

## W461B\_Finish\_Work\_of\_Christ\_28.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book, and we are still dealing with the Wednesday dinner hour service with the prologue of John's Gospel. We have given just a little review, however passing it may be of the opening and closing verses of this prologue. In the beginning was the word. The word was with God. The word was God. At the end, it says, No man hath seen God at any time. The only begotten Son or that very extraordinary reading. God only begotten who is in the bosom of the Father. So the word bosom of the father is exactly what he means when I'm with you in the word cross. You see, he hath declared him. Who? The father. So the great work that our savior came to do was not only to redeem us from our sins, which he did, but also to make known this gracious title of the father. A tremendous lot of harm has been done by sort of glib subdivisions which are not based upon the actual word of God. I've read in books that the Old Testament is the Father, the Gospel of the Son and the Epistles of the Holy Spirit. Well, now you look and find how many times you can read in the Old Testament that God is a father. The only references will be prophetic ones. I will be to him a father speaking of his son in the future, or like as a father pitieth his children. But that's not saying that God is a father.

[00:01:34] It's just a figure. But when we come to the New Testament, all other titles go back, God Almighty Jehovah, they all there in the background. But it's the father, the father, the father that's all the way through. And the more we see the word farther, the more it implying the word son. Because you know, the word father is a relative term, isn't it? You cannot possibly be a father if you've never had any children. Not in the full strict sense of the word. And God is never called a father until he has a son. Now, of course, that's raising the question about the sonship of Christ. But you see, it doesn't say in the beginning was the son. Oh, no, it is in the beginning was the word. And that one who is the word became the son. Let us see how that comes about in John one. It says verse 14. And the word was made flesh or the word became flesh. We are looking at this chart you see in the center here. Just in the very center. God manifest in the flesh. The word was made flesh and dwelt among us. Now, the word dwelt can mean a permanency, or it can be something which is transient. And this is the transient word. It means to live in a tent. Or the tabernacle. The word is used of Abraham, who sojourned in the land of promise. It as in a strange country instead of settling down and enjoying it.

[00:03:12] He just lived in a tent for he looked for something better. So Christ only came here for a time temporarily in this form. The word was made flesh. And tabernacled or tented among us. Now, if you are looking at the original of this, you will agree with me that there is a peculiarity about the way in which the words are put together here. And I'm not giving you this as a very fine translation. I'm only giving you a sense of the way in which the Apostle seems to approach this subject. So don't criticize it too deeply, but have a look at it for yourselves afterwards if you can. And the word was made flesh and dwelt temporarily like that among us. And we beheld his glory. What? Glory. Oh, that glory which you would associate with an only begotten of such a father. It's like that. You see, the glory of our savior is more than one. He laid aside his glory. And in John 17, he says, Oh, glorified our me with the glory which I had with thee before the world was. But he says now here he is, our glory. An only sanctified eyes could see that glory. The people of Israel are going to quote Isaiah 53 one day in their repentance. We saw no beauty in him that we should desire him, a man of sorrows and acquainted with grief. But the sanctified eye that's opened could see a glory in that self-emptying son of God.

[00:04:51] They could see a richness in that poverty whereby we are enriched that ordinarily you would not see. And so we see that sort of glory belonging to the only begotten of that sort of father. Then it goes on to add these words full of grace and truth. Now, the word true in John is a word that has a special aspect of meaning. Time will not permit me to turn to them. But you know that I'm quoting some of them. He said Your fathers did eat manna in the wilderness and are dead. I am that true bread. Now, did he mean to say that it was a fraud, that they didn't eat anything in the wilderness? Oh, no, they did. And they gathered it up every day and they cooked it. But he said after all said and done, they did eat manna in the wilderness and are dead. I am the true now. Why true? Well, it doesn't mean to say the other was false. The other was a type. A type. Again, he says, I am the true vine. Well, when all those vines that were growing on the hillside crushed with grapes, were they only imaginations? Oh, no, they were vines right enough. But he says they only types and shadows are what I'm talking about. I am the true vine. He said, I am the way, the truth and the life. I am the true and living way. All other ways are false.

[00:06:19] All other ways are shadows. No other way will bring you to the father but me. So now he says this one who has come into the likeness of sinful flesh and is here on the earth. I saw him full of two things. No, no. Full of true grace. So then we look a bit

further down. It says. Um. Verse 16, picking it up again after a witness about John the Baptist and of his fullness, he is going back to that full of grace and truth and of his fullness. Which was grace and truth, whatever that means. For the moment have all we received. Now we've got another little puzzle. And grace for Grace. What does that mean? You say? Aren't you asking a lot of questions? Well, you ought to be asking them, too. Don't glibly read it. What does it mean to you that you have now received grace for grace? It can't mean that you've given some grace because you haven't got any. Did you know what you ought to immediately say to me? You ought to say to me, what is the actual word that God has used here? Oh, if we'd only honor the fact that the Holy Ghost has chosen words and we ought to immediately say before we build any doctrine anywhere, let us make sure we're building upon the rock of inspired words instead of speculations. So the word is the word anti anti, and the word anti means a pair of scales like that.

[00:07:54] And it means the equivalence one over against the other. He says We have received one sort of grace over against another sort of grace. Oh, you say you're making it worse. Oh, no. I'm only getting ready for the next verse, which goes on. Let's look again. Grace For grace for now. Always be prepared when you see the word for to know that an answer is given to your question or a reason is being offered, you don't start a brand new sentence with anyone in the ordinary way. You don't go up to somebody in the street and say for. Is he? But if you have been arguing about something and you're bringing it to a conclusion, say for so and so and there's the answer. So would you want to know what Grace over against? Grace means let him tell you in the next verse he says, For I'm telling you for. The law was given by Moses. But grace and truth. That is true Grace. Came by Jesus Christ. So his bed now contrasting the law with what? Came through Christ, Moses and Christ. Now, don't you see the danger if you say the word true means something? Over against the false, then it means that our savior said that what Moses gave you. Was false. And I'm giving you the truth. But in this book he says, If you believe not Moses writings, how shall ye believe my words? So he backs Moses as true.

[00:09:24] So we've once more got to face the fact that grace and truth are not two things. It's true, Grace. This is John's way of saying it. True grace. It's a figure of speech which is found in the scriptures many times where an adjective is advanced to take the dignity of a noun and at risk of repeating myself so that one person at least may see

what I'm driving at. I'll tell you what I did when I first became acquainted with this about 50 years ago or more, 55 years ago, I suppose, or nearly 60 years ago, I can't remember. I was living at home at the time with my mother. I wasn't married, so I'd have to reckon that out. I don't know. But I went home one day and I said to my mother, I said, Oh, I've been learning about a figure of speech that when it says grace and truth, it means true grace. I said, The only illustration I can think of is when I say to you, Mother, give me a slice of bread and butter. I don't want bread and butter, but I want buttered bread. Advancing the adjective into the dignity of a noun. She said, Do you? Well, you won't get any more. That was mother, of course, having to watch her pennies. But don't you see there's that stress? It's the true. Now put it out like this. Up till now, we've had the. The the grace of type and shadow. You've had the Passover lamb.

[00:10:53] You've had all the history of your people. But he says it's all going to finish now. All finishing in him and out of his fullness. We are going to have the true thing, the real thing, the antitypical thing. The reality for the law was given with all its shadows through Moses. But grace and truth came by Jesus Christ through grace. What are you? Look again at the words that I used. You heard me say it. The law was given through Moses. Moses didn't invent it. Moses wasn't the creator of it. He was the channel. He went up to Mount Sinai. God gave him the commandments. He didn't. He didn't dictate them to God. God put them for him. But the other word is used when we speak about our savior. It says grace and truth came into being through Jesus Christ came into being. Now, can you see on the chart? I think I've got those words up at the beginning. We have in this section here under the letter. Where it says C three All things Ingenito. Ingenito. All things came into being through him. That's creation. That's going back to the beginning. The visible physical creation. Then you come down here and it says. Grace and truth Ignito. Came into being through him. Identical language. Identical language. So here we have the first in the new creation, just as Moses was the one through whom the the the law was given or going back to the specific reference, just as it says, all things came into being through him.

[00:12:45] And not anything that was made was outside of that. So he says in the gospel, the new creation, he's first. And you only want me to turn you to one passage to stress that Colossians chapter one, when it says that in connection with creation itself, it says verse 16 for by him were all things created that are in heaven, that are in earth visible and invisible, whether they be thrones or dominions or principalities or powers,

All things were created by him and for him. And he is before all things and by him all things consist. Then it changes over. And he is the head of the body, the church. He changes over from the creation of all things in heaven and earth, visible and invisible. He changes over to the church who is the beginning, just as he is. The beginning of creation is the beginning of the new creation. The firstborn from the dead. Suddenly resurrection, we are told in the Scriptures. Thou art my son this day. Have I begotten thee. And the New Testament says that's not Bethlehem. That's resurrection. So you see, there's a mighty amount of teaching. Crowded into this preface. What if you are studying it and you think you're a little bit fogged as you may well be? I hope I haven't flogged you badly. Then say to yourself, Right. He's written a preface to tell me what he's going to tell me.