, nor understand with their heart and be converted and I should heal them."

Here are tremendous facts revealed. The prophetic Word does not make these things to happen; but they are revealed beforehand by the prophecy. The Lord bases all His claims to being what He is—the true and living God—upon His ability to make known before hand that which shall come to pass. He challenges all claimants to His honor and glory to do likewise, and so prove their claims to divine prerogatives. "Show the things that are to come hereafter, that we may know that ye are gods"—Isa. 41: 21-23. Unbelief is voluntary, not compulsory. They could not believe because they would not. Their state was due to their own attitude—not to the will of God. Observe this important fact; the Lord, whom Isaiah in vision saw sitting upon a throne, was Christ—Isa. 6:1. "He saw His glory and spoke of Him." Nevertheless with the Glory before their eyes, the people did not believe, and the few who did, feared to confess Him on account of the Pharisees. And the verdict of the Scriptures is "that they loved the praises of men, more than the praise of God." Then we read of the sequel.

"Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me." This is the fourth of the loud and piercing cries recorded by John. The first one is found in Chapter 7:28. It is a CRY OF ASTONISHMENT that the people who hear Him expounding the scriptures in the temple do not respond to His Person and teaching and accept their Messiah. They claim to know Him and yet, reject Him. The second cry is recorded in Chapter 7:37, a CRY OF INVITATION on the last day of the great feast of Tabernacles. Jesus views the multitude gathered at Jerusalem who are about to leave for their homes and He cries to them to come to Him and get the early and latter rain, the rivers of water promised in Joel 2:22, and Isaiah 44:1. But they refuse the tender compassionate Savior who would comfort and bless to the uttermost. The third cry is that found in chapter 11:43, a CRY OF AUTHORITY at the grave of Lazarus. The loud peal reaches the confines of Hades where the spirit of Lazarus is resting and brings him up to again enter his body. Tremendous is the authority Jesus wields over death and the grave, marvelous the power He displays! Yet for all this He is still rejected by the multitude.

The last cry is that quoted above at the beginning of this paragraph—  
A CRY OF BESEECHMENT. He is earnestly entreating the people to believe Him; for thus they will believe on the Father who sent Him. But His words are in vain, tho' He puts before them the grave responsibility of refusing the Light that is before their eyes. He gives His own verdict upon His own Person and the dreadful alternative of rejecting His words. These shall judge him at the last days. They are His Father's words; therefore to reject them is to reject the Father and the Son. Such is His ultimatum tho' clothed in tender pleading tones. "And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world."

Only Wait

Mary M. Bodie

Only wait! Only wait,  
Tho' the shadows darker grow  
And the tempests louder blow.  
We can hear our Captain say  
"All these things shall pass away."

Only wait! Only wait!

Only wait! Only wait!

The night of sorrow shall be gone.  
And soon will come the glorious dawn.  
Sin and pain will pass away  
In the glory of that day.

Only wait! Only wait!

Only wait! Only wait!

The longest tunnel has an end,  
And Christ the heavens sure shall rend,  
On all works of Satan blow  
And defeat our every foe.

Only wait! Only wait!

SERVICE IN THE TABERNACLE

CHAPTER THIRTEEN

"Now before the passover, when Jesus knew that His hour was come that He should depart out of the world unto the Father, having loved His own which were in the world; He loved them to the end"  
—V. 1. With this chapter, we commence THE THIRD DIVISION of the Book. Christ is herein viewed as Light to the Disciples. The Jews are seen already as having rejected Him. Verses 5 to 12 of this precious portion show us the SOVEREIGNTY OF SERVICE. The greatest of all men is seen in the menial act of cleansing the soiled feet of His disciples. Imagine a great man of the world engaged in such a lowly task. He was giving them an example, not that they should get a pan and wash the feet of their brethren, but that they should serve them in every possible manner, and especially in a spiritual sense, is the meaning.

The chapter may be divided into three parts: 1. The Service\_Vs 1 to 12. 2. The Sop—Vs. 13 to 30. 3. The Sermon—Vs. 31 to 38. Jesus stands here on the eve of His departure. The Father's greeting of His Royal Priest and His seat on the royal throne are just ahead. All things are in His hands. The continuance of the earth and humanity depends upon Him. He must finish the work that He has come to do—and then eternal glory abides for Him. Nevertheless, His heart is saddened because of those He is leaving. His chosen companions, whose lack of understanding Him and His purposes, must have been a continual source of pain to Him\_yet He loved them, yea "loved them to the end." They are the hard-earned spoils from the hand of the enemy, the first-fruits of a great and glorious

harvest. He must leave these, His own, the gift of His Father, the work of the Spirit and purchase of His blood, in the world. They must remain in the place of His rejection to witness of Him, and thus be fitted to share with Him in the honors and greatness of His sovereignty over the earth.

First. The Service. In this great act, we are taught that grace reigns thru righteousness. Those, who are to have part with Christ in His great works, must be clean. The Father's character must be maintained. He is holy and so must His children be. If they fail to maintain this character, they have an "Advocate with the Father, Jesus Christ the Righteous." He was not of course in that position at that time, only anticipatively; for He had not yet ascended to the Father. It is in this character He acts as responsible before the Father to cleanse His people from all the defilements of the world. Many have seen in the washing of His disciples' feet merely a lesson of humility, and some have constituted it the basis of an ordinance to remind them to be humble. But the Lord Himself assures us that there is much more than that in this scene. He tells Peter that he will understand the meaning later—teaching thus that there was a deeper significance than was on the surface. Peter certainly knew that his Lord and Master was washing feet; but He said at that present time that Peter DID NOT KNOW the real meaning of His act. That is a very important point. The doing to others as He had done depended upon that future knowledge, which they would gain by spiritual revelation. Christ's work upon the cross, which was being symbolized by that passover feast of which they were partaking, not only laid the basis for deliverance from all the guilt of sin, but more. It made provision for cleansing from all the defilements of our earthly sojourn. And this is done practically by "the washing of water by the Word"-Eph. 5:26. Thus light is thrown upon the deeper meaning. It is only as we are thus cleansed that we "have part with Him" in fellowship and service. No outward ordinance can accomplish this purification, upon which all the service of our Christian life depends.

Jesus rises from supper, while the meal was in progress (see Revised Version) and girds Himself for service. That is, He leaves the place of communion, as if this was interrupted, and performs the necessary work to renew it again. It was at this juncture, that the devil put it into the heart of Judas to betray Jesus and thereby brought defilement into that holy place. All the disciples were effected, tho' ignorantly, yet this necessitated the efficacy of Jesus' work. We thus are taught our susceptibility of defilement in a sinful world where Satan rules; and until we learn the secret of victory over sin, we often are conscious of defilement and our communion with Christ and the Father is broken. We may not even know how it happened, as in the case before us; but Jesus knows and immediately proceeds to remedy the situation. There is a most interesting and suggestive thought in this connection. Satan in the beginning brought defilement into the very presence of God by His own sin and thus marred forever his fellowship with his Creator. Later, he was the instigator of the lapse of the communion of Adam and the Lord in the garden of Eden which loss was entailed upon all the human race. And it was on account of this sin and defilement, that the Son of God laid aside His royal robes and came to this scene, girded for service. He served mankind even unto death and thus restored him to fellowship with God. This wondrous condescension of the Savior was all acted out here in this last mile of the way of His life.

Notice that all His disciples need the cleansing. Today even as then, we all need to put our feet into the hands of Jesus in order to be kept from

the defilements of the way. He alone is capable of judging what is clean according to the perfection of the sanctuary of which He is the Light. Many Christians are continually out of communion with Him; but they are unaware of the fact of their slipping. They live so far beneath the standard, so far below their privileges, and thus know so little of fellowship with the Father and the Son, that they are ignorant of their spiritual uncleanness. But those that have part with Christ in His service of love to others, cannot be careless of the necessary washing by the Word to ensure their clean walk and life. We have the record of John, that after Jesus was crucified and taken down from the cross, "one of the soldiers with a spear pierced His side and forthwith came there out blood and water"—Chap. 19:34. Herein is the foundation, not only atonement for sin, the blood, but water also, which refers to the basis of cleansing. Calvary is where we find the full provision for every blessing for mankind. It is there that God's wrath was appeased and a way opened whereby sinful men may approach and serve a holy God, "without wrath or doubting." From the Riven Rock, there flowed forth blood and water. Marvelous miracle! When Peter is told, that if he is to have part with Christ, his feet must be washed, he exclaims, "Lord, not my feet only, but also my hands and my head." But the Lord answers, "He that is washed (bathed, or laved) needeth not save to wash his feet; but is clean every whit." The washing of regeneration, the cleansing effected by the new birth, needs never to be repeated. Regardless of all the power of Satan and sin, the effect of that bathing abides. Men may cavil, argue and deny the fact; but here is Jesus' positive words that he that has been born again (bathed) is clean every whit. This statement refers to the believer's standing in Christ; the washing of his feet refers to his state. "Whosoever is born of God doth not commit sin," declares this same Apostle, "For His Seed remaineth in him and he cannot sin, because he is born of God"—I John 3:9. The Christ life, the new creation, which we obtain when we believe is holy. It CANNOT SIN. This is God's verdict upon it. But remember that Christians have another nature, the old creation. It can and does sin and the believer is often defiled because of this sad fact. We need the cleansing that comes from the Word on the basis of Christ's death upon the cross. The Lord exhorts His disciples to imitate His example. They called Him Lord and Teacher; then let them obey His commands, and thus show that they were His learners. If He washed their feet—served them—they might well wash one another's feet. Plainly it was no foot-washing ceremony that He was proposing for their imitation; but the declaration of a deep spiritual need, which love alone could reach and alleviate. In such a scene as this world affords, ever alluring even the hearts of true disciples from their Lord, it is the honor and privilege of His disciples to recover and cleanse them if possible. Judgment merely will not be able for this service. Love alone has the power, love that will humble itself to reach the erring.

"Let Brotherly Love Continue."

How often those who are debtors to mercy alone deal with their failing brother on the totally opposite principle of law. He that desires to wash his brother's feet, must be down at his feet to do it. Grace only breaks the dominion of sin. "Grace reigns thru righteousness." Saints are under the government of God as their Father. His chastening may be upon them because of their walk—but remember, it is the correction of His children for their own profit. He that has opened the door to man into the presence of God, always keeps it open. It is the nail-pierced hand of the lowly Jesus. Overcoming saints are learning and doing as their Lord and



Teacher has taught them. The terms of discipleship He has fully insisted upon and they never vary. Abundance of need there is among the people of God for the lowly service to which they are exhorted, the showing of grace to their defiled or wandering brethren. There is no help, or restoration possible except as we can make them to see thru our love and compassion, the provision of grace to meet their need. To get them to Christ is our responsibility.

Then Jesus, in the face of the dreadful fact of Judas' betrayal said, as He was washing the disciples feet, "Ye are not all clean." Whether he had washed the feet of Judas, we do not know; but if he had, He foretells his treachery. But this only fulfills Scripture, as He declares, "He that eateth bread with me, hath lifted up his heel against me"—Psa. 41:9. The heel speaks of the most contemptuous rejection possible. It was as if he would inflict upon Christ the serpent's blow, for which later his head should be bruised—Gen. 3:15. It was all foreseen and announced, and it came to pass even as it was written.

Then He raises them up to fullest identification with Himself. "Verily, verily I say unto you. He that receiveth whomsoever I send, receiveth Me, and he that receiveth Me, receiveth Him that sent Me." Judas hears what he is saying, but his ears are dull of hearing. He has already received the suggestion of Satan in his heart and is on his way to perdition. We are treading here the very ante-chamber of hades. The Lord is troubled. He sees the gathering darkness and the awful depths of Satan's enmity against Him, as well as his power over man. He has Judas in chains now. The lurid shadows of the pit are gathering round him. Jesus did not will it so He would have saved him even then if he had let Him. He says, "One of you shall deliver me up." The other disciples seem scarcely aware of the terrible thing that is taking place in Judas' heart. They cannot conceive of one of their own number being guilty of such wanton treachery. And even after Judas was distinctly pointed out and the Lord dismissed him with these significant words, "What thou doest do quickly, they did not yet grasp the real fact. Observe this great point. Jesus Himself gives the signal for His death. Satan was powerful; but Jesus was more so Judas could never have betrayed Him if He had not yielded to the Word that was written. He told him to go and do his worst and thus signed his own death warrant. He knew His hour had come. But no man, nor devil took His life. He laid it down Himself. But Judas, what of him? He had never seen the glory shineing in Jesus' face. Here were two Jews and they were as wide apart as heaven and hell.

Second. The Sop. "After the sop—Satan." It was after he had received this last token of love, that Judas was absolutely given over into the hands of the devil, because he had absolutely rejected the Gift of God. Jesus gave the morsel to him as a last hope that he would repent; but its rejection was the end. It brought death to him instead of life; for we read, "He therefore, having received the sop, went immediately out—and it was night." That is one of the saddest phrases in Scripture. Night, eternal night had come for Judas. He had gone out from life and light and love. Jesus was relieved at His absence as we see in what follows.

Third. The Sermon. Here begins the third part of the chapter, the Lord proceeds to enlarge upon the results of His death. "Now is the Son of Man glorified and God is glorified in Him. If God be glorified in Me, I will also glorify Him in Himself and will straightway glorify Him. He counted the three days and three nights in the grave as a little moment

What faith He manifested! Glory instead of gloom was filling Him. Death was almost upon Him, but He saw glory. In this connection He speaks in tender words of the love which His disciples should manifest to one another. "Little children, yet a little while I am with you. You shall seek Me, and as I said unto the Jews, Whither I go ye cannot come, so now I say to you. A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." What a standard! And what a scarcity of such love! It is rare, as all must acknowledge. Christians are divided into sects and schisms in a multitude of forms and are rather hating than loving one another. But Jesus' words stand here unchanged. By this love, "all men shall know that ye are My disciples, He declare. How ignorant sinners are of the fact, that Christians are Christ's learners; for they view so little of His love manifest among them. Simon Peter, the impulsive, loving disciple, can be still no longer. He bursts forth with a question which Jesus' former words had inspired, Lord, whither goest Thou?" Was it to death? He would follow Him, and he meant to do so. Physical death was not a terror to him; but he had no real estimate of himself. He was a strong, forceful personality. He could fight to the finish with a sword; but carrying a cross up to the hill of Calvary, was another matter entirely. He had little at that time of the Lamb nature. To surrender as Jesus did was foreign to his propensities. It spelled defeat to him. He did not understand. And the Lord tells him that he will not die, but deny Him, saying with His characteristic double verily, "The cock shall not crow until thou hast denied me thrice." Not only once but three times this erstwhile valiant soldier wilted in the presence of the judgment which was to fall upon His beloved Lord, and he refused to acknowledge his discipleship.

The other Gospel writers tell us that he vehemently denied the accusation of Jesus, but John is silent as to this point. It was not fitting that he should contradict the Living Word, the Son of God whom John depicts for us. And even if he could not believe that he would thus offend; yet apparently he does not say so. His failure in denying the Lord was in moral courage, not physical. Many other strong fellows have been brought down and thus humbled to the dust before God could use them. Peter was being trained for a great place. He was made the leader of the twelve Apostles of the Lamb. He learned the meek and lowly way of the Master later. He was in a great school—that of the Holy Ghost, and he never obtained his diploma until he had really qualified. It is related in a legend, whether true or not, we cannot say; but we incline to the belief of its veracity. It sounds so real and humanlike. It is as follows: During a dreadful persecution of the Christians at Rome, Peter at the instigation of his friends, decided to leave the city, seeking to escape the death of which he had no fear, according to his words here. Jesus appeared to him at the gate of the city, asking the same question, that Peter had asked Him, "Whither goest thou?" Peter, ashamed and smitten to the heart, tells the truth of the matter. The Lord in His own tender gentle manner answered, "Said I not unto you, Feed my lambs ? feed my sheep ?" Peter meekly turned back at His Master's words and encouraged the disciples, strengthening them in word and deed until he too was martyred, crucified even as His Lord. But in the meantime, our lesson shows Jesus preparing His disciples for the separation which was inevitable. He introduced the subject with the precious words, "Little children." He speaks of love, as we have already noted as His new commandment. In these closing words, this heart to heart talk with His disciples, there are twenty-four more references to love. The talk begins here with these words of love and continues to the close of chapter 16. This is the new, all-inclusive and final law of life. It is the essence

of the Christ nature. We cannot be laying hold of His life without manifesting it to others. The world is looking upon Christians, and their lives and deeds are weighed in the balances. Their verdict is often entirely wrong; but at other times shrewd and correct. Christ's love is the Standard; His life the Touchstone by which we are judged. Let us lay low at His feet and He will lift us up and make us what we ought to be—what we have been apprehended to be. The next chapters (14 to 16) are a continuation of His last talk with His beloved disciples before His departure.

Chapter 17 contains His High Priestly prayer.

SERVICE IN THE WORLD

CHAPTER FOURTEEN

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"—Vs. 1,2.

This much-loved and much read chapter is a continuation of the heart-to-heart talk of Jesus with His disciples, which He began in the previous portion—Chap. 13:31. It is a part of the third main division of the Record of John—The Revelation of the Son as Light to the Disciples—Chaps. 13-18. It is the Holy of Holies of the book; the secret place of the Most High God into which Jesus introduces His people. It answers to the Most Holy Place in Moses' tabernacle. Observe that there are two parts of this last talk of Jesus with His disciples. The first part took place in the upper room (Chaps. 13:31-14:31); the second part, on the way to the garden in the form of a dialogue. Jesus replies to four enquirers—Peter, Thomas, Philip and Jude. The second part is a monologue. Jesus does all the talking. The disciples are silent in the sorrow of His nearing departure. Peter, as always, is the first to speak. He asks, "Where art Thou going?" Jesus answers enigmatically, "Whither I go, thou canst not follow now; but thou shalt follow Me<sup>o</sup> afterwards." But Peter is still curious. "Why cannot I follow Thee now? I will lay down my life for thy sake." Jesus does not take much stock in his valiant disciple's strong affirmation. He had told them before that He knew what was in man; therefore He answers Peter's impulsive words kindly, but positively, saying, that Peter would deny rather than die.

Then He adds, "Let not your heart be troubled." He instructs them as He answers the questions. There is purposeful design in everything that happens to Him, He lets them know. HE MUST GO, or He cannot RETURN. His first advent with bitterness and shame makes way for His second advent of glory and power. He goes to prepare a place for them in His Father's House. That is the goal and Jesus is the Way to that blest abode Previous to His coming and the Jew's rejection of Him the Temple in Jerusalem was God's dwelling place; but now there is a change. The Father's House is above, and in that heavenly home, there are many mansions; but no provision had been made for man's entrance there. Even sinless Adam had no promise of an abode above. His place was on earth. It was only thru the departure of Jesus by way of death and resurrection, that it is now possible for man to have a mansion in the sky. He has a right, divinely bought, to an ivory palace in the Father's House. The holy, heavenly Man, Christ Jesus, dying on a cross for sinners, has opened the door of heaven to men who believe. They come into possession of a heavenly life from the Last Adam, the heavenly Man, and are thus eligible to inherit a heavenly home. They are being made ready to enter into those mansions of glory, those ivory palaces as they journey here on earth reposing and progressing in the path of faith, growing up into Christ, conformed to His death, that they may be also in the image of His resurrection—Phil. 3:3. No doubt these heavenly mansions refer to our glorified bodies which will be like those of the Lord Himself.

He continues His answer to Peter, "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." He comforts His disciples with assurance. They will be with Him, that is the great fact, not so much the place where they will be, but the Person whom they will see and enjoy forever. He will come and receive them unto Himself. "And whither I go ye know and the way ye know." Thomas steps into the picture with his question, "Lord, we know not whither thou goest, and how can we know the way?" Jesus answers with powerful, pointed words that need no addendum, tho' men have brazenly dared to put their ifs and ands thereto. "I am the WAY, the TRUTH and the LIFE. No man cometh unto the Father, but by Me." What more do we need for time and eternity than these infallible words of the infallible Son of God? He is the Way to God, the Truth of God and the Life from God. We have all things in Him. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." It is all dependent upon having Christ, or not having Him. He is the Course, the Creed and the Character. "If ye had known Me, ye should have known My Father also; and from henceforth ye know Him and have seen Him," He declares. He thus plainly witnesses of His eternal oneness with the Father. To see Him is to see the Father; to know the Father is to be acquainted with Him. They are two Persons; but One God. One in character and divine essentiality.

Philip now puts forth his question; "He saith unto Him, Lord, show us the Father and it sufficeth us." Jesus answers Philip with another query. "Have I been so long a time with you and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father, and how sayest thou then, Shew us the Father?" There is a slight hint of disappointment and chagrin in His words. They have not seen the Father, tho' Jesus had revealed Him continually as He walked and talked with them day after day. There is sadness also hidden beneath the surface as He speaks. They knew so little of Him. They had learned so superficially of His fullness and sufficiency. We too must oftentimes sadden Him as He looks for understanding and does not find it in us. We are so often carnal and selfish instead of spiritual enough to find the depths of satisfaction and apprehend that which is in Him. His words and His works witnessed of the Father; but they were far from getting the vision. He does not positively rebuke them for their ignorance. He knew they were flesh, and He, being a Man, was wholly foreign to their conception of God. They needed the Holy Spirit to lead them into all the Truth of which He was the Depository; and this One He promises to them. He promises that they "shall do greater works" than those which He has done, when He has gone to the Father. It is then that He will send the Holy Spirit, the Guide and Enlightener, to endue and endow His people to witness to the world of His glorious work of redemption. His promise is wonderful—"Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

Here is indeed the full assurance of identification of His people with Himself. It does not signify putting His Name at the end of a prayer, but rather the asking as Himself. His Name on the cheque makes the prayer effectual. We are one with Christ thru His death and resurrection and the Holy Spirit makes the identification real and effectual. Jesus reiterates His promise—V. 14. He is about to leave His dearly beloved people; but He will not leave them comfortless. He will make provision for them during His absence. Notice the frequent references to the Father and the Holy Spirit in this farewell discourse with His disciples. The

Trinity is plainly in view. Verse sixteen says, "I will pray THE FATHER and He will give you ANOTHER COMFORTER." As everywhere in this Record, Christ associates Himself with the Father and with the Spirit in a manner that would be presumptuous and outrageous if He were not God. There is also the same evidence as to the Personality and Deity of the Spirit. When He comes He will abide in them forever, is the promise of Jesus. He is "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. I will not leave you comfortless. I will come to you."

#### The Distinguishing Fact

What declarations of love and cheer! He knows their sorrow at His going. He is not indifferent to their feelings, especially their concern regarding Him. He will come to them again in the Person of the Holy Spirit. He declares, that He will not only be WITH THEM, but IN THEM. That is the one pertinent, powerful statement which marks this dispensation off from all previous ones. The Holy Spirit's indwelling a company of people, had never been realized hitherto. He came upon individuals and separated them to the service of Jehovah for some special purpose in previous times. He was WITH them, but not IN them as He is today in the Church. No body of people were ever indwelt by the Spirit before this age. On the Day of Pentecost, He was poured out as a mighty effusion from the Father and the Son upon the believing, waiting disciples, gathered in that upper room in Jerusalem. Those 120 disciples were provisionally baptized into one body by the Holy Spirit, and they represent the whole Church endued with power; and any believer now may receive Him at any time and anywhere. The Holy Spirit has never left the Church. Jesus said, "When He is come, He shall abide with you forever." The world can not receive the Spirit because He is not visible. They cannot see Him, which statement shows that men must be born anew before they are eligible to receive the Spirit. He does not come upon, nor indwell sinners. The 120 were all disciples of Christ before the day of Pentecost. "I will come to you," He says, which words plainly referred to the coming of the Spirit to those who believed on Him.

"Yet a little while and the world seeth Me no more; but ye see Me. Because I live, ye shall live also." His disciples will behold Him by faith when the Holy Spirit comes. He will give the greater revelation to them of the Son. The fact of His resurrection is told out by these words. The world may reject and crucify the King of glory; but they are by no means thru with Him. He arose in triumph to await the glorious day of His inauguration as the Emperor of the Fifth world Kingdom, the Sovereign of the universe for one thousand years. The disciples saw Him alive after His death. They were present when the Holy Spirit came down from heaven in answer to His going up. They were filled and thrilled with the Spirit and endued with power as His witnesses upon the earth. They knew that He was in the Father and they knew that He was in them and they in Him. As He was one with the Father, so they were one with Him in true unity. It was a divine reality and they went forth in that consciousness and performed mighty deeds. It made them powerful in their testimony and life. O blessed victory! Transcendant Triumph! Christ was at the right hand of God. The Spirit was the witness of this fact, for He came from heaven as a rushing mighty wind. Then He teaches them that obedience is the expression of love. "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" —V. 21. Christ is the Touchstone. Our attitude toward Him is the test

of our love. The Father judges in this manner. If we obey the Son, we obey the Father and He will show Himself to us. These commandments do not refer to Sinai's decrees, but to the Lord's precious words of counsel. To love is to do. The Lord expects deeds, not words. So many are free with their expressions of love, but do not show forth that same attitude in their doings. And God is not mocked by any means. He knows, and shows Himself accordingly. These verses (8 to 21) are in answer to Philip's question and now comes the fourth speaker in this dialogue.

"Judas saith unto Him, not Iscariot, Lord, how is it that thou wilt manifest Thyself unto us and not unto the world?" He cannot understand the spiritual aspect of things. He views the visible. These are real to him; hence he thinks that if they are able to see Jesus, all men will see Him too. But Jesus instructs him otherwise. He is speaking of the spiritual manifestation to them, for which there must be a yielding to Him in the obedience of faith. This will bring Him and the Father also, to take up their abode in that one by the power of the Spirit. He will become a temple of God. "He that loveth Me not" (notice He stresses LOVE to Himself as the moving power of faithfulness) "keepeth not My sayings; and the word that ye hear is not mine, but the Father's which sent Me." His commandments, words and sayings, are used to convey the same thought. To love Jesus is to delight in everything that concerns Him: it is to hang upon His words, lest we lose the faintest whisper of what He would have us do: it is to be willing to die rather than not walk in His will in the least measure. Such lovers of Jesus need no laws anymore than the infant needs a law to make him love his mother. Our Lord continues to talk with His disciples.

"These things have I spoken unto you, being yet present with you: but the Comforter which is the Holy Spirit, whom the Father will send in My Name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." How very necessary it is that Christians receive the Holy Spirit. He is the Teacher and Enlightener. He reveals to us the Scriptures and reminds us of the written Word at the time of need. He brought all the things that Jesus had said, to the disciples' recollection. He made them able to write the Gospel Records and other of the Holy Writings. He revealed to Paul the deep mysteries that were hidden in God, the things concerning the Church. But many, alas, who have received Him in His fullness, do not yield and let Him teach them. They will not study the Guide Book under His illumination; therefore they are ignorant of the Truth. If men heed His counsel, how wise they will become with the wisdom that is beyond rubies. Their peace will flow like a river from the knowledge of God and His Word. "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." His peace has been left to His disciples. They are free from the restlessness and striving of an unsubdued will. Christ's own peace is in their hearts. This peace is supernatural and divine, wrought in them by the power of the Holy Spirit. The

world cannot give this peace and neither can it take it away. It is not conditional upon circumstances, prosperity, or in fact upon anything visible. God Himself is the Author and the Giver of this peace. The heart is then untroubled and no fear lurks around their dwelling place.

He is going away, but He will come again; therefore they are to rejoice and not sorrow. He is going back to the Father, from whence He came forth, back to the glory and exaltation which He willingly sacrificed for the years of His earthly sojourn. He is telling them, so that they

might believe. Faith is an absolute principle of the Christian life. "Without faith it is impossible to please God." Jesus believed His Father in every step of His life; therefore He could say, "The prince of this world cometh and hath nothing in Me." The enemy would attempt his worst; but Jesus will continue to trust His Father. He knows that nothing but the will of God can be done, hence He will yield and obey. Nothing in Him will answer to Satan's suggestions in the very least. Here at last is One Man that is entirely immune from the poison of the serpent. He will be hanged upon a tree; but that will only fulfill the Father's will. The Son goes as it is written of Him. He loves the Father and manifests this love by His attitude toward His commands. Obedience is the keynote of His life. Without question, murmur, or dispute, He does the Father's will. What a Man! we may well exclaim. He stood alone in this respect, unique, invincible, in a class by Himself. But we may now approach unto His perfection by laying hold of His life and claiming His obedience. We too will then glorify the Father, saying even as He, "Arise, let us go hence," to shame, to ridicule, to pain, ostracism and the silence of the grave. The hour of His going was striking and He hastens on His way.

Jesus Christ The I AM

The Deity of Christ is emphasized in this Gospel Record especially. He affirms Himself to be eight certain objects, in each of which He says, "I Am." 1. "I AM the Bread of life, the living Bread which came down from heaven"—Chap. 6:35,41,51. 2. "I AM the Light of the world"—Chap. 8:12 & 9:5 & 12:46. 3. "I AM the Good Shepherd"—Chap. 10:11. 4. "I AM the Resurrection and the Life"—Chap. 11:25. 5. "I AM the Way, the Truth and the Life"—Chap. 14:6. 6. "I AM the True Vine"—Chap. 15:1,5. He had said (indirectly), "I AM the Messiah"—Chap. 4:25, 26. The Jews opposed Him bitterly and sought to kill Him because He declared Himself to be the Son of God. They said, "Thou art not fifty years old." Then He answered, "Before Abraham was, I AM"—Chap. 8:58. When the officers were about to seize Him for crucifixion, Jesus said to them, "I AM," and they went backward and fell to the ground—Chap. 18:5,6. Finally, Pilate asked Jesus, "Art thou the King of the Jews?" He answered him saying, "Thou sayest it, because I AM a King. To this end was I born"—Chap. 18:33,37. The first, the fourth and the last express three of His offices. The second and third remind us of the showbread and candlestick in Moses' Tabernacle.

#### FELLOWSHIP IN SERVICE

#### CHAPTER FIFTEEN

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"—Vs. 1,2. Jesus is heard continuing His talk with His disciples. They have left the upper room, the supper room, and are now on the way to the battle room, Gethsemane. The disciples are quiet as Jesus is talking. He knows what awaits Him. It is in view of His death and resurrection that He so speaks. It is because of the cross that He calmly proclaims Himself the Vine—the True Israel of God. There is inestimable treasure in this portion. Multitudes have found this crystal spring and have drunk at its refreshing waters, and millions will still come partaking. We will examine the first sixteen verses which easily divide into two parts. 1. Life and Fruitfulness—Vs. 1 to 8. 2. Love and Friendship—Vs. 9 to 16. In the first part, two things are assumed. There must be LIFE before there can be FRUIT; and where there is life there is always some measure of fruitage. Jesus is not referring to salvation, but to that which results therefrom, fruit-bearing. And the latter does not refer to SERVICE, but

to CHARACTER, which manifests itself in doing the will of God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law"—Gal. 5:22,23. Fruit is a spontaneous growth on the tree, or vine, not a matter of law or coercion. We are also taught by these words of Jesus that there are degrees of fruitfulness—"fruit," "more fruit" and "much fruit," or according to the other Gospel Records, "thirty-fold, sixty-fold and a hundred-fold."

Love and Friendship are an entirely new thought. Friendship with Christ and fellowship with Christians are conditioned upon obedience to a command to love one another. Only in the realm of things divine is love a duty. We may be God's children and yet NOT be His friends; the one is based on His Gift of life to us in His Son: the other upon our surrender and obedience to Him. The divided heart of a Christian hinders friendship with the Lord; for "The friendship of the world is enmity with God." The world hated and rejected Christ and will have and hold the same attitude toward us if we are like Him. There is no mistake about it, regardless of men's words. Jesus says that He is the True Vine, which statement implies that there is another vine that is not of this character, which is a fact. Israel was called the Lord's Vineyard—Isa. 5. God brought them out of Egypt and planted them in the fruitful hill of Zion. They were a cultivated stock, nurtured and cared for by the Great Husbandman Himself. He digged about and pruned that choice plant, beloved for the fathers' sake. He took away all the stones and everything that was detrimental to its growth and fruit-bearing—but to no avail. He could not make that vineyard profitable. It only brought forth wild grapes—Isaiah 5:4. Finally He took away the hedge from the unfruitful vine after the nation had rejected His Son, whom He had sent, that He, the True Vine, might have fruit.

Jesus' own individual life was a branch life, lived in entire dependence upon the Father. We read, "Behold I will bring forth My Servant the Branch." In all the teaching here, Jesus is illustrating His own life-day. Therefore He knows by experience and also by nature the principles of fruit-bearing. A branch has no independent life. Apart from the vine it can do nothing. Independence means death. It has no roots by which to gather nurture from the earth beneath. Its only hope of life and fruit is by way of abiding in the vine, drawing unceasingly strength and vigor from its stock. Again the branch is lost in the vine. It is unnoticed; does not intrude itself and receives no praise; neither does it call for any attention except from the vine-dresser. The vine, with all that pertains to it, is one. It is not dismembered—roots, branches and fruit form one complete and perfect whole. This is all most figurative of Christ and His church. Therefore to be joined to Him is to lose our own life, to hate that life and so to lay it down by an act of definite surrender, by which we are counting ourselves eternally severed from the Old Adamic creation and are not depending upon it for any fruitage for God—John 12:35.

Remember that the Lord is here speaking of fruit-bearing and teaching some fundamental facts regarding it. He is positively stating that our only hope of being a fruitful branch is to be joined to the Vine, in other words to be joined to Him. Only a new, divine life is capable of fruit-bearing. This life signifies a death to the life of our fallen nature. The disciples did not enter into much of the meaning of His words at that time; but after the Apostle Paul came upon the scene with his marvelous message of the two creations, they remembered his words and rejoiced. "Abiding in Christ" signifies a fruitful life without effort, or endeavor of any sort. Take the natural branch in the vine as an example. It makes no effort



to be a branch, or to stay in its place therein. It is a part of the vine and cannot be severed there-from except by the hand of another because of fruitlessness, or "cast forth as a branch," because it is "withered, or lifeless. Likewise in the spiritual sense. The Father, the Vine Dresser, may see fit to take away some fruitless branches if by so doing He may perfect a sturdy branch and bring to full development its fruit; or He may cut off some unless appendages from the vine because they have no life. These represent two classes that appear to be a part of the True Vine which is Christ. One is fruitless and the other lifeless. The "fruitless branch signifies a true believer, but not a profitable one. Remember thou, that he is in the Vine, a part of that most perfect holy Man, Christ Jesus, whose fruit cheers both God and man. The second class, withered appendages hanging on the Vine, represent professors of religion who have no divine life but claim such. The Husbandman casts them forth as branches and they are burnt. Observe, this is not said of fruitless branches. The withered limbs lack the spiritual sap, the life of God, thru Christ the Son. That life is made ours experimentally by the Holy Spirit. Herein is the fulfillment of Jesus' prayer, which we will study later, "That they all may be One, as Thou Father art in Me and I in Thee. And this is LIFE ETERNAL that they may know Thee, the only True God and Jesus Christ whom Thou hast sent"—John 17.

The life of Christ within is the sap of the Tree of Life springing up to meet its Source and power which is God Himself. Who can help bearing fruit in such a case? It is the limitless life, "more abundant, exceeding, running over and above, even running over the wall" (Gen. 49:22), allowing nothing to stop its onward sweep except the will of the Husbandman. This is possible as we depend upon Christ by faith, yielding up to Him that His life and power may be manifested all thru our being. But this will never be realized until we are crippled in all our powers. How painful and long the process! And the stronger we are in the natural, the more difficult it is to let go and let Christ's life move in us and thru us to bring forth fruit to perfection. We fight against the inevitable and criticize others who are not strong and able and whose fruit is anything but spiritual, until we learn that no fruit but that of the Spirit refreshes, the heart of God. Breach upon breach we are broken until at last we say, "I am ready, NOT TO DO," which is harder than to say, "I am ready TO DO." Dependence is not alone the acknowledgement of weakness. It is more—It is the actual RESTING UPON ANOTHER. It is to be taken right off our feet, as it were, and FLUNG ON GOD. "Lame on both feet," but sitting and eating at the King's table, growing strong in the Lord and His might, bringing forth fruit to cheer both God and man.

Furthermore there is another marvelous thought. The union of every branch abiding in the vine is a union of absolute surrender on both sides—the branch to the vine and the vine to the branch. The vine is dependent upon the branches for fruit, even as the branches are dependent upon the vine for life. Therefore to follow the analogy we must recognize the fact that the disciples of Christ are in the world to manifest His fruitful life. They are to show Him off by the fruit which they bear. It is a witness that He lives in them. The "fruit of Eshcol" will be seen growing upon them as they yield and let His life flow in them to the uttermost. There is no limit to His life and its power as they abide by faith in the Vine. It is then that they have the consciousness of the double abiding, "I IN YOU, AND YE IN ME"—Vs. 4,7. As the life sap rises and flows thru the smallest branch of those abiding ones, so His Word abides and His joy is manifested—Vs. 7,11. Thus is His fruit developed and there

is no strain, or stress about the matter. It is to cease all self-effort and enter His rest, in stillness of repose and quietly waiting His working, not murmuring, or complaining when He uses the pruning knife, opening our hearts to all the action of moisture, warmth and light; fully absorbed in the Vine and ignoring ourselves. In a word, it is to take no thought of one's life, or fruitfulness; but to expect everything from the Lord. And there is no uncertainty about the matter. The Husbandman is responsible to make fruitful every branch that abides in the True Vine. It cannot be otherwise. Such a branch shall not fail in bearing fruit, MORE FRUIT, MUCH FRUIT. It is fruit, NOT works; a growth, not manufacture, the bud, the blossom and finally the fruit the result of the graft into Christ. Every stage of its development is perfect; every grace in embryo, but the bringing forth of the fruit in perfection is that which glorifies God. Let us go on to perfection. "His branches shall spread." "They shall not be careful in the year of drought, neither shall cease from bearing fruit" —Jer. 17:8. "From Me is your fruit found," the Lord declares—Hos. 14: 6-8. "Ye have not chosen Me; but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain that whatsoever ye shall ask of the Father in My Name, He may give it to you." Here is the concluding verse of the first part of our chapter. We are now ready for the second part, which we may call, The Church in The "If the world hate you, ye know that it hated me before it hated you. If you were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"—Vs. 18,19. We have had the disciples and Christ linked together (Vs. 1'to 11), then the disciples and one another (Vs. 12 to 17), now we have as subject the disciples and the world—Vs. 18 to 27. The keynote of this portion is, as Jesus expressed it, "the servant is not greater than his Lord." When we are true to Christ then the world is not our friend. The early disciples found it thus. They were treated even as their Lord and Master and so shall we be also. Regardless of all the changes that have taken place in the last 1900 years, human nature has not changed. Its attitude toward God and Christ Jesus is fundamentally the same, tho' various in its expressions. They may be violent, or contemptuous, respectful, or indifferent, atheistic or religious; but the principle remains unchanged. They do not want "this Man (Christ) to reign over them." The world loves its own. Christ and His people are not of the world; so says the Lord; hence the trouble. They are simply passing thru, witnessing of another world, another city, the one that Abraham visioned ages ago. Men feel the separation between themselves and these pilgrims and strangers, and do not like it. God's choice of some folk stirs up the wrath of others. The Jews were ever a target for the nations' ire, because of this fact; likewise the true Christian. He is made to feel the separation. If he does not stir up the enmity of the people, it is because he is not a true witness. We have the positive assertion of the Lord that His people are as He is and the world will hate them, because they are His disciples.

The amicable relations that we see between Church and State, the dwelling upon the earth and building up of some big thing here by the so-called Christian organizations, are not of God. They are altogether foreign to His mind and out of order for the present age. The Jews are the coming builders on the earth. The church is a heavenly body of people. God has so decreed and it is wise to yield to His working and be co-laborers with Him—1 Cor. 3:9. Paul has laid the foundation of a heavenly building, and those that build thereon are blessed indeed, but those who otherwise build are cursed. Their works shall be burned. These latter

"wood hay stubble," are of the earth, earthy, and will disappear in smoke. These words that have been spoken by Jesus are also the words of the Father and are written for us. They are a witness against false folk that claim to know Christ and love Him, and at the same time are disobedient to His words. The fact that they have the light makes them that much more responsible. Like the Jews of Jesus' day, they are laying up for themselves a great damnation. They have the witness of God in their hands (the Bible) and claim to be its exponents, and yet at the same time, they are denying its tenets and teaching. "How can ye escape the damnation of hell?" Jesus said to the Pharisees and Scribes of his day \_Matt. 23:33. The same words may be said to the leaders in Christendom of our time. They have no cloak, or covering for their sin; but are exposed by the Word of the Lord. He that hates Jesus, or is indifferent to His teaching holds the same attitude to the Father, and vice versa. He that loves Jesus, loves the Father also. These two are One. Jesus had done the works of the Father as well as He had spoken His Word. Therefore, our attitude to the One Person is counted as our attitude to the Other. They cannot be separated. To reject the Son is to reject the Father. And all such rejection only proves to us that the Scripture must be fulfilled. "What is written is written."

"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. And ye also shall bear witness because ye have been with Me from the beginning"—Vs. 26,27. Now we read of another Person that is to come upon the scene distinct from the Father and the Son, but yet in essence, one with them. He will be sent, Jesus said, "to witness of Him." The Lord Jesus Christ is to the front of the stage of the world. He is the striking Figure, the Man of the Hour, of the ages; but especially is He so at the present epoch. The Holy Spirit was sent as promised; He came on schedule time, to endue the disciples with power as witnesses of Him. The Spirit and the disciples agree in setting forth the Lord Jesus Christ as Savior of the world and its coming King. Anything short of this is not true witness of Him. God refuses any compromise. There is a clear distinction in John's Gospel between light and darkness, life and death, right and wrong, Church and world. Truth and error. God and Satan. These opposite extremes are here. We are choosing even now. Two powers are wrestling for the surrender of mankind—two Spirits are bidding for their allegiance. Which One is getting you? The hate that Jesus so often mentions is not necessarily a feeling of personal animosity but simply an attitude of soul toward His Claims. No one and nothing must be preferred to Him. He must be supreme—and He will be so in some hearts as long as time endures and then their loyalty and love will be crystalized forever in the New Jerusalem, the abiding eternal city of God—Rev. 22:11.

#### SCARLET AND WHITE

(Leviticus 14:6,7)

Far, O so far, soared the living bird,  
Higher and higher he flew,  
To freedom and life, so blissfully sweet,  
Away to the vaulted blue.  
White, O so white, were the beautiful  
wings,  
But on them blood-stain was seen;  
Scarlet and white as upward they mount,  
Spread outward in snowy sheen.  
Scarlet and White, O beautiful Bird,

Our Christ with the blood-dipped wing.  
From death, He arose and to heaven He  
went;  
In that glad morning to sing.  
Away, far away, to the courts above,  
Forever and ever to reign  
On a dazzling throne. He bears Love's  
scars,  
Like the bird with the scarlet stain.

#### FELLOWSHIP IN SUFFERING

#### CHAPTER SIXTEEN

"These things have I spoken unto you, that you should not be offended. They shall put you out of the synagogues; yea the time cometh that whosoever killeth you, will think that he doeth God service. And these things they will do unto you because they have not known the Father, nor Me"—Vs. 1-3. Jesus is heard continuing His last talk with His disciples. Their hearts are sorrowful at the thought of His departure, tho' they do not yet understand all that it signifies, nor how He is going away. His previous words have prepared them in some measure to expect not only an adverse attitude from the world, but its hatred. And this because they will have a new place with God. Identification with Christ involves His rejection as well as His joy. The world itself would identify them. The hatred it had shown to Him they would now manifest to His people. They need not be surprised, for thru His death and resurrection, they would become separated from all that they were in the old creation and be joined to Him in the new creation. We must not expect to have all this presented to us here as it is shown to Paul later; but we have the intimation. Only by degrees could the full truth be made known. They were His representatives and witnesses, left here to spread the good tidings of great joy to all people. Peace was to be their theme. The great Gospel of grace was to be proclaimed to the ends of the earth in the power of the Holy Ghost, who would come as the result of His going. These things were needed to be declared by Him, so that after His departure, they would understand.

The Spirit and the World, we may name the first part of the chapter—Vs. 1 to 11. The hatred of the world was emphasized in the previous chapter, verses 18 to 25. It is further mentioned here, and the cause shown to be religious activity. Fleshly religious zeal leads to fanaticism. It is devilish and cruel. Religious men, who are ignorant of the Father and the Son, that is ignorant of God's grace and goodness, are dangerous. They go to any and all lengths to destroy and defeat the folks who disagree with their doctrines. They even deceive themselves and think that they are doing God service. Saul of Tarsus is an outstanding illustration of such zeal without knowledge—and there are many such zealous bigots today. The most difficult world with which we have to deal is the religious world. It is the Philistine Delilahs that cut off the strong man's hair, even as in Samson's day. If the world were either for Christ, or against Him, it would be easier to overcome. It is the profession of Christianity with its lukewarmness and laxity as well as its departure from right doctrine, that hinders and hurts true believers. Reality as well as true religiousness are the crying needs of the hour. And there is little of both because folk are ignorant and unaware of their condition. They think they know, and that is the most dangerous delusion; for the one who knows that he is ignorant, there is hope. Jesus advises His disciples of the treatment they will get from the intolerant and ignorant, that they may be prepared and not stumbled by their attitude. He then continues His discourse.

"But now I go my way to Him that sent Me, and none of you asketh Me, Whither goest Thou? But because I have said these things, sorrow hath filled your heart." The disciples do not appear to grasp the fact, tho' Jesus has repeatedly told them, that He is going away. They are overwhelmed with the bad news; but He has an Anti-toxin for their sorrow. He will send another Comforter, the Holy Spirit. The Lord declares that He must depart; otherwise the Spirit will not come. His death and resurrection made way for the advent of the Holy Ghost. His teaching is altogether according to the capacity of His disciples to apprehend. This is a fundamental principle always. He can only give us what we are able to use.

When Jesus ascended, His local presence gave way to His universal presence. In His own person, He was limited to one place; but in the Person of the Holy Spirit, He is in every place. He declares, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him." This word "expedient," signifies, "advisable under the circumstances, in order to a means," which meanings show that it was necessary for Jesus to go. There was to be a gain to them. They were not to lose by His absence, but he compensated greatly. His bodily departure was only to make way for a spiritual demonstration, or manifestation that would result in great power for them and good to others. It was absolutely necessary that He go—and go the way that He went. Otherwise they would never come into the new relationship with Him, which was the result of the Spirit's advent.

The Spirit's mission is detailed in verses 8 to 11. There are three fundamental facts emphasized for which men are to be reproved or convicted by His power—SIN, RIGHTEOUSNESS and JUDGMENT. Calvary has shown all men to be sinners. They all needed a Redeemer: for they were without a righteous standing. Fallen in Adam, thru His sin, they could not regain a footing, or righteous character. The Holy Spirit's work is to make all men see their condition, ungodly and undone, needing atonement, which Jesus' death on the cross has supplied. He bore their judgment; but they must accept Him as their sufficient Redeemer and Savior. Otherwise they will meet the judgment of God themselves. These necessary facts, the Holy Spirit brings to men's remembrance and causes them to seek the forgiveness of sin and the righteousness that the death of Jesus has procured and provides for every repentant soul. "He will convict" does not necessarily imply that men will receive the conviction. The guilty do not all own their lack of righteousness, nor His righteousness in providing such a covering. None the less, God has demonstrated, by the cross, the guilt of the world, and placed men under responsibility to receive His sentence. Christ has been in the world. He has been rejected and cast out of it; but He died a malefactor's death. Men may say for themselves personally that they had no hand in it; but that does not avail to clear them. Condemnation rests upon all men until they accept Him as their Saviour. Judgment has fallen upon Christ. Thus Satan, the prince of this world has been judged, tho' not yet has the sentence been executed. It is pronounced; but he is not yet shut out, or shut up as the case will be later—Rev 20:1-10. But they are not able to bear these things at this time. They need the Holy Spirit to enlighten their darkness. He will light their candle for them—Psalm 18.

The Spirit in the Church is the second division of the chapter—verses 12 to 15. Men are helpless before the power of Satan without the Spirit of God. They cannot understand anything of divine realities. Everything

of God that is done in this world, and all things that are known of Him are dependent upon this Executive of the Godhead. There is a REVELATION as well as a RECORD anticipated in these verses. The Apostles were guided into all the Truth which was given (especially to the Apostle Paul) and they have left to us their revelation in permanent form. The Seed of the woman crushed the serpent's head, and by dying slew man's enemy and betrayer, the first prophecy of a Redeemer, finding on Calvary its fulfillment. A righteous God has acted, and He will act further for those that trust and obey, as the Spirit's presence in the world will demonstrate. The disciples cannot yet understand; therefore the Lord is unable to tell all that is in His heart for them. "The Spirit of Truth" must come. He will guide them into that which they could not receive at that present hour. In all those things, the Son would be revealed; of all things that the Father hath, there remains nothing beyond this of which to speak. As Paul says by the illumination of the Spirit, "All things were created by Him and for Him; and He is before all things and by Him all things consist"—Col. 1:16,17.

Observe the seven repetitions of the word "things," in this portion. They relate to that of which He is speaking. He is making them to know beforehand what is coming to pass, the evil and the good, that they may be prepared by His words for all that would happen as well as encouraged thereby. "These things" are His last words to His chosen disciples. Especially may this be said of verses 16 to 33. They are rather pathetic and tragic. Not one understood Him. They are puzzled and dismayed. What does He mean by "a little while?" Seven times, partly by Jesus and partly by themselves this phrase is mentioned. He knows that they would ask Him, so He explains. He declares that there will be a great change in their relationship with Him after His departure. A new order of things is in the making. "A little while" of sorrow and suffering is before them; but they will rejoice later. He endeavours to calm and comfort them; but their sorrow is nothing compared to His anguish. His hour is coming, which He compares to a woman in travail pains, who is expecting results from her suffering. Likewise with Him and His disciples. Great results will follow the travail pains of Calvary, He affirms. Great results will come to the world. A new man shall come to the world. A new man shall come forth from the birth pangs that He is to suffer. Joy will follow the night of sorrow when He is risen from the dead. He will see them again, He says, after the little while on the cross and in the tomb. His death will only be a sleep. His joy will be perfect when He awakens in the morning. Joy born out of pain is the most wonderful joy. Nowhere in the Scriptures are we taught immunity from sorrow. In fact, we read that the joy of the Christian is a miracle. Paul wrote of himself that he was "sorrowful, yet always rejoicing." His joy was transfigured sorrow. Have you noticed in this last week of Christ's most poignant sorrow, that He spoke most about His joy? He was looking beyond the present. He saw the redemption of the purchased possession to the praise of God's grace. He visioned eternity and a transformed earth and heaven. He saw the redeemed of all ages triumphant because of His suffering. He endured the cross for the joy that was set before Him. Likewise His disciples. They endure as seeing Him who is invisible. His joy is their joy. They will see Him again. "The little while," will soon be past and their joy no man taketh away from them. It is eternal, like the life that He gives; not a joy dependent upon circumstances, but regardless of all that befalls them.

Jesus now speaks of the future. "In that day," that glad day, when He has risen from the dead and ascended to heaven, they shall ask Him nothing. They shall then have a Father in whom they may confide and on whom they will depend. "Verily, verily I say unto you. Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name; ask that your joy may be full." "That day" of jubilation and delight began at Pentecost, nearly 2,000 years ago and will close when Christ returns. There would be no need then to ask Him any question. The Holy Spirit would be present to introduce them to the Father and move them to pray in Jesus' Name, that is to pray even as He; for in that day they would be a part of Him, baptized into one body. There are two different words used for "ask" in verse 23. The first one is a word which signifies that there would no longer be the need to enquire anything of Him, that is, ask any question. The second word for "ask" refers to prayer; "Whatsoever ye shall ask the Father in My Name, that shall He give you." The Lord admits that He has spoken in proverbs; but in that coming day of gladness, the hour of His triumph, there will be no need for Him to so speak. He will be able to tell them plainly of the Father who loves them, because He loves them and they love Him.

"I came forth from the Father and am come into the world; again I leave the world and go to the Father." The way into the very presence of God, He will open by His departure. They may then prove the sweetness of this way of access and realize the fulness of joy resulting from such divine intimacy. His Name is the only passport they need. The sanctuary will be left, not only ajar, but wide open. And in the very nearest place to God, there will be a Man, the Man representing them, who had not as yet taken His place on His throne. He is anticipating the great results that will follow His death and resurrection. The disciples are somewhat convinced and comforted by His words of triumphant faith. They receive a little gleam of the light that is radiating all around them, but their eyes are too dim to see all of its brilliant effulgence. The Holy Spirit must come to remove the covering that is upon them. He is patient with them, tho' sadly He answers, "Do ye now believe? Behold the hour cometh, yea is now come, that ye shall be scattered," every man shall leave Me alone; but I am not alone; for the Father is with Me.

He knows the end from the beginning. He has come into the world for this hour. To die is His destiny, yea rather to rise up out of death and live forever. And even tho' all forsake Him, the dearest and best, He must go on to the bitter end. The Father's will is paramount with Him. He will obey even unto death. Alone He stands, the Master Man, the world against Him; yet He shouts His swan song, "Be of good cheer. I have overcome the world." They will enjoy the peace with God that He will purchase at the cost of His life-blood; and they will have tribulation also at the hands of enemies. The shadow of the cross is falling upon Him and His faithful followers; but He cries, I have conquered. It is as tho' all His suffering and sacrifice were past. Such fortitude and faith! There is nothing to compare with it in all history. Cheerio my comrades, He shouts at the foot of the cross and at the mouth of the grave. There is a bright tomorrow for the ransomed of the Lord, Hallelujah!

#### THE HIGH PRIEST'S PETITION

#### CHAPTER SEVENTEEN

These words spake Jesus and lifted up His eyes io heaven and said, Father, the hour is come. Glorify Thy Son, that Thy Son also may glorify Thee. Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is

Life eternal, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent"—Vs. 1-3. No portion of the Word needs the enlightenment of the Holy Spirit more than this High Priestly prayer of Jesus. The Lord is speaking to His Father in view of the cross, pouring out His soul for our worshipful contemplation rather than for critical analysis. It is holy ground that we tread here—the very presence of the ante-chamber of Deity. Our hearts should be contrite and our heads bowed, as we read these words penned for our admonition and instruction. Jesus has ended His discourse with His disciples. He now turns and addresses His Father, putting into His hands these poor, and presently to be scattered sheep for whom He is about to die. And not for these alone, is He to be sacrificed, but for all humanity. "He tasted death for every man!"

We are privileged to listen-in to the intercession of the Melchizedek, or Royal Priest, for His saints. We are ushered in, as it were, to the throne room on high where He sits close to His Father as the Representative of His people. The work of redemption—the cross, resurrection and ascension—being anticipated as accomplished. We have seen the same character attaching to much that He says in this Gospel, but especially in this latter portion. He is seen in chapter 13 as the Advocate, or that which connects with this service, and involves the same position as the Risen and Ascended Man upon the throne. He knew that the Father had put all things into His hands—that is given Him Lordship over all. He is seen as having repaired the breach between God and man, made by Adam's sin. Thus authority over the earth, which He has redeemed is part of His reward. It was given into Adam's hand in the beginning, and he handed it over to the devil by his disobedience. But Christ stepped on the scene and despoiled his power by the cross. He has defeated the enemy and loosed man's claims. He has ransomed us from the grave. We do not see all this manifested yet; but we see Jesus, who has been made King, sitting on His Father's throne as having overcome. When we believe, we are "translated into the Kingdom of the Son of God's love." The Melchizedek Priesthood of Christ is thought by many to contemplate simply the earthly, or millennial kingdom in its exercise; but the bread and wine, which he served to Abraham, leads to a wider application. In its typical signification, in which alone we must view Genesis 14, the whole action and circumstance speak distinctly of the blessing of Christians, tho' not denying that there is an application also to Israel and millennial times. But in the picture, Sodom is not yet judged, and Abraham we surely may claim as representative of the Christian in his heavenly calling.

Abraham, the Hebrew, "one passing thru" a scene in which he is a stranger and by which he will not be enriched "from a thread even to a shoe-latchet," is met by the Priest of Salem. He is given bread and wine and thus strengthened for the advancing temptation from the king of Sodom with his proffer of the spoil of the battle. We say, that Christ in this prayer was as tho' in that position where He is able to meet His people in their days of temptation with the "bread and wine," which show forth His death, resurrection and ascension to the place of power that He is enjoying in the present age. The chapter that we are examining may be divided into three parts. 1. Christ's Prayer for the Glory of His Father—Vs. 1 to 5. 2. Christ's Prayer for His Disciples—Vs. 6 to 19. 3. Christ's Prayer for the Whole Church—Vs. 20 to 26. The Lord's heart is free. He appears oblivious to those about Him and is occupied with God for them. He is speaking as the Son, having fulfilled the mission on which He was sent and is now ready to take the place belonging to Him in a past eternity—the glory which He had with the Father. But there



is this difference—He takes that place of honor now from His Father's hand as a Man and will carry thru in climaxing power on the throne what He began in excruciating pain upon the cross. He is speaking to His Father in the consciousness and communion of the co-equal Son, yet in entire devotion and reverence, saying, "Glorify Thy Son that Thy Son may glorify Thee." He speaks as tho' He has died and been raised from the dead and all authority given unto Him. This scene pictures the cross as past. Like Abraham, He counts the things that be not as tho' they were. All flesh is in His hands—but it is as the Head of a new creation that He makes claim to this place of power. His Father gave it and the disciples to Him, to whom the Son gives eternal life.

He has the ability to sustain each of these whom the Father gives is able to keep them eternally safe and secure. And this requires divine power which He as the Eternal Son is able to display. But notice it is as a Man, thru the obedience of the cross (He "has finished the work which His Father gave Him to do") that He manifests the power of Deity. It is God Himself in the creature's place who overrules the creature's failure and by His condescending stoop wins him from his ruinous path of selfwill back to His Arms of love and fellowship. Who could refuse such a path, after he had once visioned it, hallowed by the footsteps of the holy Son of God—the "Leader and Finisher of the faith?"—Heb. 12:2. The Priest continues, "This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." Here is not an absolute definition of eternal life; but the way that it is known and realized in experience. The Eternal Son, made flesh, introduces His believing people to His Father. He makes them to know God as their Father. John learned the lesson well; for He declares, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him"—I John 3:1. The Son Himself has provided the basis for this great change by His death and resurrection. He can now take them into union with Himself—make them partakers of His eternal life; which life never had a beginning and will never have an end. They become sons of God by a new birth, made one with the Son in a bundle of life; and learn to know the Father and the Son. He is going back to the Father where He was before. We hear Him say, "And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was." The Eternal Son is speaking to His Father as co-equal with Him, but with this difference. He is now a Man, representative Head of a new line of men; and He is going back as their Life and Intercessor. He is not ashamed of them

because He has communicated to them His life. They are destined to be like Him. Inwardly and outwardly, they will shine in His Image.

The authority over all flesh, which the Father has given Him, will be manifested more in this manner than in any other exercise of it. For even now He changes us from glory to glory, separating us more and more from all that pertains to the flesh. His intercession for us is effectual. We are aware more and more of the power of His prayer for us as we realize the great transformation that He has brought about in our thoughts, desires and affections. Truly we can say, He has power over our flesh, subduing it and making it serve Him and His people. His people are not of this world, any more than He was of the world. He distinctly affirms this fact—and if they do not obey His edict in this respect, they will at length feel His chastening rod upon them. Observe how many references we find to "world" in this chapter. It would make an interesting Bible study to look into these 15 different citations and see their value as

well as their connection with one another. The people of God in any age are not a part of the world, but rather in contrast to the present system of affairs over which Satan rules. The Lord, as Head over His church, presents His disciples to the Father; for He made known His Name to them, and they had received His words and knew that He was the Sent One from God. As the Anointed Priest, He is the Intercessor, not for the world (for "He was separate from sinners"), but for His own people. They too are separated from the world, made One Body by the One Baptism in the Holy Spirit on the day of Pentecost. There is much talk today about the coming into Church Union, but the vastly greater important thing is Christian Unity which has already been provided for by the One Baptism into one body, into which all Christians have been immersed, whether they know it, or admit it, or not.

But returning to our subject proper—the Priestly Prayer. In Israel, the Aaronic priesthood spoke of established relationship with God. They offered typical sacrifices which figured the real and living Priest and Priesthood, that of Christ and His people. He went into heaven in the value of the one offering which can never be repeated—nor ever lose its efficacy—by which sacrifice He has perfected forever them that are sanctified. That is, provisionally His saints are accepted in the Priest's own unsullied righteousness. This is a reality to faith and will be demonstrated when Christ comes out of heaven and calls His Church up to meet Him in the air. Their bodies of humiliation will then be changed unto bodies of glory—Phil. 3:21. "The only true God," whom Israel knew, a contrast to the false gods of the heathen, was nevertheless in His innermost reality unknown to even those chosen people. And this fact was figured by the veil of the sanctuary of the Tabernacle in the wilderness. It shut men outside its holiness. Moses, the choice leader of Israel, could not see God's face. It was the work of Jesus to declare to His people, that Name which the Father gave Him. He was to make God known to them, as the Father; for tho' He had proclaimed Himself as a Father to Israel; yet as such they did not know Him. Men must be "born again" before they can call Him by the Name of Father. Israel were no children of God by natural birth any more than the Gentiles are. Only when Christ came, was this Name declared. And this is an eternal relationship, not one of time. It was purposed in eternity. Love wanted an object worthy of itself upon which to bestow its affection. And it has been found in those poor helpless creatures who come to Christ and are saved and learn to call His Father their Father. How wonderful! How incomprehensible, except to faith! That God so loved a lost humanity as to choose a new creation of the same lump and make of these His children, sending His own Son in the likeness of this ruined race to die in their stead and thus make a way whereby His grace could be shown.

"O how marvelous! O how wonderful!  
And my song shall ever be.  
O how marvelous! O how wonderful!"  
Is this grace of God to me.

The Father has given these beloved children to the Son and now He gives them back, saying, "All mine are thine and thine are mine, and I am glorified in them." He was no longer in the world; but they would be left in it without that gracious all-sufficient companionship which they had enjoyed. He commits them to the care of the Divine Father, tho' He as their Lord directs their service. All things are in His hand, concerning them; for they have been given to Him; but He recognizes the Father's

claim as paramount. He prays therefore to the HOLY FATHER that they may be kept in His Name, that Name which He had manifested unto them. Christ's atmosphere was God, and into this Sanctuary He brings His people, "That they may be One as we are One. While I was with them in the world," we hear Him saying, "I kept them in Thy Name. \* \* \* None of them is lost but the son of perdition." Only one was repelled by His love and grace; only one rejected Him. He was going to God; but He would not leave them sorrowful but joyful. These words were spoken that His joy might be their portion, even in a scene of trouble, such as is this world. But in proportion as their joy in God would be realized, so the hate of the world and its prince would be manifested to them. The light would have its shadow and they would be identified with Himself in sorrow and in joy. Yet He did not pray that they should be taken out of the world; for the wilderness trials would bring a harvest which they would reap thru-out eternity. Israel's feast of Tabernacles is the type of this abounding joy and refreshment which we shall enjoy when we have entered our eternal abiding House. Therefore He prays that they may be "kept from the evil," not from the trouble. He had separated His own entirely from the WORLD and sin by His separation (or sanctification, as separated means) by the cross. But the Truth was the means that would bring about the separation in their experiences. "Thy Truth," He says, which refers to all the Scriptures, and by this the WORLD would identify them as His disciples. And from henceforth they should have an opened heaven, into which He should introduce them and it would be characterized by a new Object, a Man set apart there to God and for man. Divine glory is shining forth in Jesus' face.

Here is another instance of the foundation of Paul's doctrine being in this Gospel. The Gospel of the glory of Christ was that by which the Apostle to the Gentiles was turned to God. He saw the glorified Man Jesus in the heavens, and here his eyes were fixed forever. The passion of his soul henceforth was to win Him as his Bridegroom. He desired no greater honor than to be found in Him. This was the goal toward which he ever ran. And He declares that the Object before him detached him from the world. He declares that Christ is made unto us WISDOM from God, even \* \* \* SANTIFICATION—1 Cor. 1:30. The Object absorbed,

inspired and glorified Him, as he wrote, "We all, beholding the glory of the Lord with open face." It is the Lord's face that is "open" or without a veil. We are changed into the same image from glory to glory, even as by the Lord the Spirit"—2 Cor. 3:18. This is an inspired comment upon the words before us in the Gospel. We find them developed by the Apostle in his various epistles, in which he sets forth the Christian's place. It is the central glory of the cross, that Christ is for us and His glory and honor belong to His people. He is waiting for His Church and they are waiting for Him. And even now we may abide by faith where He abides. He wants it that way. Shall we deny Him the joy that He desires and the satisfaction for which He longs?

In the last part of the chapter (Vs. 20-26) Christ prays for the whole Church. "Neither pray I for these alone, but for them also which shall believe on Me thru their Word that they all may be One, as Thou Father art in Me and I in Thee, that they may be One in us that the WORLD may believe that Thou hast sent Me." This great momentous request of the Son was answered on the Day of Pentecost. As soon as the Lord entered heaven and sat down upon the Father's throne, the whole Church was baptized into One Body by the One Baptism in the Spirit of God. This is

a unity of practical life, a oneness of heart and mind, even that which subsists between Father and Son; a unity which the world should be able to see and thus be led to believe. It is not that the world as a whole is meant, but individuals moved to accept the Gospel by the love and brotherhood shown. Alas that in our days there is so little of this divine oneness manifested. In the beginning of this age, this unity was seen, as we read in Acts, the inspired history of that time. The disciples whole-heartedly entered into the reality of this divine brotherhood, a unity between believing Jews and Gentiles. The heaven was opened to them. They could look into the celestial glory and see Jesus as it were. It was wonderful! Their faith was a reality and their practical life was in agreement. The desire of the Son of Man was granted. His people were One. God was glorified. Jesus prayed for all of His people. He desired that the glory which the Father would put upon Him would be shared by His Church, "bone of His bone and flesh of His flesh." They shall shine in His glory. The honors that shall be heaped upon Him shall fall to their portion. They will be manifested with Him in the day of His appearing. The WORLD will then know that He was the Sent One of God and that they were loved of His Father even as He was loved. He desires also that they shall be with Him that they may behold His glory. His heart is wrapped up in His people. He wants them with Him, sharers of all that He is and has. Such love is beyond our comprehension. "This is to show the exceeding riches of His grace"—Eph. 2:7. His glory is His own eternal dwelling and we must be where He is to realize the vision.

The last words of this climaxing chapter are a declaration to the "Righteous Father," that the WORLD hath not known HIM. The Son hath been in this scene for thirty-three years, revealing His Father, but the people have not believed the fact. Now He is ready to go back whence He came. He knows the attitude of the Jews. The majority have rejected Him and His Father. Only a few have believed the Truth. His claims have been scorned; but regardless of the weakness of the few, He links them up with Himself. These have known the Father, because they have received Him. To them He revealed the Father that they may be loved of the Father even as the Son is loved. There is power in His prayer and there must be purpose in our hearts that we may receive the answer. In this connection, we have the will of God for His Church declared and outlined for us. First, it is His will, that we be saved—Vs. 2,3. Then, that we be kept—V. 11. Further, it is God's will that we be sanctified or separated from the world (Vs. 17-19); that we be witnesses in order that others may be saved; therefore we should be missionaries, "sent ones" even if only to our neighbors, or friends—V. 20. Then God wills that His people be one in heart and purpose.

Unity should characterize His Church which oneness only God can make and in which He can keep His people—Vs. 22,23. Again it is God's will that we should love one another as He has loved us—V. 26. The Lord's love for us is the standard of our love for each other. How amazing is such a possibility. And how far short we come of such devotion. What is the trouble? We do not believe that God will work in us to the extent, that Christ's very own life and love may be manifested in us by the power of the Holy Spirit. Remember this is the prayer of the ascended Lord; (the disciples prayer is found in Matt. 6). It is His High-Priestly Intercession that we are listening-in to here. And it is possible to have it answered in our individual experiences if we will trust God "to work in us to will and to do of His own good pleasure." God's will is our peace and perfection.

He appeals to the RIGHTEOUS FATHER, as ONE who in the midst of a world alienated from the knowledge of Him, has known Him, and He links His disciples, in spite of their feebleness, with Himself as those who have known His Name, and would go to make it known, for they and we must ever be learners, going on to know Him better and better every day. The Mighty Lover and the Father's Servant is ready for the last act of the drama. In His prayer the cross is as tho' in the past, but in reality it is just ahead. It has been written "Lo I come to do Thy will," expression of Him as the "Burnt Offering." Hence as the free-will sacrifice, He goes on'to complete His work. There is no agony in the Garden of Gethsemane recorded by John. He shows the Son with the Father going up the mountain to worship—Gen. 22:5.

#### THE PASCHAL LAMB EXAMINED

#### CHAPTER EIGHTEEN

When Jesus had spoken these words. He went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples"—V. 1. We are beginning with this chapter the third main division of John's Gospel—God revealed as Love to men—Chaps. 18-20. (Tho' there still remains the epilogue—Ch. 21.) We may separate this division into three parts—the Trial (Ch. 18), the Tragedy (Ch. 19) and the Triumph of Love—Chap. 20.

In our last lesson, we listened into the prayer of Jesus to His Father. We realized that He was speaking as the Great High-Priest, of which Aaron was the figure. We saw our place with Him as priests, sharers of His sacrifice and service in the world, and later sharers of His glory. In our present chapter, we see Him going forth to finish the work as Priest that He anticipated as done in our previous lesson. In the serenity of the faith of who He is, and what He must yet accomplish, He goes forth to the garden. It was a place often frequented by Him and His disciples. It is not called Gethsemane by John; for he is portraying for us the Son of God, hence there is no temptation recorded. It would not be suitable in this Gospel. It is so inspiring to note how each biographer of the Lord Jesus Christ kept to His Subject and portrayed Him in His official place, relating only what was subservient to Him in that order. This proves the miraculous in these writings. In our present chapter we behold the marvelous Man of Destiny, the Doer of His Father's will, going on to fulfill that which was marked out for Him. He knew all that would befall him, even the betrayal and trial and death; but He did not endeavor to escape. He did not run away, nor hide; but sought out the garden where often He enjoyed sweet fellowship with His disciples. Judas knew the place, and Jesus was aware that shortly he would come and deliver Him to the arresting squad. He knew His hour had come and He was ready to offer up Himself. Only a little while before, He had spoken to His Father as tho' all things were accomplished concerning His life-day. We say, He knew all things. The Infallible and Mighty God had come to redeem and He must go on to the end. The Love that brought Him on the scene sustained Him up to the cross and kept Him on that rugged tree until He knew the price was paid and atonement fully made.

In this division, the sovereignty of Christ is shown over all circumstances which makes Him the free and willing Offering that John's Gospel portrays. There we find the complete fulfillment of His own words, "No man taketh my life from Me. I lay it down of myself. I have authority to lay it down and authority to take it again. This commandment have I received of My Father." Thus we see beautifully exhibited His sovereignty as well as His sacrifice. He goes over the black winter-torrent,

Cedron, so significant of "the brook in the way," of which He had to drink in order that afterward in resurrection, He might "lift up the head"—Ps. 110:7. For the joy and blessing which He was to bring to others, brought refreshment and comfort to Him. Beyond the dark abyss of suffering, which was now before Him, He visioned the Paradise into which He was

to bring His own beloved people. Over Cedron then. He passes to the garden, taking with Him His disciples, thus acting out the last act of the drama in figure. He is clearly going on, knowing well all the significance of His pathway. Judas knew the place as one of frequent resort of Jesus and His faithful followers. He was found in the garden, and went out of Paradise, as it were, to meet the doom that was hanging over humanity. It is a wonderful story—too great and incomprehensible unless it is revealed to us by the Father. Wise men of the world stumble at the mystery while the little children still believe.

How foolish, in view of the knowledge possessed by the Lord of all things that would happen to Him, was the number mustered to arrest Him. Judas led the van, which the Lord comes forward to meet. He was not shunning the cross. It was the objective of His birth. The MUST of His incarnation made way for the MUST of His execution. The Lord enquires, "Whom seek ye?" When they answer, "Jesus the Nazarene," He says, "I am," and they all fall backward to the ground, as tho' a bolt of lightning had struck them. Thus they are warned that He is no ordinary man, but the eternal Son of God as He witnessed; but regardless, they insist on taking Him. He yields to the arrest with this stipulation that they loose His friends. Blessed Victim! Thru His taking we are set free. Do you get the thought? All men are set free by His judgment. Let these go, He says. The death of the passover Lamb in Egypt preserved Israel's first-born from death, typical of Christ's death for all those who believe. Peter as usual, out of harmony with the purposes of the Lord, draws his sword and cuts off the ear of the high-priest's servant. This was surely a blunder, but it gave the Mighty Miracle-Worker another opportunity to display His power. He heals the ear, tho' this service is not revealed to us by John. Jesus tells Peter to put up his sword. His time to fight had not yet come. When it does, He will have twelve legions of angels and more if necessary to defend His rights. The other Gospel writers inform us that He declared that He could call for them now if He desired—but how then should atonement be made? No, He could not be delivered until His work was done.

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Judas and Peter, and later John and Peter are in contrast in this closing scene in Jesus' earthly life. Both Peter and Judas failed in this hour, but with what a difference. The one was an unbeliever; the other a believer. There is a great gulf between such. One deliberately sold Jesus for thirty pieces of silver, betraying the Lord with a kiss; the other denied Him not deliberately, but inadvertently as he was taken unawares in the judgment hall. He had followed the officers as they took Jesus and led Him away. Judas could not believe that He would not resist them; for he had seen Him many times manifest His power and escape His enemies.

But Peter was flesh, even as we, and the fear of the rulers who appeared to be having their way was over him. It might be that he was somewhat offended that his endeavors to protect the Master by using his sword led to a rebuke and his work was in vain. Poor Peter, was strong in himself. He did not understand the situation; but he loved the Lord and believed that He was the Messiah, the Son of God. Judas had no faith in His claims. He had viewed the Lord in action, and saw His mighty miracles and His life of victory and heard His surpassing words of wisdom first hand; and yet was not moved to accept and cling to Him. He will always remain a mystery. Peter on the other hand, we understand. There is a wide

gulf between the two. The Lord can restore the erring and weak believer, as was the case with Peter; but He can do nothing for those who refuse His mercy. Regardless of a believer's fall and failure, he is a child of God, who deals with him as such—Heb. 12:5-7. In the natural, when children are disobedient, they are chastized, but not cast off and put out of the family and house.

Seldom is there found a parent so cruel as this would intimate. And the authorities are even stirred sometimes when parents punish their children too severely. They come to the rescue and punish the parents. Shall we say God as a Father is cruel? Shall we so characterize Him, as being less kind in His care and nurture of His children than human parents? The manner in which preachers speak of God is impudent, disgraceful and blasphemous as regards His chastisement of His people. Some of them insist that He will cast them into hell if they do not walk a chalkline. They give the words of judgment intended for sinners to the saints. There is chastisement for disobedient children, but never a casting away into hell, or the lake of fire for them. Even the nation Israel, a typical people (only a few compared to the many being born again), had a different relationship to God than other nations. These latter were punished when they persecuted Israel, and so they will be again. A farther thought as to these two men, Peter and Judas. The latter appears, before his treachery, much more attractive than Peter. Observe his quiet demeanor. There is not one hasty, or rebellious word, or action recorded of him. He went about with the Apostles and they never realized his true character. He had a natural self-control which Peter lacked. They might have imagined one of the tempestuous sons of thunder, John or James, or even the impulsive, quick-tempered Peter was the traitor. Even when Jesus pointed him out, there was no hasty word, no denial, nor protest. He said nothing—just calmly walked away. When he came with the officers, he kissed the Master as he probably had been wont to do on other occasions. Peter, on the other hand, was rude, with a hasty uncontrollable temper. He was impulsive, quickly moved in everything with very little natural physiological attainment. He probably swore at the slightest provocation and everyone knew how he felt and where he stood. But here was the great difference—he was honest and loyal in his make-up. There was no unreality about him. Peter was what he was. He would willingly have died fighting for Jesus. He was not a physical coward—but morally he went down before the enemy. As long as the Lord stood His ground and resisted His foes, he would have been with Him. He believed

and worshipped Jesus—but when He yielded to His captors and walked away with them—that was too much for Peter. He did not comprehend the surrender, or sacrifice of Calvary. Jesus had told him that He must go away. He explained the cross and His way of departure; but the meaning escaped him. And he denied the Lord he loved, even with curses—but He was STILL SAVED.

His flesh was weak in the presence of the religious humbugs, the apostatized rulers of Jewry (who were much worse than he) and he egregiously failed; but he was always God's child. Jesus had declared that he would fail; but he was so strong and self-reliant that he did not believe it possible. Do you think for a minute that Peter was a weak, sissy sort of a fellow in the natural. No; on the contrary, he was a bold, daring, character. But the mental torture, when such an honest faithful

soul is tempted to think he is wrong, to feel that all the energy, time, toil and sacrifice of his life has been in vain, is beyond words to describe. The suffering is intense. And Peter was in such a case. The Lord knew it; and when He met Mary after His resurrection, He sent a special word to Peter. Furthermore, He gave him the leading part among the Apostles. He was the more fitted by his failure. Those who are able to keep themselves, never know the deep delight of being kept by the Lord. Peter the Failure, became Peter, the Fearless when he was endued with power from on high. Notice his career in Acts 1 to 12. The unfainting God gave him strength—Isa. 40:28. He believed God. Judas did not. Faith marks the one; unbelief the other. That is the secret of the destiny of each.

But to return to our subject proper, the trial of Jesus. He is taken first to the ecclesiastical court. The Sacrifice is being led to slaughter. The Lamb is being examined for the Passover feast, that all other men might be delivered from judgment. They bind Him, who was already bound to the horns of the altar, the meek and lowly Lamb, or rather Ram of sacrifice (Gen. 22:13), who was caught in the thicket by His horns (power). He goes on to fulfill all that is written of Him, the great Leader, to the religious court where the Sanhedrin sat in judgment. Annas, father-in-law to Caiaphas presides. Jesus' questioning by this ruler is not related by the other Gospel writers. John notes the trial before Caiaphas, but gives us no details. Annas was the real high priest, for according to scriptural specifications, there was no cessation of the office except by death. The fact that there were two priests in that official place, proves how far removed they were from God's thoughts. When Scripture is disregarded, the Lord is held in similar contempt. He has "magnified His Word above His Name," therefore they fall, or rise together. Men cannot claim to believe God and deny His Word and power. These two things are incompatible. Will the court of any king hold guiltless the man who refuses to heed its edicts? Will the city officials hold blameless the man, or set of men that defy its rules? They might reason that their ideas were the better and would get quicker and greater results; but that is not the question. The officials will not clear the man who takes such an attitude—and neither will God. He has laid down some absolute decrees for His Church and they are sufficient and need no addenda. So in the case of Israel. God had laid down His statutes and decrees, and after the centuries passed they paid little, or no attention to them except as it suited them.

Jesus was the true High Priest. He was not of the order of Aaron, but



of the tribe of Judah. A change was due. A new order of priesthood had entered the scene with His advent. He was the Head. ' Other priests would follow. He must win His honors by sacrifice. The Aaronic line of priests had somewhat to offer; therefore as the typical things were passing away He offered Himself, the real Sacrifice, to whom all the offerings pointed.' It was really the Romans that set up one high priest after the other as it pleased them. Caiaphas occupied the office for that year, we are informed. It was a political job, we would surmise; but God would not have allowed such conditions if the Jews had obeyed His Word. Caiaphas was the man who gave counsel regarding the expediency of one man dying for the people that the whole nation perish not. That was a prophecy of the need of a Savior. It agreed with the Word, tho' spoken by a rebellious and sinful man, and showed him in the place of a judge prepared with his verdict beforehand. The names of those men, who were on the scene at that

momentous season when the Lord was here in Person and atonement was made for sin, are immortalized, in a sense. Their names have been preserved thru the centuries; while others much greater in the world's matters are unknown. What a miracle! It shows, that to be linked up with the Son of God, whether for, or against Him, is to be of consequence. He is the Person that counts.

Annas is allied to Caiaphas. His whole aim is to ensnare the Lord. Justice is not a part of this court. He enquires of the Lord's doctrine and disciples. The Lord points him to that which He had taught everywhere with the greatest publicity. He had hidden nothing. It was for His accusers to come forward and make their charges and prove their case against Him. To the one smiting Him because He thus spoke, He answers with a quiet remonstrance. Wonderful Man! having all power, yet holding back and hiding His immensity. Annas is baffled, but not turned from his malignancy. He sends Him bound to Caiaphas. That trial was not commented upon by John. It was such a farce that the Son of God, tho in Man's form, should stand before a man who had no authority ecclesiastically, according to Scripture, that the Spirit did not move John to record its doings. It was all left, even the trial before Annas, without any detailed results for us.

Peter's denial of Jesus occupies more space in the chapter than the ecclesiastical trial of Jesus. All men are here judged in a sense Peter is just a representative man even as Judas and John. These all speak of different groups of mankind. We have already diagnosed Judas; now we will examine Peter, "the son of Jonah," the erstwhile failing preacher. He inherited his disposition to run away when it was a case of yieldedness to men. Peter was "warming himself." We don't doubt that he was cold. His heart was failing him. The world would say that he was getting cold feet; but we say that he was cold in spirit, soul and body. The power of Satan is terrific. So many men are afraid of being laughed at. Mockery and ridicule are harder for some men to endure than blows. Our hero represents this class of disciples. They will, like Jonah, run from the battle when it is an invisible one. If the army was before them in a physical sense, they would fight—but putting up the other cheek and letting the boys laugh, is too much for these humans.

The maid at the door was suspicious of Peter and enquired if he was not one of the followers of Jesus. He denies the allegation; but later, one

of the men by the fire asks the question again. He is getting a little warm around the collar now, and answers sharply, "I am not." Another of the Lord's enemies, related to the servant of the high priest, whose ear had been cut off by Peter, was not quite satisfied. He had probably noticed that disciple who was so quick with his sword more than the others. That brave man is surely in a corner, when this enquirer said, "Did I not see thee in the garden with Him?" Peter denies his Lord the third time—and immediately the cock crows. Then the poor fellow remembered Jesus' words to him beforehand, mentioned in the three former Gospel records. "The cock shall not crow this day before thou shalt thrice deny that thou knowest Me."

Now let us look at John in this scene. He stands out of the picture, tho' unnamed and unnoticed apparently. He goes into the court room where the more outspoken and bolder man, Peter, breaks down so helplessly. We believe he felt his weakness and prayed that the Lord would keep him

true. He was known to the high-priest and the damsel at the gate—and known as a follower of Jesus as her question to Peter (whom John brought in) shows, "Art thou also one of this man's followers?" John was one of those dependable folk. He was always right there when needed. No questions are asked regarding them. Everyone knows just where they stand.

The beloved disciple is found later in the same open way at the cross. He obtains a precious recognition and precious charge from his dying Savior. He gives His mother into his care. The Lord knew whom He could trust. John obtained a mother and Mary obtained a son. He was the truest and dearest of the disciples. He loved Jesus supremely and his love was reciprocated. Jesus knew that he would die for Him if necessary. John was entrusted with His mother, but He gave the keys of the Kingdom of heaven to Peter—Matt. 16. He was the greatest of the Apostles officially; but he was not loved the most, nor did he love the most. He had the greater place before men, preached mighty sermons, performed great miracles—but John was given His most prized possession on earth—His mother.

The religious trial occupied only a small part of the night. It was a sham and a shame. Nothing was proved against Jesus. Those rulers were on trial there. The real judge pronounced them guilty, tho' He never said a word. We were all there at that trial, sinners and saints were there. Observe that of the sixteen verses comprising the report in this Gospel, seven are not about the trial of Jesus, but refer to Peter. Everyone who names the name of Christ is on trial in this world. Where the Master of the house is arraigned, how foolish to imagine that the remainder of the family shall escape.

Then led they Jesus from Caiaphas unto the hall of judgment; and it was early. And they themselves went not into the judgment hall, lest they should be defiled, that they might eat the Passover." We begin here the third section of the chapter—The Trial before the civil court. It is, if possible, more of a farce than the religious trial. It moves two and fro in relation to the Pretorium. The prosecuting party being outside, the judge must perforce come to them if they will not come to him. Mark these movements. They are amusing if they were not on so solemn an occasion

—Without (Vs. 28-32), within (Vs. 33-38); without (Vs. 38-40); within (Ch. 19:1-3.), without (Ch. 19:4-7); within (Ch. 19:8-11) and finally without (Ch. 19:12-16). Three of these seven sections are in the chapter we are considering now. Pilate enquires of the Jews as to the charge. This is outside the judgment hall. It is clear that the Jews want nothing less than Jesus' death and they were not able to inflict such sentence. That power had been taken from them. The civil trial is much dwelt upon here and particulars given which we do not find elsewhere. It is clear that Pilate, the judge is being judged. His conscience is bared by the light of the Presence before which he stands. Judge and accused change places. Hardened and seared as Pilate's conscience may be, he shrivels up before the Christ. But even then, he compares favorably with the blinded, self-righteous, fanatical leaders of Israel. They were darkened by the Light which had shone upon them; but from which they had turned. Pilate was not so guilty as the Jews. He shrank from the insane fury which was plainly manifest in them; nevertheless, he was weak. He could not resist them, tho' he much desired to save Jesus from their enmity. John shows

the under-working of a convicted soul, as none of the other writers; for he portrays Christ as the Son of God and hearts are made manifest all thru this scene. The Judge whom God appointed is here seen standing before man's judgment seat, and realizing their terrible condition before the heavenly tribunal as none other could. He takes their sentence upon Himself. Poor blinded men, Satan's dupes, they do not know that God is standing there in the Person of Christ and in pronouncing sentence upon Him, they are affirming themselves worthy of death. They call for His death by crucifixion, which was in order in the fulfillment of God's Word. Crucifixion was not a Jewish mode of punishment. The "hanging upon a tree," came after death with them. In fact, it had not been the Roman custom, except for a few years. God had moved them to inaugurate this method as it shows the accursed death (Deut. 21:23), and that was the way out for the Royal Sin-Bearer. All that we read of here was under the direct supervision of God. It was the most momentous hour of all the world's history. Men little reckoned that day what tremendous significance was connected with that scene. The Lord answers Pilate at once, when he enquires as to whether He is King of the Jews. He says, Did others tell this to you, or are you saying it of yourself? He means, has he personal interest in it? He must have heard of His claims, because the news had been carried everywhere, that the Messiah, for whom the Jews were looking for years, was at last upon the scene. Was Pilate alarmed at this ruler"? But he puts away the question as being a mere Jewish one^ Let Jesus answer as to his own case before his people's accusation. What reason had they? Jesus lets Pilate know that His kingdom is a, heavenly one and that it had no affinity with that present system of things; otherwise He would not have been left unarmed and defenseless before His enemies.

Pilate is amazed in the presence of this Man. He does not understand the uneasiness that is upon him. "Art Thou a King?" the Roman enquires The Lord answers, "Thou sayest it; for I am a King." His birth was for the purpose that He should reign. He was in the world to bare witness to the Truth By this—the Truth—He would establish His Kingdom over

the hearts and lives of men. Then He drops a word for the conscience of the judge, "Everyone who is of the Truth heareth My voice." Pilate turns away his ears, like the skeptical Roman that he is. asking "What is Truth?" They believed no more in gods. They were for the greater number infidels. Their emperor, who ruled the great dominion of which they were a part, was their god. What did they know of Truth? What did they care? They were the conquerors of the world. But this Man had made an impression upon Pilate. What was His secret? What is the Truth? He is interested and yet afraid. He steps outside to regain his equilibrium. We know that he could not look the Lord in the face; nevertheless he determines to save His life. He tells the Jews that he finds no fault in the Man. He intends to release Him; but to appease the Jews he compromises with them, putting the matter into their hands. Thus he makes for himself an impossible situation. He had been "ear to the Kingdom of God, touching it almost, and then turned aside and left the golden glory for the tawdry things of earth. Poor Pilate Poor lost man. Many before and since that day have been near the Kingdom and have not entered; but none so near as he.

What is Truth? the question of all time comes down to us even today. Men are still asking, but many refusing the answer when it is pointed out to them. Christ is the Truth. Jesus declared this fact before—Chap. 14:6. He stands at the door of men's hearts waiting an entrance which will lead to the Kingdom of God. The people reveal their state in a worse fashion yet. Pilate has shut for himself the way of escape by saying, that he will leave the fate of Jesus with them. They have a custom that he should release a convicted man at the Passover feast which was now due. Therefore, he would release unto them "the King of the Jews." This was like waving a red flag in the face of a bull. They shout, "Not this man, but Barabbas." A robber, rebel and murderer was chosen in place of the holy Son of God; but God was leading on in His foreordained-way. His counsels of old were being fulfilled. His Son must die in the place of the criminal over whom the penalty of death was hanging. So on with the drama. Pilate's opportunity is gone.

#### THE INN-KEEPER'S LAMENT

O sad, sad fate, that I should be  
The one who turned away from Thee.  
But inn was crowded—no place there,  
Not even room for heaven's Heir.  
Joseph and Mary were told to go.  
And all these years, that deed doth show  
Upon the records here below.

My heart smote me, as they went on.  
I quickly cried, "Wait till the dawn.  
A stable near has place for two."  
They were relieved. If I but knew  
A gleaming star all dazzling bright,  
Was hanging low, a sign that night  
To wise men, guiding them aright.

They brought gifts for the Child so fair

(Vision of glory in manger bare),  
Culled for Him the treasures of earth,  
The very best; for they knew His worth.  
Oh, why could I not know before,  
That this choice One, the wise adore,  
Would deign to stop at my own door?

If I but knew, could e'en for see,  
That at my inn stood Destiny,  
I would have sent the rich away,  
Made room for Christ that fateful day.  
So now, I cry to you, oh men,  
"Of all sad words of tongue, or pen,  
The saddest of these, It might have  
been."

## THE PASCHAL LAMB SLAIN

### CHAPTER NINETEEN

THEN Pilate took Jesus and scourged Him. And the soldiers platted a crown of thorns and put it on His head and they put on Him a purple robe and said. Hail, King of the Jews, and they smote Him with their hands"—Verses 1-4. What injustice, indignity, derision and scorn was meted out to the Son of God! It is almost impossible to believe that the human heart, with all its religious veneer, can be so cruel as to deal such treatment to this defenseless and gentle Man. He had not done one wicked deed to any person. Goodness had marked His every step—and yet those wicked men poured upon Him the anathema of the vilest criminal. The Jews were really the more guilty in giving Him over into the hands of the Gentiles. Pilate even wanted to save Him from death; but he was unable in the face of the envy and hatred manifested by the religious rulers. They were like a mob determined to kill their victim. Pilate desired to release Him, by putting His case into the hands of the people. He hoped the death of Barabbas would appease them—but it was of no use. They chose the robber and murderer instead of their glorious King. His name Barabbas, "son of a father," is very significant. They refused another Son of a Father. But who was the father of that lawless one? He was simply a shadow of one coming in his own name, whom the nation will receive, truly a son of the rebel, Satan, the "murderer from the beginning," of whom the Lord warned previously—Chap. 5:4,3.

Pilate, having put the case into the Jews' hands, was helpless. He had given Him up to be scourged, hoping thus to appease the people. In every compromise, he miserably failed. He sought to awaken sympathy in the interesting Figure, who arrested his attention. Yet it was all in vain, tho' he asserted repeatedly that he found no fault in the Man. It was the Jews who insisted that He must die after the Roman soldiers had mocked Him. They were stirred to greater fury when Pilate brought Him forth, dressed in royal robes and cried, "Behold the Man." They had no pity, but shouted, "Crucify Him! crucify Him," demanding the most ignominious death for Him. Pilate yielded Him up, saying, "Take ye Him and crucify Him; for I find no fault in Him." He declared by these words that he was

not responsible; he was not sending Jesus of Nazareth to death. He acquitted Him of all guilt; therefore if they insisted on crucifying Him, they did so at their own risk. But nothing stopped them. They were bent on getting rid of the Holy Man who convicted them by His accusing eyes and acts of mercy. His very presence brought out their wickedness and showed up their guilt and sin. Then they declared their real accusation against Him: "We have a law and by our law, He ought to die; because He made Himself the Son of God." He must die for what He is and His affirmation of it. He must die for the grace that has brought Him to earth; for the love that made Him identify Himself with mankind. There was no escape for Him. He was the scapegoat—Lev. 16.

But Pilate was stricken again by these words. He probably was reminded of heathen legends of the gods and sons of gods visiting the haunts of men, and tho' he had not greatly credited such, yet now he was

perplexed indeed. Who is this unusual Man, who calmly stands unmoved by all the indignity and approbrium cast upon Him? Did He not carry Himself like a god? He mused. There were other influences no doubt, as the dream of his wife for instance, that were moving him and making him tremble. He called Jesus once more before him, and with unaccustomed awe enquired, "Who art Thou?" Pilate was not a weak man (except as all men are weak because of sin). He was not easily moved to pity or kindness. He had mingled the blood of the Jews with their own sacrifices and could have trampled them down as the dust under his feet. He was cruel, as were the Romans; but at that moment, he was undecided. He desired to save the innocent Man from death. He did not understand his own feelings in the matter. He did not know that he was in hands stronger than his own. So the Lord compassionately told him that he could have no authority over Him except it were allowed from above. He had been delivered by God into His hands; but the rulers of the Jews found in this fact their opportunity to pour out all the enmity of their hearts upon the marvelous Figure, of whom all the ages prophesied and whom they had been prepared by the voice of heaven's messengers to expect. Therefore, they had the greater sin, because of their greater light and privilege than the Gentiles. They had the greater sin than Pilate. Judas, the actual traitor, was but the representation of the nation. Poor Pilate was truly in a quandary. He sought again to release Him; but he was not master of himself. Fallible man! he was but a pawn in the hand of God and of Satan also. The Jews knew their man and their opportunity and took advantage of both. They brought an argument to bear upon him that made him as wax in their hands. God is a possibility and he had visioned something wonderful in the distance—but Caesar was a certainty and nearer at hand. "If thou let this Man go, thou art not Caesar's friend. Everyone that maketh himself a king, declareth against Caesar," they cried.

The battle was over for Pilate. Satan had won. The situation had become impossible for him. He succumbed to the inevitable and his hope of eternal blessedness had past. First, he had said—not asked as if to learn—"What is Truth?" Now his frightened heart, to which the favor of the Emperor was the supreme boon, collapsed. He took his place upon the judgment seat, which for a few moments he had relinquished, and in

these words, wherein we may read both taunt and scorn, and yet with a final plea to the Jews, exclaimed, "BEHOLD YOUR KING." They were stung to madness and cried, "Away with Him, Crucify Him." He answered, "Shall I crucify your king?" He was facing them with the fact of the strange Man's identity; but he did not know it. They added further to Pilate's perturbation and fear by these words, "We have no king but Caesar." He then delivered Him up into their devilish hands. That was not the verdict of the Jews alone, and they have not suffered alone. The whole world has been and is wearing the yoke of Caesar, instead of the easy yoke of Christ. They have often been very tired of their taskmasters and suffered intolerably at the hands of their rulers. Many times they have risen up against their tyranny and demanded better government; but no great change is noted. Many Caesars now reign instead of one; but things are no better. And there never will be any perfection upon the earth nationally, or otherwise until "the Prince of Peace" has His place in the world. The people will have Caesar in one form, or another until Christ reigns, whose right it is. He was sent forth to death, judged

as a criminal and sentenced to the cross; but there is a sequel to the story, as we shall see later. The end is not yet.

Pilate had not succeeded in saving Jesus from death; for it was written that He should go that way, and nothing could hinder the fulfillment of Scripture. The human judge could not deliver Him because the divine Judge had already pronounced sentence. Christ was identified with sinful man by His own free will, and as such must die in man's stead. It is great and wonderful to meditate upon the stately stoppings of Jehovah as He goes on in the fulfillment of His Word. He makes all things work out His purposes and plans as is so vividly seen in this place. Pilate's desire to set Jesus free was made the means to an end. He scourged Him and allowed the Romans in sport to mock and crown Him with thorns and smite Him on the face, pulling out the beard; for thus it had been written. Pilate said, "Ye have a custom," but the Jews said, "We have a law." So between the orders and institutions of the ages. Truth has always been put down. "But Truth crushed to earth shall rise again," as has been demonstrated in this instance and will be again.

#### The Lord's Execution

"And they took Jesus and led Him away! He bearing His cross went forth into a place of a skull, which is called in the Hebrew Golgotha"—V. 17. We have arrived at the last step in the unequalled stoop of the Son of God to the humiliation of Calvary. The character of the offering of Jesus in this Gospel is the burnt-offering, as we have noted previously. This aspect of the vicarious offering of the Lord is double-sided. It speaks of His willing surrender to His Father's will, and on the other side His acceptance in the value of that perfect obedience. Accordingly that which is before us now answers to the types. It is in two sections. The first part shows us His completed sacrifice of Himself. John's Record is unique in its harmony in respect to what he tells and what he omits. There are few details. Facts are emphasized as they bear on the general presentation. Simplicity and depth pervade the whole Gospel, and nowhere more than in this closing section. It is holy ground that we are treading—

the curious and the critic get little satisfaction here.

"At a place called a skull, they crucified Him and two others with Him, on either side one and Jesus in the midst"—V. 18. Jesus came to the place of a SKULL—the realm of death. Here is where man has come because of sin, death being the seal of the government upon it. Here the love of God for mankind brought Him. He sought Golgotha; for only thus could He lift men from its power and fear. He must take the penalty of sin upon Himself. There was no other way to help us. Two others were hanged with Him. Death to them brought clearly the penalty for sin. Jesus was and always is "IN THE MIDST." He is the center of all God's purposes and plans. Jesus was alone in His death—yet He did not die alone. Two men, thieves and robbers, were near and yet so far from Him. He was there to taste death in all its hideousness and horror. Pilate wrote a title and put it on the cross. The writing was, "JESUS OF NAZARETH, THE KING OF THE JEWS." That was Pilate's doing and the chief priests and elders objected to the title which was really His accusation; but the governor is firm now. He insisted that it must remain and that too was the edict of Jehovah God. It was written in three languages—Hebrew, Greek and Latin—the religious, cultured and powerful world was faced with the fact that the humbled holy Man dying upon a cross in the midst of criminals, was the

King of the Jews. And more—King of the world. All knees shall bow to Him; all tongues shall confess that He is Lord to the glory of God the Father. That was the most momentous hour of all time. The Creator was on a cross! What mystery is hidden here!

The soldiers, after they crucified the Lord of Life, parted His garments among themselves, casting lots for the beautiful seamless robe that marked Him out as distinct from other men. It must have been a priceless garment. We have no record of how He obtained it. His Father had seen that He had that tunic of many colors, an embroidered robe of beautiful design, of which Joseph's coat was the type—Gen. 37:3. His intrinsic righteousness and holiness in perfection, shown by His robe and other clothing, was distributed to cover the nakedness of others—and that by divine appointment (as the lot speaks)—even given to His enemies. Thus we all who believe may say, "He has covered me with the robe of His righteousness"—Isa. 61:10. This is all prophetic and at the same time in fulfillment of prophecy. "They parted my garments among them and for my vesture they cast lots"—Psa. 141:7. Jesus' mother and some friends stood by His cross. Some foes were there too. He never was without both. How great the contrast here—love and tenderness on the one hand, with cruelty and hatred on the other. Four women, three named Mary, were with Him at the end. Women were His greatest friends and forever this stands to their honor. And His mother, what shall we say of her sorrow? There are no words to describe the anguish, tho' Scripture draws a veil over it. The Spirit of God would focus our eyes upon the One on the cross. Even His Mother must be forgotten in that wierd scene. But Jesus remembered her just before He dismissed His Spirit. He committed His best-loved one to His dearly-loved disciple. He says, "Woman, behold thy son," and son, "Behold thy mother." John took her to His home and they comforted each other in those few sad days preceding His



resurrection.

The work of redemption, that is, Christ's death, was accomplished in six hours. He was nailed to the cross at nine in the morning and died at three in the afternoon. Jesus made SEVEN statements on the cross. The first, a prayer, "Father, forgive them; for they know not what they do." The second was spoken to the penitent thief, "Verily, I say unto thee, today shalt thou be with Me in paradise." Third, "My God, my God, why hast Thou forsaken Me?" The fourth, "Woman, behold thy son; son behold thy mother." Fifth, "I thirst." The sixth, "It is finished." Seventh, "Into Thy hands I commit my Spirit." These utterances are not all recorded in this Gospel. It would not be suitable, or in harmony with John's portrayal of the "Only Begotten of the Father full of grace and truth." We find no horror of great darkness here; no cry of desertion; no agony portrayed. When He says, "I thirst," it is also directly said, "that the Scripture may be fulfilled." The burnt-offering character, which Psalm 40 expresses, is here made manifest: "Sacrifice and offering, Thou hadst no delight in. My ears hast Thou digged. Burnt-offering and sin-offering Thou hast not required. Then said I, Lo, I come. In the volume of the book it is written of Me. I delight to do Thy will, O My God; yea Thy law is within My heart." The many sacrifices of the Law are here displayed by the one perfect Sacrifice which cannot and needs not ever be repeated. It shows the entire devotedness to God of the offering which the fire of divine holiness only made more manifest. "When Jesus had received the vinegar, He

said, IT IS FINISHED; and He bowed His head and gave up His Spirit." In the perfect consciousness of who He was, what He had accomplished and of His perfect acceptance with God, He died, after His triumphant shout He was the only Man that had power to lay down His life and power to take it up again. His death was not a surprise to Him. It was no accident. He had come to die; for this He was born.

"The Jews therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day (for that was a high day) besought Pilate that their legs should be broken and that they should be taken away"—Vs. 31-34. This request of the Jews had important consequences. It was the fulfillment of two prophecies, one in type found in Exodus 12 relating to the passover lamb, "a bone of which shall not be broken;" the other is found in Zech. 12:10, "They would look upon Him whom they had pierced." We have the testimony of His perfect righteousness, fulfilling absolutely the Psalmist's words, Jehovah "keepeth all His bones; not one of them is broken." The soldiers could not break His bones. They could not touch that sacred Body after He had made atonement. He was thru. No more could men lay sacrilegious hands upon Him. The shield of Jehovah lay over Him, and the rough, untutored hands of lawless men respected that Holy One, not knowing why; but we know why. The Word of God ruled everywhere even among the ignorant and hostile, the touch of a soldier's spear certifies to the death of our Redeemer. Out of Christ as the riven Rock flow streams of spiritual life and blessing—not water alone came forth but water and blood, as the beloved writer insists. The miraculous nature of the flow is clear from the way it is insisted upon—the positive truth of it is reiterated—so that we may be assured that it is a double cure. Cleansing for men is necessary on the one side as well as

expiation for sin on the other. God must be satisfied in the death of Christ as to the matter of man's iniquity and rebellion as well as men sanctified. Christ's marvelous sacrifice on the cross has laid the foundation for man's full redemption—spirit, soul and body. He is justified by the blood and sanctified of cleansed by water, type of the Word, practically used in daily life.

Israel are yet to look upon Him whom they have pierced, as the evangelist reminds us and then a fountain will be opened for them for sin and uncleanness. When they find the rift in the Rock they will find the stream that flows from the heart of Christ. And then we read how marvelously God made all things and people serve Him. Joseph of Arimathea, a disciple of Jesus, but secretly for fear of the Jews, comes out in the open now and asks Pilate for the body of Jesus. He was a rich man. He had a new sepulchre, which never had held a dead body. Nicodemus also witnessed publicly that he was a believer in the claims of Jesus. It is truly blessed to see the timid becoming bold in the face of the religious foes. God had so worked in their lives thru the miraculous death of Christ that they feared no man. Scripture was there fulfilled. "He was with the rich in His death"—Isa. 53:9. God is working all things after His eternal counsel and according to the Scriptures.

Nicodemus brings one hundred pounds of spices to anoint the body of Jesus for burial, to rival Joseph if possible in his gift of a new sepulchre, a testimony of honor and devotion to Him who had gone into death to conquer its power. John alone of the Gospel writers mentions the amount of the myrrh and spices which are used in the wrapping of His body, which

is in harmony with this book. The worth of the Sacrifice of Christ as the burnt-offering ever abides in sweet fragrance before God. His holy body is laid in a new sepulchre where no dead body had ever lain. He was that Holy Thing that could not see corruption and in death even was separate from sinners. His temporary resting place was in a garden and this also is significant. The First Adam went to sleep in a garden and awakened to find Eve standing by. Likewise the Last Adam finds a woman when He arose after his three days of sleep; but more of this anon. At the present we leave Him in the tomb where the seed of immortal life is sown. The "corn of wheat" has fallen into the ground, but it will come forth in resurrection life, bringing forth the much fruit. While He is asleep the Jews have their "preparation day" and a mockery of sabbath-rest. The reality of rest has been wrought out for them, but they have rejected Him, its Author and Finisher, hence can have no rest until they accept Him. A cross, a garden, a tomb, a body are here seen united. Ugliness and beauty meet together, but the one triumphs over the other. Life overcomes death.

#### JESUS LOVED ME

Of all the friends, I cherish most,  
Is Christ, whose faithful love  
Shall be my theme and constant boast  
Eternal years above.  
So old, yet new;  
So strong; yet true.  
Before the ages were in frame,  
HE LOVED ME. Blessed be His Name!

He was the Word from aeons past,  
The Son of God above;  
Adored by all creation vast,  
Yet such was His great love,  
He came to earth/  
Left heaven's mirth,  
Highest rank and glorious fame.  
HE LOVED ME. Blessed be His Name!

It was a stoop of shame and loss,  
A lonely path He trod,  
In world of sin, e'en to a cross,  
He came from throne of God.  
O wondrous grace,  
He chose this place,  
Receiving all my guilt and blame.  
HE LOVED ME. Blessed be His Name!

He is my Friend. I live to tell  
The marvel of His love.  
And when in heavenly bliss I dwell,  
In mansion bright above,  
My joy shall be  
His face to see,  
And sing His praise with loud acclaim.  
HE LOVED ME. Blessed be His Name!

## TRIUMPH OVER DEATH

### CHAPTER TWENTY

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 th sepulchre"—Verse 1. We have seen the death of the Christ, the God-Man, on the cross. He faced it bravely. The mob had triumphed; but the earth revolted and quaked with a mighty convulsion when He died. Darkness was over His soul as well as over the land when Crod turned His face away from His beloved Son, because He was dying as the sinner's substitute. The world had said. We do not want Him, and it appeared as tho' God did not want Him either. Ignominy defeat, loss, finis might be written over all of His life, as men cbuld say' looking at His end from the natural standpoint; but He was Master over it all. His faith remained—a faith that did not loose its grip on God. Storms and clouds were round about Him; but His faith battled thru. When He passed into death, the very stronghold of the devil, the arch-enemy of God and man, He commended His Spirit to His Father's care It is a unique and glorious scene. The Vanquished, yet Un-vanquished One passed on into the great unknown with a faith impossible to fallen humanity—but Divinity is here shown possessing humanity. That is the secret of the invincible faith displayed, as the Man Christ Jesus bowed His head in a surrender to death, as if saying, "Take your toll now; you will not be victor long. I shall rise from the grave and shout and sing and live and reign thru-out the eternal ages."

As far as the intent and purpose of those who accomplished His death, they would have buried Him with the thieves among whom He was numbered ; but that was not to be. They were thru, having done their utmost.

That death had been permitted, because there was no other way to save us. Joseph came on the scene with his hopeful cheery name, "He shall add," which was Rachel's choice for her first-born, meaning, as it were, This is not the last token of favor that the Lord will "add" to me. So we too ask, Is the cross the end? Is there no more to be added to the story? Ah, Rachel had her Benjamin, "the son of the right hand." And so for those waiting believers in their sorrow and travail, there is another ending, an addition. There is an infinitely colossal work ADDED to that burial. Joseph, tho' unconscious of the signification, is brought into the picture. He is of Arimathea, which means "lifted up;" and this is what is added. Christ is exalted. He is lifted out of that tomb, up to the right Hand of the Majesty on High. The name Joseph, wherever used prophetically, tells us of a recovery; for example, Psalm 81:5, where the trumpet's joyful sound is said to be "appointed to Joseph for a testimony." It proclaims the fact, that as Joseph was taken out of prison and later Israel out of Egypt; so again that nation shall be recovered from the dust and exalted with Christ over the earth—Dan. 12:2, Eze. 37. And we too, all believers, have a part in that resurrection of Christ. We shall rise up out of the grave and live and reign with Christ a thousand years. We have a part in Benjamin when He comes forth from the Father's right hand. This is added to our portion in Joseph.

And Nicodemus, "ruler of the people," also has his story to tell. It was not an accident that he attended that burial. He was there, even as was Joseph, by divine appointment. God was the real Ruler over all things. His name, linked with Joseph, gives us further information. The God-appointed Ruler of the people, the Lord Jesus Christ, died by the hands of the self-appointed rulers; but He arose and shall come into His place of honor and majesty. Another day is dawning, a new creation will soon emerge from the tomb in radiant light. The sabbath of the old creation passes in gloom and sorrow. Friends and apostles of Jesus are disconsolate and discouraged; but their sorrow is turned into joy, as He declared that it should be—Chap. 16:20. The first day of the new week comes and with it the First-Born from the dead, the Head of a new creation steps out of the grave into life. We read nothing in this Record of the futile guarding of the tomb by the Roman soldiers; that would not be fitting for John's Gospel of the Son of God. But we are informed of the stone rolled away and the open sepulchre in the early morning of that awakening, of the first day of a new week. These closing events in this fourth division of the book—Revelation of God as Love to Man—are all wonderfully suggestive. Every item is under the direct supervision of God. This is the TRIUMPH SCENE of the God-Head. The Three Personalities of Deity are on the ground floor of this exhibition. What a day of GLORY here shines forth! How the flesh shrivels up in the presence of that empty tomb! It is God's DAY, the day of the mightiest spectacle of His power—and yet how few know of it and fewer yet view the great event—LIFE OUT OF DEATH VICTORY OVER THE GRAVE, HONOR OVER DISHONOR and POWER OVER WEAKNESS.

Some folk are prepared for the revelation of the glory of God's transcendent triumph. Mary Magdalene, apparently the most unworthy of all, is chosen first to view the stone rolled away and the open grave. Not a hint of the Truth flashes upon the mind of this woman of destiny, representative of a great company of saints from the church who will greet the

Lord early on their resurrection day. She views the signs of the new day as calamity at first. She thinks they have taken her Lord away still her "LORD," tho' she thinks Him dead—and her heart is dead with Him. She runs with her burden of grief to those who are just as incredulous as she; and Peter and John run back with her. They ran fast, we are sure. The beloved disciple, who pens these lines, outruns Peter, which is significant. These characters have figurative meaning at this place, speaking of varying ranks in the resurrection. John stoops down and sees a third item, the linen clothes, which Mary did not see, lying neatly in order in the sepulchre. But Peter goes further. He not only looks within, but walks into the open grave and sees another token for faith—the cloth that was about Jesus' head folded, not with the other wrappings, but lying by itself in the grave. Everything betokened peace and divine order. John enters the sepulchre after Peter and they both were awed and convinced that Christ had risen from the dead. They knew that if He had been snatched away suddenly by the rude hands of the wicked Jews, that those burial cloths would not have been left carefully folded there. They had not understood His words relative to His rising from the dead; but now believing, they lost interest immediately in the sepulchre. Tho' still perplexed, they went home to await developments.

But, oh what a change in their perspective and their hope! Their Messiah was risen! He would soon appear and show those wicked Jews what He was and who they were. They were still fleshly and Israelitish hopes were all they knew. They expected the kingdom to be set up at once as their question, recorded in Acts 1, proves. "Wilt Thou at this time restore the Kingdom to Israel?" they enquire of the risen Christ. His answer was vague. There were other purposes in the horizon which it was not the time to reveal. But Mary cannot leave the place. Her heart is there. She does not understand, and it does not appear that Peter, or John told her anything of their findings. She is ignorant and unbelieving; but regardless of all that, her devotion to her Lord is supreme. Her own sight is so dimmed in the falling tears that she does not see what the Apostles saw and which filled them with expectation for the future. Now she stands weeping outside the sepulchre and stooping down gazes into it. Maybe it was to prepare her for the greater sight she was to have later. "Two angels in white are sitting, the one at the head and the other at the feet," where the body of Jesus had lain. They are sitting in peaceful contemplation of the place now vacant. They ask her, "Woman, why weepest thou?" Ah, yes! women are the weepers of the world. There is no question as to who bears the heavier burden of life—but Jesus, thru His resurrection, has staunched the wounds of humanity and stopped the falling tear. The query of the angels emphatically declared this consummation. Why weep? Jesus has vanquished death and the grave. Sin has been expiated; sorrow has been eased; and the devil has been annulled. But Mary is absorbed in her quest for her beloved Lord and does not seem to recognize the strangeness of the vision. She answers their question with the same words that she had spoken to the disciples that they had taken away the Lord and she did not know where they had laid Him.

Then again she goes away intent on finding "HIM whom her soul loveth."—S. S. 3:1. She cannot be distracted from her objective even by the miraculous appearance of angels. One alone of all the sons of men

fills her vision, and her faith and love are rewarded. As she turns from the sepulchre, Jesus stands before her; tho' she does not recognize Him. He asks her the same question as did the angels, "Woman, why weepest thou?" The answer is, as was intimated, that there is no more cause to weep. The death and resurrection of Jesus Christ, the Second Man, has more than compensated for all that Adam's sin entailed upon the human race. He has defeated Satan by loosing men from his power, from sin, sadness and sorrow. It is true that we do not see all this victory in evidence. The ruin and wreckage of the old creation are still manifest in our midst, for the Lord is still rejected by the world; but the basis of full and final redemption is found in the cross of Christ. Hence, we can understand why the question was repeated to Mary Magdalene. She did not grasp its significance, but we may. Therefore we may say to all who believe. Why weep? Death has passed away! Sin has lost its power! Sorrow has ended! Tears are wiped away! Christ has risen! Life and immortality have been brought to light thru the Gospel—2 Tim. 1:10.

But we would return again to the sepulchre and the two angels guarding the place where the body of Jesus had lain. It seems to us a representation of the mercy-seat in the Most Holy Place in the Tabernacle. The blood of the typical offering was sprinkled upon that hallowed place which was the basis of fellowship with God, which we know was pointing on to the true Offering, the Real Mercy Seat, which is Christ. The cherubims were always looking upon the typical mercy-seat with apparent serenity and satisfaction, as well as peaceful contemplation, which is also seen here in that open tomb. But the anti-typical Mercy-Seat, Christ in the garden, shows us more than that typical mercy-seat in the Tabernacle. He takes us beyond death into life which the typical offerings could not do. Christ's body was holy. His death was fragrant and a delight to God—and after He died, the place where He was laid was hallowed ground. His blood, His death, is the basis of all fellowship between God and man. God is satisfied with that Perfect Offerer and Perfect Offering; the saints, represented by the cherubim, also are satisfied. Praise the Lord! The Mercy-Seat abides forever. Christ has entered into the very presence of God in the power of His own precious blood (that is His blood was sufficient to open the way), and we may now approach the holy God without fear. He sees the blood and so passes over us—and more—enjoys our fellowship.

We left Mary hearing the voice of her Beloved. She, not recognizing Him, supposes He is the gardener—and so He is. Adam was the gardener of Eden. Eve was there in fellowship with him in that earthly Paradise from which they were banished because of sin. And here is the Last Adam, Caretaker of another garden, the Paradise above. Mary, representative of a choice company, the Bride of Christ, is the first one to be introduced into that halcyon scene, out of which she shall never be ousted. Mary speaks to the Gardener, saying, "Sir, if thou hast borne Him hence, tell me where thou hast laid him and I will take Him away." He is overcome by her love and loyalty and says, "Mary." Ah, she knows Him now. No one can speak her name in that way. She exclaims in her ecstasy, "Rabboni," My Dear Master! Oh, what a denouement! What a surprise! What rapture! No tongue, nor pen can do it justice. She was looking for a dead body and finds a living Man, the One she loves supremely, standing before her in wonderful beauty and health. The early bird gets the revelation. It is written, "I love them that love Me and those that seek Me early

shall find Me"—Prov. 8:17. The details of these precious happenings of this section are John's only. And there are more.

Mary, in her delight, was about to take hold of Him, as tho' to keep Him forever; but He warns her, "Touch Me not; for I have not yet ascended to My Father; but go unto My brethren and say unto them, I ascend unto My Father and your Father, unto My God and your God." Here we find that a woman gets the greatest revelation yet given—that of the resurrection of the Lord and its subsequent results to His disciples. They are brought into immediate association with Himself—His Father is their Father; His God is their God. Such grace and condescension was never known before. An individual here and there before Christ's coming, enjoyed fellowship with Jehovah, such as Abraham, called His friend, David a man after His own heart, Daniel a man greatly beloved, etc.; but never was a revelation like this heard, that a company of people had been brought into relationship with Himself as brethren. "He is not ashamed to call them brethren," is written later—Heb. 2:11. Here is the fulfillment of Psa. 22:22: "I will declare Thy Name unto My brethren: in the midst of the congregation, I will praise Thee." He had spoken before of His relationship with them, but now it is explicitly stated. He, the First-born, has been joined with His brethren thru the resurrection.

A new humanity is seen emerging from the debris of the old wreckage and ruin. "The Corn of wheat" has fallen into the ground and died;

therefore in its coming up into newness of life the harvest begins to appear. Mary is chosen for this honor, to proclaim the great fact, that the disciples of Christ have a heavenly Father, and that His God they may call their God. He is going up to receive His welcome from His Father before He can show Himself to His brethren. What an honor has been conferred upon the woman who refused to leave the garden until she had found her

Heart's Desire." She saw Him before His Father gazed upon Him—but notice, she was not allowed to touch Him. No, she could not actually have any part with Him until His Father and God was satisfied. He must get His portion, that is touch Him first, as the sheaf of first fruits that was waved to Jehovah before the harvest could be distributed. The type is found in Leviticus 23. "When ye come into the land which I give unto you and ye reap the harvest thereof; then ye shall bring a sheaf of the first fruits of your harvest unto the priest and He shall wave the sheaf of the fruits before the Lord to be accepted for you. On the morrow after the sabbath, the priest shall wave it; \* \* \* and ye shall eat neither bread, nor parched corn, nor green ears until the self-same day that ye have brought an offering unto your God"—Verses 10,11.

The above was fulfilled the very day of Christ's resurrection. He hastened to His Father after showing Himself to Mary. We have no account of that heavenly scene; but in the evening of that first day, He is found in the midst of the disciples who are gathered together. The doors were shut for fear of the Jews; for their spirit was still antagonistic and devilish, no doubt made worse because of the news which had spread of the resurrection of the King of the Jews. But no locked door can keep Him from His own; for presently He is there, saying, "Peace be unto you." Imagine their joy, if you can, as they gazed upon their beloved Lord and Leader. He whom they had believed, went from their midst. He had departed from them for a little hour that He might be with them forever. It needed more

than words, even those of the Son of God, actually to convey peace to them. His word had brought all the visible old creation into being, but for man's redemption and new creation, "the Son of Man must be lifted up." That divine work has been accomplished and He shows the proof of it, the scars in His hands and His side. John tells us of their gladness when they saw the Lord. And He was the same—so human and compassionate, so like unto themselves, tho' He was glorified. Again He says, "Peace be unto you," and sends them out into the world to represent Him, even as He had been sent to represent the Father. They belonged no more to it than He did. The world could not have this peace. Only those who yield to Him, find rest to their souls in the real sense, of the word. They have been delivered from the corruption in the world by the knowledge of Himself. They who reject Him are still a part of the old creation and share in its shameful depraved condition. But the portion and blessing of those who accept Him are outside the world system which has rejected Him. And it was only thus that those disciples, or we are competent witnesses. If we dally along in fellowship with those who are out of harmony with Him, we lose our testimony. Men may mock and reproach us if we separate ourselves from their company; but we will make an impression upon them nevertheless.

"Ye are the salt of the earth," Jesus had said to His disciples before His departure. Whether men receive our testimony, or not, our business is to obey God and separate ourselves from all the contaminating influences

of earth. Those early disciples had the vision of their Lord before their eyes and their witness of Him was magnificent and powerful. Men faded away into insignificance before His majesty and might. He was alive again—what else mattered? Life and death, all things, little or big, great or otherwise, were theirs, and they were Christ's and He was God's. What had they to fear? They went forth preaching and witnessing the matchless work of redemption and the signs followed. The Lord worked with them in mighty power as they stood united in their faith and testimony. And He would do the same today if the Church were all standing as one, whole-hearted in their loyal zeal and thus separated from all the wickedness of the world. The Lord follows these words with a significant action and further words, "He breathed on them and saith. Receive ye the Holy Spirit." This gesture demonstrates the fact that Christ is the Second Man the Last Adam. It also carries us back to the inbreathing of God into the first man when he became a living soul—Gen. 2:7. The very word used here, which occurs nowhere else in the New Testament, is that used for the beginning of human life in the garden of Eden. Therefore the inference is, that here again is the beginning of life, spiritual life from God incarnate; therefore man becomes a living spirit, a new creation. There is also here a contrast between these two Heads of the human race. The Last Adam is not Himself breathed into, as was the first man, but breathes into others. As the quickening Spirit, He communicates divine life, the essential element of the new birth. The fundamental truths of the Gospel of John are thus seen embodied in this inbreathing of life into the disciples by the risen Lord.

But this does not necessarily signify that these His associates, men and women who loved and walked with Him in the days of His humiliation, were not born again. His giving of life could not actually wait for His resurrection, tho' it was dependent upon it. The cross standing amid



the ages, looks backward as well as forward. The Lord assures us of this fact in these words, "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"—Chap. 5:24. They had heard His life-giving words before His death. The Lord is simply putting together in symbolic fashion, things that were already theirs. The veil is beginning to drop from Moses' face and thus the glory of Christ's face is being revealed. But there is more food for reflection here. In the words, "Receive ye the Holy Spirit," the Lord is not interpreting the past, but speaking of the future, of something which they had not yet received. John, when reporting Jesus' words at the feast of Tabernacles, as to the "living waters," remarks that this spake He of the Spirit which they that believed on Him should receive; and then adds, "For the Holy Spirit was not yet given, for Jesus was not yet glorified"—Chap. 7:39. Therefore we see the "breathing" on them referred to the new birth, which they had experienced before the resurrection; while His words referred to Pentecost, which was experienced after He was glorified. Thru the enduement of power, which they would and did receive (Acts 2), they were duly equipped to be His representatives in the world. By or thru the Gospel, which they were commanded to preach, they had authority to remit, or retain sins. That is, if men believed the Good News, they could announce that their sins were remitted; if they rejected their testimony, their sins were retained. We have the same authority even unto the present day. But there is nothing here on which to build a doctrine of the forgiveness of sins by an ecclesiastical clergy, as has been done by the false church. Any Christian

any time may tell the believer on the Lord Jesus Christ that his sins are forgiven, not because he confessed them to some man, but because Jesus has borne them in His own body on the tree—1 Peter 2:24.

"But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. 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." Soon the doubting one gets a revelation. It is remarkable that the Lord would so condescend to one of such little faith; but remember, Thomas signifies "a twin." He has a brother just like him. May be you, may be I am that one to whom the Lord pays a special visit to encourage and strengthen faith. We call him "doubting Thomas;" but what about his love for Jesus when he, with others, went away beyond Jordan with Him for fear of the Jews?—Chap. 10:40. And afterward when Jesus suggested returning to Judea when He heard the report of Lazarus' sickness, Thomas was the disciple who said, "Let us go also that we may die with Him"—Chap. 11:16. Jesus ever remembers such self-forgetful devotion. "Greater love hath no man than this that a man lay down his life for his friends." He exemplified that love in Himself and prized it in others. Thomas is twin to Israel. He had to look upon the Lord before he would believe, likewise will the Jews do at their restoration. A whole week passed away with Thomas unbelieving-still, like the present time with Israel. But on the eighth day, the first of a new week, the disciples being together as they were before and Thomas being with them, Jesus comes again, "the doors being shut and stands in the midst saying, Peace be unto you." Now the doubting one may satisfy him-

self ; but he is broken down in adoring wonder. "My Lord and My God," he exclaims, as he gazes upon the beloved Redeemer. Even so at last the nation will fall at His feet when they look upon Him whom they have pierced. The Lord says, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen and yet have believed." And so is the end. He is with His beloved people—in their midst\_satisfied with His work of redemption and His people's love and adoration, as will be the case forever.

Then the Apostle adds, that the object of his writing was to awaken and encourage faith in Jesus as the Christ, the Son of God; that thus men might have LIFE THRU HIS NAME. He had not attempted a relation of all the signs and miracles which Jesus wrought; for that was impossible. They were innumerable. Nor is faith worth much that merely rests upon signs. John's aim had been to display the divine glory of the Lord so that His Name would be made known and glorified among men—that they might believe. For there is none other Name under heaven given among men whereby they might be saved—Acts 4:12. Acquaintance with the Son of God brings life to men. And so John finishes His Book of the marvelous figure, "the Word made flesh," who tabernacled among men for a little season and then went up where He was before, "Whom having not seen, ye love; in whom, tho' now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory"—1 Pet. 1:8.

## THE SHEPHERD AND SHEPHERDS

### CHAPTER TWENTY-ONE

" A FTER these things, Jesus showed Himself again to the disciples at the sea of Tiberias; and on this wise He showed Himself"—

Verse 1. We have arrived at the last part of our study book. We are lothe to leave this hallowed pasture ground. We have feasted as we studied and wrote concerning "Him of whom Moses and the Prophets did write, Jesus of Nazareth." Sometimes our eyes were wet with tears. At other times we laughed and shouted aloud with joy to contemplate this glorious heavenly Figure which dwelt among men for a little while, that they might behold His glory.

Our present chapter is an Appendix, or Epilogue to the Record. The Gospel proper ends with chapter 20 where the risen Lord is in the midst of His people, not yet known as the church, or body of Christ; for this is not exactly in the line of John's teaching. Paul was to come later—after Pentecost. The scene is a prophetic picture of the believing remnant of the endtime; but there are also personal lessons for us. It appears according to this Gospel that the Lord did not meet with His disciples after His resurrection except those times recorded in chapter 20; but this silence figures the intervening church period, of these nineteen hundred years. In the book of Acts, we learn that "He was seen of them forty days, speaking of the things concerning the Kingdom of God"—Acts 1:3. Whenever the sea of Galilee is called Tiberias, we are in Gentile waters. It was the Roman name, while Galilee was the Jewish—Chap. 6:1. Therefore we would say that the scene is, typically, the end of the present age, Gentile times, and the beginning of Jewish times. The disciples, whose names are recorded here, give us a little dispensational outline of that time. Peter—"the stone," Thomas—"the twin," Nathaniel—"gift of God," said to be

Bartholomew, one of the apostles and the two sons of Zebedee—"Jah a Gift." These latter were John—"God a gracious Giver," and James, the Greek of Jacob—"supplanter ? There were two others who are not named; and those seven had waited long for Christ to meet with them. Probably they were without funds and became discouraged. Those days of waiting figure the tribulation; while the disciples represent the godly remnant of that time.

But there is a personal sense that is quite interesting and instructive for us. Their money being gone and the cupboard bare, they had some cause for complaint, having only a slight experience heretofore in trusting the Lord for their daily bread. Jesus had been with them and all the responsibility was upon His shoulders; but now they are cast upon their own initiative. They must believe God themselves for the needs of the day and hour. The weaning time had come and they immediately fall back on their natural resources—fishing as a means of livelihood. Peter was the spokesman, as always. He says, "I go a fishing," and he finds no arguments, or protests against his determination. They all agree to go. When the "stone," the leader gets wobbly, what can be expected of others ? They will follow, as in this case. "We also go with thee," they say, and find, as Jonah at an earlier date, that all things came their way. "They went forth

and entered a ship immediately." Nothing is said as to how they obtained the boat; but oftentimes the enemy makes it easy when we are getting out of the will of God. Satan helps us make our get-a-way. Many times we make mistakes in our calculations, thinking because the "south winds blow softly," all is well. The church in the beginning made that mistake when Constantine the Roman emperor, about the third century, made overtures of friendship to her. All persecution stopped; therefore the people imagined that yielding to the world's embrace was the will of God, tho' the Scripture declares against it. And that was her downfall. She never has come back to her first love; never, as a whole has she risen to her place of preeminence and power with God, regardless of her claims and boasts.

But to continue our study. All apparently went well with the seven disciples. They had the ship and the nets and they knew how to fish. It was their business in the natural; but Jesus had called them to catch men; and there they were, like Jonah, disobedient to the Master. "They let down their nets" in their old time style, but something was wrong. They had lost their old-time cunning. "They toiled all night and caught nothing." What was the matter? That was a new experience for them. They were not amateurs at this line; therefore they could not understand why the fish were so wary. The reason was that the Lord had put them to sleep. "In the morning. He stood on the shore;" but the disciples were ignorant of His identity. He calls them, "Children, have you any meat?" as tho' He were not aware of their sad discouraged state. They were cold and hungry. Maybe they had not eaten for days and had gone fishing as a last resort. Jesus was not a cruel Master; but those disciples had some lessons to learn, even as you and I. He must wait and let us flounder around in our foolishness and fail and fail again until we have no natural resources left. Like in Elijah's case, "the brook must dry up," before we will trust Him absolutely. But when we are helpless, there we see Him standing on the shore of our desperate need and His voice is heard. It sounds as tho' He

speaks ironically—but such is not the case. He just wants them to acknowledge their plight, which they do, answering "No" to His question. Then He tells them to cast the net on the right side and they shall find. They obeyed and lo, they were not able to draw for the multitude of fishes. What a miracle! It was a tremendous haul and they knew that it was supernatural. They had fished all around in that water and not a fish had they caught. Where were the fish all that long night? Well the Lord knew, and when the Creator called, they obeyed His voice and swam right down into that net. The same power was manifested when the beasts of the fields and birds of the air came into Noah's ark; also when a multitude of Israel went out of the city to hear John the Baptist, the preacher of repentance, crying in the wilderness. And that great company of fishes figures a multitude of souls that will be caught by the believing remnant after the days of tribulation are over (symbolized by the long night), in which the disciples caught nothing. The "everlasting Gospel" (Rev. 14: 6) will go forth; but the results will not be seen until the Lord is visibly manifested. Then He and His loyal disciples will rejoice over the spoils of victory. They will sit down in fellowship together and reap as they have sown.

"Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord." Love is not always blind. John recognized the Master first; but Peter is off to meet Him first. Love and Zeal, John and Peter, are in the

race again as we saw them in Chapter 20:1-10: but now Peter gets to the living Christ ahead of John. He girded on his fisher's coat which he had laid off (typical of his call to a spiritual ministry), and flung himself into the sea. The ship was not fast enough for this exuberant, ecstatic soul. His Lord, for whom his heart had longed, was waiting yonder. That meeting is not described. We wish it were. Maybe it was too sacred, as Peter poured out his tale of repentance that he had not waited for the Master. When the other disciples came in their ship, dragging the net with the multitude of fishes, they saw a fire of coals and a feast spread upon the shore—fish and bread. That was always the menu provided by the Lord. What a feast for hungry men! It makes our mouth water just now as we write. A breakfast not only fit for a king, but cooked by the King. Or did Peter light that fire and get that meal ready for the others? We know he was good at the work of getting a spiritual feast ready for the people. Note his great sermons in the book of Acts when he fed the thousands of hungry Israelites on the spiritual bread, the Word of Life. Probably the same ones that Jesus had fed with the multiplied loaves and fishes previously—John 6. Anyway, of this we are assured, that morning meal was delicious^ whoever cooked it. The Lord furnished the bread and fish as heretofore. What condescension that the Lord of glory would so meet and eat with His disciples.

They may have eaten some of the fish also which had been so miraculously obtained, for they were bidden to bring them to shore. It was Peter who landed them, which shows us the typical picture in this portion. We have here the answer to the final parable of the seven, found in Matt. 13 (figuring the whole historic interlude of this age), where we read of "the net cast into the sea and gathering of every kind"—Vs. 47-50. Here we find John, in a sense, on the ground of the teaching of the other Gospel

writers. Restored Israel will be the center from which living waters will go forth to irrigate the earth: and as their casting away has been the reconciling of the world, so their reception back into Jehovah's fellowship, shall be "life from the dead." This supplementary portion identifies Christ's work on earth and associates Him with His disciples in the world. Observe that it is Galilee where He meets them, not Bethany, or even Jerusalem. It has not the usual character of John's Record which presents the divine Person of Jesus outside of all dispensations, raising us above all earthly subjects. Notice the prominence of certain disciples, which inform us .in a figurative sense of those who will be connected with Israel in that coming day of restoration. Peter, the leading apostle to the circumcision, is the conspicuous figure. Next is Thomas, whom we have already pointed out in a symbolic way, and Nathanael another type of Israel of the latter days. The connection of Nathanael with Cana of Galilee, where those earthen vessels were filled with water, miraculously converted into wine, is noted also. Then the sons of Zebedee are named, but not the two others who accompanied them. Peter leads the fishing party; but it was what folks would call a "flop." They toiled faithfully all the night, but never caught a fish. In the morning came the Lord and the multitude of fishes at His word. It was a remarkable haul, "yet the net was not broken," we are informed. That which the Lord performs by His Word, is not dependant upon man's responsibility, or faithfulness here below, and the results are perfect—NOT A FISH ESCAPES. And when the disciples bring of those which they caught, as they are bidden to do, there they find some already

prepared. This is all strikingly significant of end-time events. The fish that Jesus had ready represent the Jewish remnant which will be prepared for His coming; while the haul of the disciples from the sea represents the after results from the sea of nations. Tiberias was the name of one of the Roman Caesars and stands for man's choice for king.

Peter is representative of the Jewish ministry which will be used to fulfill the will of God; but we must notice in harmony with the figure the work of restoration in his own soul. He also denied his Master and King even as Israel did, and he must be brought back into full favor and put in his place which it seems he may have, even as the nation irretrievably lost. But that cannot be; "for the gifts and calling of God are without repentance"—Rom 11:29. We wonder what his feelings were when he saw that fire burning and the Lord standing by. The only other time we read of such a thing, was when he warmed himself at a similar one in the Sanhedrin court where he denied his Lord. He has not forgotten, we are assured; yet it would appear as tho' Christ had.

"Now when they had dined, Jesus saith unto Peter, Simon, Simon, son of Jonas lovest thou Me more than these? He saith unto Him, Yea Lord, Thou knowest that I love Thee," or have a friendly affection, as is the Greek—V 15 Here the Epilogue is completed, we might say. The Record of John is finished, properly speaking. He returns to the Prologue where Jesus is again in the midst of His disciples, as Life and Light and Love. His work on the cross has been finished and now the results are going forth It is as tho' He has returned as King of the Jews. In a figure this present age is passed. We are on Jewish ground. Peter, in his ministry and restoration, figures the nation. They too who have denied the Lord

shall come into revival and blessing and then will be made a blessing to the whole world. Let us notice the procedure. We can but recall and see that the Lord is reminding Peter of his fervent, tho' boastful words, "Thou all shall be offended, yet will not I." His answer, "Yea, Lord, Thou knowest that I love Thee," shows that he declines the comparison. But the Lord does not allow the matter to rest thus. No indeed. He has a bone to pick with Peter and He intends that it shall be well done. That self-sufficient fellow must come down a few pegs in his own estimation and acknowledge his self-sufficiency before the Lord can use him in any great measure. We have herein quite an interesting dialogue and a play upon words. Jesus, "Do you love Me?" Peter, "You are dear to me." Jesus, "Do you love Me?" Peter, "You are dear to me." Jesus, "Am I dear to you?" Peter, "You are dear to me?" Two words translated love are used; "agapao and phileo. The first speaks of divine love, that of God and Christ, the latter of human love that of our affection for one another in the natural, even tho it may be sanctified by faith in Jesus Christ, as in the case before us. Agapao stands for love as a principle, a love guided by deliberate purpose and discrimination, a part of the essence of the life, not moved by whim, or caprice. "God is Love," expresses it. --Phileo speaks of love that may be ardent and real; but not always enduring, or discriminating.

The Lord uses the higher form "agapao" twice; then descends to the lower form, thus searching out Peter's soul. He adds to His first question, "more than these," meaning the other disciples. Peter had affirmed his love in such vehement fashion that he was the more probed to the depths. He used the lesser form of love, "phileo," all thru, as was intimated. The Lord finally takes him up at the third instance, saying, "Hast thou a friend-

ly affection for Me?" using Peter's word for love. Then the disciple's heart gushes forth. It overflows. He cries, "Lord, Thou knowest all things. Thou knowest that I have an affection for Thee." He thus acknowledges that even this love may be questioned now—but thank God, not by Him who knows man's frailty and frame. He was here in this earth scene and understands. Besides He sees the heart and discerns what man does not. Peter dares not claim much for himself. He does not compare his affection for the Lord with that of others. He leaves all judgment with the Master. "He knows and loves and cares," and continues on working out His purposes in us and for us regardless of the ebb and flow of our feelings. How precious and consoling for weak folk like ourselves. Thus Peter's self-judgment is complete. Searched out by the divine eye, he is found out and owns himself to be, not better, but worse than others; so self-ignorant and boastful he has shown himself, that he is altogether ashamed. He cannot claim quality for his love at all; nothing more than overmastering gratitude and a self-abasement is he conscious of, which omniscience alone might see.

And thus the great and needed end is reached. The strong man is "converted" to weakness and is fitted to "strengthen his brethren." What an apparent contradiction. As Peter, step by step, descends the ladder of humiliation, the Lord follows him to the lowest rung with assurances of his call to the shepherding of His sheep, the work to which he is destined. "Feed My lambs. Tend My sheep. Feed My sheep." The faithful Shepherd, who had given His life for the sheep (John 10), now calls Peter to the same self-sacrifice. He puts those sheep, so dear to Him into the hands of this humbled man, making him an associate shepherd with Himself. How

wonderful is the exhibition of this grace to Peter; for we too may lay hold of it. When we are brought to nothingness, He can use us. How few really enter into this secret of the overcomer. It is the weakened ones that the Lord makes truly strong. Many that we think strong have never become weak; therefore their strength is of themselves. They depend upon their brains, education, personality, or psychological attainments whereby people are swayed; therefore they do not need God. They may be in the service of the Lord, even as was Peter before he denied the Lord, and some folk may be really helped thru their ministry—but they miss the best place. It is "the lame that take the prey." Only the weakened, contrite soul is strong. "Faint, yet pursuing," expresses the life-principle of this band. They are "the cutters down" of all the boast of the natural man. So Peter, the new man, is on the way to success.

But the Lord is not yet thru with Peter. He takes him back to his first zealous protestation, "I will go with Thee to prison and to death." He says as it were, Peter, you shall have this honor also. "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself and walkest where thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not. This spoke He, signifying by what death he should glorify God. And when he had spoken this. He said unto him, Follow Me." Here the veil is lifted from the future; for a moment, we have a glimpse of the end. Peter is told that he shall die an unnatural death. He will go, or rather, will be carried, forced to go where he does not want to go. The crucifixion of Peter is foretold. In his first fervent, self-assurance, he had desired to die with his Lord; so in his new sphere of service and dependant last state, the Lord will grant his desire. He denied Him the first time he was called to witness. He will die for Him the second time. There is a legend to the effect that in the great persecution in Rome during Peter's life, that of Nero, the disciples urged him to escape. He was well on the way even at the gate, all things being apparently for him in this regard, when the Lord stood before him and said, "Quo Vadis?" that is, Where goest thou? Peter informed him that he was running for his life. The Lord gently replied, "Did I not tell thee to feed my lambs and feed my sheep?" Peter shamefacedly returned to the Lord's beloved people and was crucified as his Lord whom he loved supremely. He laid down his life for Jesus' sake. Often in the joy of our new found salvation, we are ecstatic in our love for Jesus; our surrender to Him is absolute and real. We desire His will in our lives. We are intense and earnest and want to give ourselves to Him to the uttermost. We care not what service He may demand, we are ready to go all the way. At the time, He does not appear to demand anything heroic of us. Our life-day proceeds in a calm and uneventful manner as heretofore. We walk and we talk with the Lord, and the years fly.

Then all at once, there is the test. We are called upon to sacrifice the best—to offer up our Isaac—to make good our boast, and we find it hard. We are surprised how keenly we suffer. In the youthful days of our first love, we thought everything and anything would be easy to suffer for Jesus' sake; to go anywhere with Him would be a house of praise. Alas, we say later even as the Lord said, "The spirit is willing, but the flesh is weak." Gethsemane and Calvary are wonderful subjects to dwell upon in relation to Jesus and ourselves, when these experiences are far

away; but how very different when they come near us and we enter into something of their meaning. The Lord knows our hearts and tenderly guards and treasures our love, leading us on and on. He knows that we are not able in the beginning to bear that for which we are asking—but He accepts our surrender and delights in it, and when we are grown up in some measure, and strong, He allows us to enter into fellowship with Himself in His sufferings. He died that atonement might be made and humanity might live. We die that atonement might be made known. We sacrifice that others may have the light of the Gospel. The Lord is glorified in such saints. Peter died as he requested—but not when he requested. How much we would have missed if the Lord had answered his desire at the first and he had not played his little part upon the stage of life. He made quite a little history in religious circles.

And then the compassion that the Lord showed to that humbled disciple, we would never have known if Peter had not failed and sinned as a believer. He was restored to his place of ministry. His practical confidence was revived, which was no needful for him. The Lord's words were as balm to his wounded soul. He makes no mention of his lapse and there is no charge against him. When God forgives, He also forgets. Peter is walking in the light of divine Love and "the blood of Jesus Christ cleanseth from all sin."

"Then Peter, turning about seeth the disciple whom Jesus loved following \* \* \* and said, Lord, and what shall this man do ? Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? follow thou Me." Here we have another little glimpse into the future and the end of John is revealed. He was to die a natural death even as Peter was to die unnaturally, which in both cases were fulfilled. John lived to a great age and history tells us, that he survived even a bath of boiling oil. Jesus

had foretold, in a sense, that he should not die, but live on triumphantly until He returned. But John informs us that He did not say exactly those words, nevertheless they were so construed by (the early church which expected the Lord's return before John's death. The Lord did come in vision before John died. Read Revelation. The Lord has different purposes and plans for each one of us. He deals with individuals. We are to seek to understand His way for ourselves and let other saints do the same. Peter was much interested in John's ministry. They were generally found together; therefore we can understand his question; but the Lord wants no interference. He says, as it were, "Let John alone. You attend to your own business." And that is good advice for you and me. The Lord is the Head. "He will pluck His own geese," as one said long ago. If we follow Him, even as Peter and John someone else will do the same. When these words were written, Peter's crucifixion was history; but John lived until the end of the first century, peacefully falling asleep as the ripe shock of wheat is cut down at full age. Happy is he that dies as John and honored is he who goes as Peter. And some may not die at all. The Lord may come and call us to Himself before we reach the grave. How glorious! Let us hope and pray that it may be so. And in the meantime follow the Lord faithfully and do that which He calls us to do. Amen! May it be so.



## LIFE'S LAST CHIME

It will matter very little at the ending of the race,  
That we halted as we started and did not get first  
place.

And those little frets and worries that beset us day  
by day,  
Will appear so unimportant on the last lap of the  
way.

It's the present that is counting as we're running  
on the course,  
And not lagging on the highway, but employing  
power and force:  
For the detours and the doubtings are consum-  
ing priceless time,  
Which we will regret so deeply when has sounded  
life's last chime.

Oh, the skies are dark this morning and it seems  
too cold to run;  
But some day in Paradise, when the race we shall  
have won,  
And we're walking midst the flowers where the  
golden sunbeams play,  
We will never once remember any hardships of  
the way.



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