

## W\_84\_John's\_Gospel.mp3

[00:00:02] This is a recording of a Bible study given at the Chapel of the Open Book. Under the covering title, The Pleroma. This evening, we are turning to the New Testament. And before we do so, we are reading a portion of scripture that bears upon our subject. Those of you who are listening to this recording, if you care to join us, please turn to the first chapter of John's Gospel and read together with us. The first 34 verses. At one of the early meetings of the series under the heading Pleroma, I said that we'd got a subject that could last us for all our time. But there wasn't one part of the scriptures, old or new, that didn't contribute to this great theme. And we have given the Book of Genesis a consideration. We can give him the Book of Exodus to study. We have touched rather perhaps lightly upon 1 or 2 features in the book of Leviticus, and I believe you will agree with me, we could have gone on further studies in Leviticus and in numbers and in Deuteronomy and right on through practically every book of the Old Testament. And then we should only have done all the preparation that is necessary to appreciate. The what we just read in, John. That in his fullness, this man sets aside Moses and all the types and shadows. A but although there may be something to be hoped for. It's something which is not within the realm of practice.

[00:01:47] So I felt that it would be wise, especially as we are using these meetings to make recordings to help others in distant parts. It will be wise to say, Well, now, all right. For the moment, we'll leave the type in the shadow of the Old Testament and we will come over into the New Testament. Otherwise, you see, there's a bare possibility that we may go on with a type and shadow to the end of time and never reach the reality. Well, that would be sad, wouldn't it? So after we give them as much attention as we feel possible in the New Testament of this study, we've got plenty more waiting for us back behind in the Old Testament. So please don't think that when we get to the end of this chart, we've got to the end of all things. We shall still be needing all that the Old Testament contribute to make this subject gloriously true to us. But I think you'll agree with me it would be a good thing if now we turn over to the New Testament so that we can see more or less what all this is leading up to. Now take this word free rover. And there are 1 or 2 usages of it which have no direct reference to any doctrine. I mean, you might take any word almost and say, well, you can't introduce that. That's just the casual way which it's employed.

[00:03:07] But I've lifted out all the words of the New Testament in the New Testament where this word pleroma comes, which had any bearing upon our team. And then yesterday I was amazed to discover that I left a section clean out. So I have to have a surgical operation on the chart in front of you. Cut one up out. Put another piece in. I'm afraid you'll be able to see where the join comes. But I've just what they say. Save me, baby. Well, I was very keen that nobody should feel that I left something out on purpose. It was an accident. But I'm very glad also that I saw it in time so that we can have it before us. I feel it's a testimony to the scriptures to think you can take a key word like this word Pleroma. Put it down and then stand back and look at it in almost yet take its place. Almost fallen into a pattern. I will remember in my early days dabbling about with chemistry. The master put a little spot of a solution of I think it was saltpetre upon a glass, put it in the magic lantern. And there on the sheet was nothing for the time being. And as they walked out of the light evaporated the water, I suddenly saw the magic, the miracle. All of a sudden these little tiny particles became visible and they all were in precision, every one of them taking their rank.

[00:04:38] Every one of them. The exact geometrical perfection so that you could have examined them under a microscope as we did. There they were. Whose hand was regulating that marvelous pattern? And, you know, every time you put a spot of saltpetre on, they would always take the same pattern and never alter it. Some people wouldn't be able to tell me now if I asked them, what is the shape of a crystal assault? Now you've used it long enough. Perhaps you don't know. What is the shape of a crystal of sugar? Have you seen an acid tablet? Sometimes in your sugar? Your granulated sugar sort of thing always takes that shape. What is the shape of an alum, Crystal? Don't know. Dear, dear, dear. We used to make them when we were at school. And the one with the string. You see, even in that world, there's that perfect pattern. Well, if the word of God comes from the same creator, it's nothing to be surprised at if once you look for it there. So I'm going to ask you, first of all. So let me run through this. I won't say every detail, of course, but what I call our evening. But we shall have this before us several of these evenings. But I'm going to have it taken away and we'll get down to one only each time You see, our brother, Mr. Galletly, at a certain moment will rise.

[00:05:54] And I hope get that down without having too much of a contraction over it. We can't help it if he does. And then we'll get down to the first one. But you notice the first one is John's gospel that we read in that John's gospel, we are directed to the

fulness. We read the words. And in that passage, his title is the Word and God is invisible. No man hath seen God at any time. Now, if you run your eye down to the letter a Colossians one. He was in the beginning there in this he is the beginning. There is the word and there is the image of once more the invisible God. And just as it says, all things were made by him. So it declares that he's the creator of all things, visible and invisible. I think that's evidence. We've got a balance. We need to go any further with that and we come back onto the story. Galatians Chapter five. The apostle is marveling that these believers who had come out of darkness into life come out of paganism into Christianity, should now begin to hover and turn back to the weak and beggarly elements for which they've been delivered. And he says, if your faith, if your religion amounts to days, months, times, years, I'm afraid of you. Well, don't you see you run your eye down to letter B and Colossians two says the same thing.

[00:07:22] He says, you've died to the elements of the world. Let no man judge you with regard to holy days and new moons and Sabbaths. They are shadows of things to come. The body is of Christ. And then we have in the middle these two sections. First of all, we have Israel over against the Gentiles, and then we have Christ and the Church of the one body, and that exhausts the references to the word fullness. You will notice in Romans 11:12 where the fullness. Comes fullness of Israel. Fullness of the Gentiles. There's a word to provoke to jealousy. And when you look at the balancing passage in one Corinthians ten, 26 and 28 in the vicinity, there's to provoke to jealousy. That's no accident. Friends. We've got to find out why we've come to it. And in in the middle, we have. The fulness of the Gentiles be Come in. And when I come to you, I hope to come in the fullness of the Gospel. Then we have Ephesians. That he's going to head up things in heaven and earth at the fullness of seasons. The church is the fullness of him that filleth all in all. The prayer is that we may be filled unto all the fullness of God. And the goal before the church of the one body is the measure of the stature, of the fullness of the Christ. Well, I think you'll agree with me that if we can only approach some spiritual understanding of this vast amount of teaching.

[00:08:55] It will be well worth coming to the chapel at the Open book. Even though it rains at times. Or whatever else might happen. Well, now I'll ask your brother if he will just kindly take this first one down. Dispose of it as easy as he can, and we'll turn our attention to the rest of our time. To John, the first chapter, and particularly the first 18 verses. The prologue, as it's called. It's only a very highfaluting name for a preface or

introduction occupies the first 18 verses. It has a peculiarity about it inasmuch as it starts off with a philosophic term. It's not. Ordinary people can immediately appreciate why Christ is called the word. It doesn't seem a title to give a person, does it? The word. Now, one of the things which I think everyone of us would agree is that whenever you're speaking to people, you ought to find some common ground. If you can't find any point anywhere where you agree, you'll never get anywhere, will you? So. John. Was living in Ephesus at the time when he wrote this gospel at Ephesus was the junction between the East and the West. And in those days they had been all surrounded by and there was a great tradition still of the philosophers for which that part of the world were famed. If you if you were going to go to the university and take a course in philosophy, you'd have to go back there.

[00:10:39] You'd be drilled in Socrates and Plato and Aristotle and all the others whose names perhaps are not so familiar. Well, now, if you are dealing with the people who are steeped in philosophic terms. Well, then you start with them and they'll listen to you. You see, the apostle Paul did the same thing in Athens. He didn't quote the scriptures when he stood at Athens. He said, I perceive you're a bit too religious. As I came by, I saw that you got an altar to an unknown God. Well, he would be too ignorant at worship. I preach unto you. And then he practically quoted from the Stoics and said, God is not concerned with temples made by hands. What he quoted Epicurus and said in him, We live and move and have our being. He quoted bits of their own statements. Because whoever tells the truth, it's truth. Even if the devil himself says so, he doesn't matter. It's true. They have to finish. He speaks of the risen Christ and says that's the one that God has set forth to demonstrate that this will be so. So now John is coming to these people and Saint Augustine will give us the key. He himself lived in those times very much nearer than we are. And he said in his confessions. But he could have proved from the philosophers that in the beginning was the logos for some of them practically said sir.

[00:12:09] He could prove that without that log, there was no creation. They practically said so. But he said what I never would have learned from any philosopher was the word was made flesh and dwelt among us. And you know that. It's absolutely essential to this question of lawfulness. When we are dealing with Ephesians and Colossians, we shall have to observe again, but it some time on, so the repetition won't be vain. United States. Ephesians has four references to fulness and Colossians as a number of references to fulness. But Philippians hasn't got one. Not back yet, but I'll tell you what

it's got. It's got the other word, without which no fullness is possible. You say, What is that emptiness? You see, unless Christ had emptied himself as it says he did. It wouldn't have been the one in whom all fullness dwells. So fullness and emptiness are two sides of a great redemptive work. First of all, he laid aside his glory. First of all, he who was rich yet for our sakes, became poor. And the Philippians, when it says he made himself of no reputation, the strictly literal translation is he emptied himself. Are you stand and wonder how could he empty himself? Don't ask me. I don't know. Why should he empty himself? Because in him was destined to dwell the fullness. You get the same thing from another point of view in Hebrews.

[00:13:45] In Hebrews two, he was made a little lower than the Angels. But in Hebrews one, he has received a more excellent name, being so much better than the Angels. What He was better than the angels that every time he was the express image of the invisible God must be better than angels. Yet it's dealing with his mediatorial work. We so often slip up because we forget that he was perfect man. And as perfect man, he acted and spoke. However, that will come in. Good time, I hope. So now, should we look at this introduction after this 18 verses? John never again uses the word logos of Christ. Immediately he leaves that and says, Now John the Baptist pointed it out. What did he say about him? He says, I'm going to prepare the way of the Lord. He leaves the word logos, the philosophy and comes to the scriptures. Now, he was talking to people who believe the scriptures. He was talking to Old Testament believers, then got a New Testament. And there's only one Lord in the Old Testament. And so far as I'm concerned, there's only one Lord in the New Testament, the same person. Some people have got one Lord in the Old Testament, which is Jehovah and another one Lord in the New Testament, which is the Lord Jesus Christ. How they're managing that, I don't know. The Bible will not tolerate two Lords. One Lord is the great emphasis in the Old Testament and one Lord is the emphasis surely in the New Testament.

[00:15:12] But we'll leave that to work itself out presently. Now, would you notice the way in which this verse is taken out in order to show you what the job is after three statements in the beginning was the word. The word was with God. The word was God. Three cycles. Now look at the way in which he is explaining that so much better if we let him do it than for me to try to do it, isn't it? Verse 18. So do we say one, two, three in verse one and we say three, two, one in verse 18, just going backwards. So the first clause will be balanced by the last. The first is in the beginning was the word. What is

the office of a word? If you declare him. See, that's see, that's what's happening. Now, if I'm talking any sense at all, the words that I speak are revealing to you what you'd never know otherwise. Probably we might sit and have a meeting where we sat and looked at each other for half an hour. I don't know whether that would be very comforting or not, but we shouldn't get much out of it, should we? But if we use this sublime gift of language and we are true and what we say is our benefit or what. What a virtue it is.

[00:16:30] So Christ is the word. That's the first thing in chapter one. Verse one. He declares it. That's what he was there for. And that word declare is even more. It's the word exegesis. And, you know, if you'd like to be a little bit swanky and you told somebody you went to an exegetical meeting this evening, well, you'd be perfectly right. But of course, you may have to explain. And exegesis is to open up and make a thing plain. That's what Christ came for. That's what he came for, to declare him. Then he says. The word was with God. How did he explain it in verse 18? He was in the bosom of the father. Clear, isn't it? Why? That very word is used of John the beloved disciple in the bosom of the Saviour. The same thought with. Then there's quite a good many problems about the word with. How can a person be with like that? What is quite a number of words that could be translated with. But this particular word in the first verse is the word cross, which means towards having the same object. Supposing. Somebody should come to Euston Station. And when I'm on my way to take the meetings in Scotland, and just as the train is beginning to move from the platform, he waves and says, Well, I'm with you all the way. Do I think back and say, Oh, how is it going to be with me all the way when he's stopping on the platform? Shouldn't I be a fool because I know what he means.

[00:18:06] Although he's not going to be in the carriage with me and he won't be at the meetings with one heart and soul over this with one purpose over this. I'm with you. What? We've said it possibly. Or we might say it. That's the meaning of that word cross. Not physically with standing side by side, but whatever was the purpose and goal of the invisible God is carried out. Piece by piece. Word for word. Purpose for purpose. Right through the ages. By this one. Who is the logos? The express image of his person? Then he said he was God. There are some who say, I can't believe that. So they slip. In a word, he was a god. Oh, what a dreadful thing to do. Because the Bible won't tolerate a God anywhere. The prophet Isaiah says there is none else. None else. You can only have one God if you believe the Bible. Because I know a good many people got three.

But that's because of the tangle they had in trying to make a creed. God never made a creed. Always remember the language of Chavez. Speaking to his theological students, he said, it's simple, just simple to believe what it says about the father. It's just simple to believe what it says about the son. And it's just simple what it says about the Holy Spirit.

[00:19:26] It's when we start messing about with them and try to synthesize it and make them all one statement. We we're out of our depth and we all argue in the point about something we don't know. Now, John doesn't hesitate to say he was God. We may say I don't quite understand. Friends, if you said you didn't understand, I shouldn't believe you. So don't worry. The next thing I'd like you to notice is in verse three. All things were made by him. Now, we may not be so, so conscious as a Greek would of the change of a word here. In verse one. It's a verb to be. I'm sorry. After you speak about grammar, but you can't help yourself. Be the verb to be gives us the word is and was. So when it says in the beginning was the word, it's the verb to be. But when it says all things were made by him, it's the word dynamite. Meaning to become, to become come into being. There's all the difference before saying he is or he was or he's come into being, isn't there? Now will you turn to John eight and see how the savior links those two together? John eight He is speaking to those who were opposing him and he says in verse 58, Verily, verily I say unto you, before Abraham was. I. Now the word was is the verb to become.

[00:21:04] Before Abraham came into being. Oh, have we stopped? I have. That doesn't make sense, does it? Because we are creatures of time and place and the verb is dealing with time. It's got its tenses, past, present and future. But this one who's speaking, they looked upon me, said, You're a Jew, only 50 years old. This one breaks all rules of grammar. They don't apply to him, he said before Abraham came into being. I am. Have you ever heard anybody talk like that? If you did, they are either crazy or a blasphemer. But he said it and they only had one answer to him. They took up stones and ultimately friends. John gives you two alternatives. You are a stone, or at last you fall at his feet. Like Thomas. God will not allow you to sit on the fence. It's one or the other. So here, he says, before Abraham came into being. I am. Well, we got the two in, John. I am the word. Not that I came into being. I am. All other things came into being through him. And then John goes out of his way to put it the other way round, in case you missed the point. And without him, not one thing came into being. Which did come

into being. That's creation. Now, if you'll run your eye down this chart. You see there in this letter B and C and D. All things again, it has.

[00:22:38] Dyer. Did you see those green letters? Died. Well, that's the word to become through. Now run your eye down to where does that come? Letter be? A lawsuit, a legacy of what it is. Verse 17. Grace and truth. A dire. Can you see those two come together? Uh, is there any need to point it out to the staff? I want to make sure we see this. Because this is evidently a part of the pattern. All things in the old creation again came into being through him. Grace and truth again, according to the new creation in gospel Truth came through him. He's the creator in both realms. That's insisted upon. Well, now. The next thing that happens is John's witness verses 6 to 8. Mark Julian And they come back again to in verse 15 bearing witness. It's interesting to see that the word witness or testify is our English word martyr. Nearly every time a letter U is brought over from the Greek language, it's turned into a Y. A hypocrite becomes a hypocrite. Same person. And so we have the idea in the New Testament that a martyr is not merely somebody who is burned at the stake, but somebody who believes the truth and holds it. And you can do what you like about it. You see a real martyr. He doesn't go out and say, oh, I wish you put me to death. If he's got any sense, he hopes they won't.

[00:24:20] But he takes this point. He says, look, I'm not debating with you. I could never go back for what I see in the Word of God. Now do what you will. They see to that. So there's a good many martyrs that are never given a public exhibition. There are good many martyrs that have lived quiet lives. But God knows their hearts. He knows whether they would bear their testimony unto death if needs be. Isn't that comforting? Well, now we come in. Near to the center of things. In this. When we get God manifest in the flesh as the one Timothy says concerning Christ, that was the true light that coming into the world. And the world was made by him. The world received him not. Then comes the change. As many as received him to them gave he power or authority to become the children of God. And then we get the astounding statement, verse 14. And the word was made flesh. He's an astounding statement. We've only got to look about us and say, Well, I can't believe this world came into existence just by accident. No. Somebody that. But I don't see how they can. But to think that the Scripture says all things were made by him. Now, some of the things that he made are so far off that the scientists can't use

ordinary terms and say it's so many million. He wouldn't have room enough on a blackboard to write the millions.

[00:25:53] So he says it's so many light years, light years light travels at 180,000 miles a second. Hundred 80,000 miles a second. Well, how many seconds are there in a year? Boys are not in there. Multiply that 180,000 and that's one year. And some of these stars are hundreds of light years away. And there's not one thing made which he didn't make. Well, I'll give you explicit statement. Hebrews one, our Lord in the beginning hath laid the foundation of the earth. And the heavens are the work of thy hands. They shall perish. But now remain is Jesus Christ the Saviour. Could this be? I've got no difficulty in bowing in the presence of that one whose hands framed the heavens. I don't know how they got. God himself be so far removed? The absolute, the unconditioned, the invisible. I should never have known him and he would never have had any contact with me. But he stooped first to use him, and then he stooped to come as a man. And if we put it that way, I can't believe it. But it says the word who was in the beginning with God? The word by whom? All things were made was made flesh. Now it says he dwelt among us. Tabernacled among. Tabernacled just temporary. Living in a tent. That's all he occupied here. Then he went away to glory Tabernacled among us. But he brings with him all the glorious thoughts of the tabernacle in the Old Testament and anticipates the glorious statement in the new.

[00:27:36] When there's a new creation. At last, the tabernacle of God is with men and he will dwell with them. So there was one in this earth. In whom the fullness could dwell. This one who was my treasure. And you'll find a stress on the flesh. Don't balk it. He was. If he was not real. Man, we haven't a saviour. And in the epistle to the Colossians that in him 20 all the fullness of the Godhead bodily wise. Without their body. Could not be. And the church, which is the body of Christ, is the fullness of him that filleth all in all. Body. Somehow or another, God has pivoted the whole purpose of the ages on a man. First of all, a man who was a type. He was a broken reed. He collapsed. But it was a picture of him that was to come. The second man, The last Adam. What how were to get to the words which are really bringing us to this passage? The word fullness. Verse 14 and the word was made flesh tabernacle among us. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. If you could read that, some of you can the original here, you'll be conscious of the way in which the words are placed and the absence of the article.

[00:29:07] It's a peculiar way of putting it, and I'm not going to tell you that what I'm saying now should be a substitute. Leave it as it is. But it somehow reads like this. And the word was made flesh and dwelt among us and we beheld his glory. That sort of glory that you would associate with an only begotten of such a father. It's focusing your attention upon some particular aspect of glory. Now, when you turn to John 17, and you'll see there are two definite aspects of glory that you must remember. It is in verse 22 and the glory. Which thou hast given thee. I have given them. But the glory that belonged to him before it began. Your gift. Nobody. You cannot share that. So he says, Father. Glorify thou be with the glory which I had with thee before the world was. 20. But the glory which thou hast given me. I hated myself. I became a saviour. I became a redeemer. I've taken these all with me. I can share that. We couldn't share the uncreated glory of him. Who is the logos of the image? He wouldn't belong to us. He wouldn't fit us. But he became a man. Have you got that glory given to him because of the wondrous work he did? He didn't want it himself. It was for my sake. So he says the glory which thou hast given me, I have given them.

[00:30:50] Listen. That they may be one. Even as we all want. But it doesn't stop there. I in them. And thou in me that there may be made perfect in one. I thou me they. Mystery, isn't it? But I'm not going to alter it for you. Now, would you look at the uncreated glory of the Son of God into which none of us can enter one Timothy Chapter six. Verse 14. That thou keep this commandment without spot and reviewable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate. King of Kings. Lord of Lords. You and I have no doubt that we are reading about our Savior. Are we King of kings? Lord of Lords. Who only hath immortality. Dwelling in the light which no man can approach unto whom no man hath seen, nor can see. Now, an indiscriminate reading of the Scriptures hands that over to God himself. It isn't true. It's a crisis here, the appearing of our Savior, Jesus Christ, King of kings, Lord of Lords. And he has an aspect, an attitude, a condition in which no man can ever enter or ever will. So that's the other glory. I can't share that, sister. But John says you can this the glory which thou hast given me. So here we come back to John One. We beheld his glory. That kind of glory that you would associate with that sort of son who belongs to that sort of father.

[00:32:44] Now, that's the thing that's coming to me because he gave me and you authority to be children of God and share with him. Now the next thing is this. End of verse 14. Full of grace. Actress. Is where our word foolish is coming. The true word foolish is waiting for us in verse 16. Full of grace and truth. Verse 16 and out of his fullness have all we received and grace for grace. So now we're on the very subject, aren't we? First of all, full of grace and truth. It would be quite legitimate to take these as they stand and say. Give an exposition of all the grace that is in Christ. And in another time, all the truths that is in him. Who's going to quarrel with that? Or you may go to John 14 and you have three items. I am the way. That's enough for one subject. I am the truth. That's the second one. I am the light. But if you went on further and examining the way in which these words are used, you come to Hebrews chapter ten and you read. We approach God by a new and living way. But you might be surprised to find that that's the same construction, but nobody indicates, he says, We approach God by away a new and a living or a life. Do it not greetings a new and living way.

[00:34:17] But John, 14, says a true and living way, not three things. One thing, a true and living way. The figure of speech has got a peculiar name, but quite simple. It's either Hendiadys or Hendiatris. We say thank you now. What's it mean? Well, hail is one. Dyer is true. This is true one by means of 2 or 1 by means of three. Now, grace and truth doesn't mean two things. When? When John uses the word true. He seldom uses it as a contrast or opposition to telling lies. Listen to this. Your fathers did eat manna. So there's no doubt about it that Christ believed that the man came in the wilderness. Your fathers did eat manna in the wilderness and they're dead. I am the true bread which cometh down from heaven. Did he mean to say that the man that was a lie or false? No. It was a type or a shadow, wasn't it? He said, I am the true vine. And so far as I know, there may have been vines on the very hill where he was standing, growing grapes. Did he say, Oh, they don't exist? No, he said All those vines are only shadows. Hide the true vine. And what he was saying here is. Full of true grace. The real thing, not the type or the shadow. I told you this little story before, but somebody may gather something from it if it only impresses it on your mind.

[00:36:03] The turning point of my Christian life readily was connected with figures of speech. I hadn't been converted very long before I attended a series of lectures by the Reverend James Neale of Palestine, writer on Palestine and whatnot, on some strange figures of speech. And they were strange. I'd heard about Simone. I had a good guess

at metaphor what Hendiadys meant Synoptic event. Hypocatastasis could even spell the wretched things. But I went to all these lectures. And as bold as brass, I sat down and waited for the examination. And then, to the astonishment of all the old lot, I came out first and went over the head of a seasoned preacher who had been a Christian for years. So do you know what they did? They all agreed it wouldn't do me any good. So they brought me down sick. They told me all this afterwards. So these figures of speech have. What happened was that in this Bible study group, I suddenly was prominent. Suddenly you could come right out on the top like that. So I suddenly became an active member and ultimately took it over full time. And then the way he's departed, he went to the Sermon on the Mount. So far, I went far above all principality so far that we couldn't go any further. So it was finished. But that's another story. I came home to my mother. I was still living at home.

[00:37:30] And I say, Mother, I'm just learning a wonderful figure of speech when it says there grace and truth. It doesn't mean grace. That's why. Truths. That's another it means true grace with an emphasis on the word true. Now, I said, I've been trying to think of an illustration, and the only one I can think of is this. When I say to you, I want a piece of bread and butter. I don't mean bread and butter. I mean buttered bread so that I take the word and advance it to make a noun of it, not an adjective. She says, Do you will? You won't get me more. But I survived that. See, we use these things. Buttered bread is what I mean, with an emphasis on the butter and having a Devonshire origin or the Justified, wasn't it? Well, now. Which come down to verse 16 and 17. And of his fulness have all we received. This is something out of which we can receive. This is something we can share. This isn't something that goes back to eternity. This is something that doesn't. This is not something that belongs merely to deity. You know, the thing that most of us have got to be aware of is rushing in to try to save truth. God doesn't want us to have any boxes. And so many have gone to Colossians two when it says in him to it all the fullness of the Godhead bodily to prove the deity of Christ.

[00:38:56] Well, if you're not careful, you prove the deity of the Church of England much longer. Like that, for the church is the fullness of him. No, no. I believe most surely the deity of Christ. But I don't take scriptures that don't belong to it. I don't need them in Him. Drop the fullness. And in that fullness we share. We couldn't share deity. That would be blasphemy. So he says, and of his fullness have all we received. And grace. For grace. But it mean grace for grace. You say, Aren't you asking a lot of questions?

Well, I'm only asking you for your shape. Could you tell anybody what he means? Grace For Grace? Well, one tells you it's one meaning and one tells it to another and says it's all like the waves of the sea rolling in one after the other. And it still leaves you a bit blank, doesn't it? So have a look at this. Oh, I say, look, the next verse starts with the word for. And when a verse starts with the word for, that's an explanation. So the explanation of the meaning of the words grace for grace is in verse 17. You should watch out. He might get out. Well, let's have a look at the word for in the word grace for grace. But it's not the same. You see, our language is one greets another. We've got to make do with different words.

[00:40:12] This word for in the in the words grace for grace is the word anti. Now as he sometimes means opposition anti Christ but anti have been substitution anti Christ a false Christ instead of the true and anti really means like that one over against the other. One for the other one instead of the other. Let's put it. For out of his fulness of all we received and grace over against what instead of grace. Would you say? He's not very bright now, but we've got so far we've got two kinds of grace, haven't we in mind? Oh, wait a minute. What we have through Christ is true grace. The real thing. What did they have from Moses? The type and the shadow. It was Grace. When God gave him the Passover, it was grace. He didn't leave them in the dark. They had a tight when he built had a tabernacle. It was great. He showed them all the idea of access when he made Aaron Priests and all that. But after all said and done, however wonderful they were, they were shadows. They were types. Now. Jesus Christ is God. Christ is God. And instead of having types and shadows, we got the reality. So let's come back again to this verse. And out of his fullness have all we received and New Testament Grace for Old Testament. Grace. For. The law that would outlaw the book is telling you Old Testament.

[00:41:53] The law was given by Moses. Does that mean to say Moses was the author of the law? Let's go back. Moses said, God, you come up to me into the mountain. Here there were exhibitions of the presence of God until the people were simply stunned by the trumpeting of the thunderings and the darkness and whatnot. And there he remained until they began to wonder if he was ever coming back again. Was he inventing the law there? No. It was written, he says, by the finger of God, whatever that may mean. He never invented the law. It was the law of God. What is this? But grace and truth. But true greatness, real New Testament, gospel, grace came by Jesus Christ.

Now, Cain is the word for creation. I drew your attention that all things again Dyer came into being through him and down here Grace and Truth came into being through him. He's the author and the creator in both realms, visible and invisible. The things that you can handle are the things of redeeming love all stream from him. And so we've got this emphasis now. Then it finishes. No man has seen God at any time. At any time. But you could take me to a passage in the Old Testament where the elders of Israel went up a certain distance up Mount Sinai, and they saw the God of Israel. But under the Bible is true or it isn't.

[00:43:41] And if it's true, it can never contradict itself. He is an explicit statement. No man hath seen God at any time. Either have a fight that will embrace everything that God has said. Right. No man has seen God at any time yet. They saw God. God himself said. Concerning Moses with Moses, have I spoken face to face as a man speaketh to his friend? But no man hath seen God at any time. You see. If you're dealing with the invisible God, God in the absolute sense, you don't know a word about him. And if you there is no way of getting into touch with him, you can only leave God when he condescends to come down. The God of Israel. The God of Israel who guides the Lord. If so, why do we pull this off? I've assumed. The former mayor and paid the price of a broken law. There's a wonder of redemption. The creed in the church is I believe in God, the Father Almighty maker of heaven and earth. Well, straight off, I couldn't say that, but I don't believe it. I don't believe the father created heaven on Earth. But the Scripture says it's all the work of the son. As though, if you can imagine such a thing, right back in infinity. I don't know what words to use. Before ever. There could be anything done. God had to reduce and come down and self limit to enter into the sphere of things you can see and hear and handle.

[00:45:38] I read that capacity. He created. I did that capacity he redeemed. And then. When at long last all delegated authorities put aside that son approaches the father. Not that the father may be all in all. No, no. The God by the all in all, your back at the beginning. But in between. The only God we have now is the God of the Old Testament and the Savior of the new. But if you're looking for that blessed hope, the appearing of the glory of our great God and Savior Jesus Christ. Doesn't hit accusation. Oh will have some questions to ask and we'll all have some surprises in the glory. But this is centered on the book. Nobody has seen God at any time. Invisible. That we do. We do learn this, that we see the glory of God. In the face of Jesus Christ. No man has heard

God. It says here in John the fifth chapter two statements. Verse 37. Halfway through. You have neither heard his voice at any time nor seen his shape. Yes, I heard the voice. A God giving the law of Moses. And I saw him afterwards. It says that either their contradictions or we're dealing with two different things. The hope now is a strange thing. The British and Foreign Bible Society is not out to advocate any particular doctrine that doesn't belong to their realm, although that out is to publish the scriptures in all sorts of languages.

[00:47:40] If you wish to buy a copy of John's Gospel in the Greek, if you can get one there for a shilling or two. Where you came to this verse 18. You may have a surprise, but it reads like this. No man hath seen God at any time. God only begotten. That's what they say. They don't have to teach the deity of Christ or anything else. They're just giving you what the result of text is. God only begotten. See, there is very little difference between the two words Theos and us. He is God, his son. Let's put there. But no explanation. No apology. There it is. And that was exactly the statement with which we find in the creed of Antioch that goes back to about the year 300. They said the same thing. It's evidently been there. How we can speak about God being begotten. I don't know. Well, as I say, the one friend one evening. I think the things I don't know until the British Museum. I don't know. So I gave him the Albert Hall as well because I thought he wanted a bit more of what he didn't know. But I think we're all in the same boat over this thing. To attempt to explain this. Is just presumption. But to just look at it and say, well, here's something now. One Timothy 316 says, Confessedly Great.

[00:49:06] It's the mystery of godliness. Well, it's telling you beforehand it's a great mystery. God was manifest in the flesh. She had Angels song. And that comes in the same epistle that says, No man hath seen this at any time. It's he has a glory that no angel and no man has ever seen. And he was seen of angels and seen of men because he stooped low enough to come to our house and rescue. What is that one? This one? Not in that capacity as creator, but in the capacity of the lowly one who stood. The one who emptied himself. That he might be filled with grace and truth. For you and me, or in our little tiny measure, we have to do the same. The figure is used of Paul and of you and of me. We have this treasure in earthen vessels. But if we're so filled up with our own ideas, that won't be much room for the treasure, will there? So we have to be emptied. And we have to be able to do good many times possibly. And then it's not completely done. But we know there's no mistake with regard to him. So should we can.

Bring this to an end this evening by just reading those words to which we've alluded. The very opposite of the word fullness, which comes in Philippians Chapter two. And so we get the two sides, the emptying and the filling. Verse four of chapter two.

[00:50:49] Look, not every man on his own things. Is this? It's contrasting your own things with other peoples, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. So he had his own things. And the things of others own things. Now, what were his own things? Who being now this word is not the verb to be. This is another word. What a business this grammar is, isn't it? This is the word dupaco, which is translated goods. Possessions. It means to. Exist and possess all along without change. Originally being existing and holding as his own. The form of God thought it not a thing to be grasped at, to be on equality with God, but emptied himself. See, he didn't hold on to that which was his for our sakes. He relinquished it. But he says, You have the mind that was in Christ. So think of yourself. Think of others. So here. But emptied himself by taking upon him the form of a servant. The word form in both cases, meaning status. He had a status of God. He now has a status of a slave. And if he's a slave, he'll speak like it. You say I'm not doing my own will. But the one that sent me, if he's a true slave. And was made in the likeness of men. At once, too. Now, he could have come in the likeness of the most glorious man you could think of.

[00:52:25] But he didn't. He made another step. And being found in fashion as a man, he humbled himself. It. He's already come down. And now he's unwilling himself and became obedient unto death. Even unto the death of the cross. Wherefore God also hath highly exalted Him and given him the name which is above every name. There is one name that no pious Jew would ever pronounce. He would almost faint. He will be terribly shocked if you dared to pronounce the Tetragrammaton, the four letter name Jehovah. And that is the name which is given to Christ, the name above every name. That is the name of Jesus. Every knee should bow of things in heaven. Things in earth, things under the earth. And that every tongue should confess that Jesus Christ is Lord. To the glory of God, the Father. Ever. You turn with me to the prophet Isaiah. That chatter which sweeps aside any possibility of two gods competing one with another. Chapter 45. Verse five, I am the Lord. And there is none else. There is no God beside me. Now you believe that, and so do I. At the end of verse six, I am the Lord and there is none else. He says it again. At the end of verse 14, There is none else. There is no God. He says it again at the end of verse 18, I am the Lord and there is none else.

[00:54:08] He says it again, and at the end of verse 21, there is no God else beside me and just God and a Savior. There is none beside me. You gotta be and be ye saved all the ends of the earth. For I am God. And there is none else I have sworn by myself. Who is the myself? The myself is the one God. And none else. I have sworn by myself, says the one God. The word is gone out of my mouth in righteousness and shall not return that unto me. Every knee shall bow and every tongue shall swear or confess. And Paul, who knew that quoted the Christ? What are you going to do then? Either we have a tremendous contradiction or the one God of the Old Testament is the savior of the new. So we'll leave it there for the time being. And let us not allow these things. If they are difficulties to us to mar our enjoyment and our appreciation. And all this condescension. All this. Was fast. All this we could try to be but out of be fullness or we may receive and New Testament grace to take the place of Old Testament Type A shadow. Well, that's the first installment of an examination of the word over in the New Testament. I do hope that as we go through these references, God himself will take this word and lead us so that it will be impossible for us not to appreciate, in some measure, the wonder of redeeming.