

W490_The_Son_of_GOD_10.mp3

[00:00:02] It's just a recording made in the Chapel of the Open Book and is number ten of the series devoted to the son, the Son of God. It is our custom at this meeting to read a portion of Scripture together, and those of you who are listening, if you care to join us, we are going to read the first and the last chapters of the first Epistle of John, The first epistle of John, the first and the last chapters. Our subject this evening will be largely a comparison and a consideration of the testimony of John's gospel and the subsequent teaching of John's epistle. The same writer writing about the same person. About looking at it from. Two points of view. What are the outstanding features in John's gospel? Is the emphasis upon life. He summed up in the closing chapters These have been written that you may believe that Jesus is the Christ the Son of God. And believing he might have. He might have life through his name. It's in John 3:16 that we get that wonderful text. Hath everlasting Life. The key thought of John's gospel is that you may believe. The key thought of the first epistle is that you may know. You add to your face knowledge. Now, I think for a moment we'll forget about John. We have to think of the four gospels. The four gospels give you the earthly life of the Son of God. And the concluding chapters lead us to the cross, the resurrection.

[00:02:08] The Epistles give you very little of the earthly life of the Son of God, and they start where the gospel leaves off. Now, it's absolutely necessary that we should know something of that earthly life of Christ. But as far as my memory serves me. There is no epistle written afterwards that delves deeply into the parables. Or goes extensively into the miracles. Or deals with some of the tenets and teachings that were given while Christ walked the Earth. But they take it for granted that the true start for you and for me is not the birth at Bethlehem, nor that spot. This life of 30 years in obscurity at Nazareth, nor the three years, perhaps three years and a half of testimony. But it was the offering of the body of Jesus Christ once for all. The climax of the Gospels and the foundation. The beginning of the Epistles. The epistles are written by Peter and James. And John and Jude. They were all with our savior from the beginning. He chose them and they were with him right to the end. So that you see, it's a little bit of a warning to some of us. If not to some of us, to some of God's dear people. They live practically in the gospels. And you have to be very, very careful and very, very sensitive that you don't they don't give them a false impression. We are not setting aside the gospels. But if you never get

outside the gospels, you will never get to the point when you're being instructed as to what all that gospel life death sums up to.

[00:04:06] You practically got hardly any teaching as to why Christ should be crucified. But above it, you get to Paul's epistles or to Peter's epistles or even to John's epistle. You know, he was often being offered as a sacrifice for sin. The blood of Jesus Christ cleanses us from all sin, said John in his first chapter. So. If you can sometimes very gently drop a hint and say, you know, the literal translation of Hebrew six verse one is therefore leaving the word of the beginning of Christ. He doesn't say, leave the first principles of the oracles of God. He say, God forbid. We are sad to think that anybody should ever leave the first principles of the oracles of God. That's what they're doing, alas. But he says, Look, I fed you with milk and not with meat. But this is if you're ever going to grow, you must not only know that earthly life and the parables of Matthew 13, but you must know all that, that death and resurrection and ascension and present session at the right hand of God mean. They only come in at the very end with practically no explanation. So the epistles must have been looked upon merely as suddenly extra. They have a very, very decided place in the development and outworking of this teaching.

[00:05:42] You will notice in this first epistle of John, he says 2 or 3 times I write unto you. And the reason why I have written unto you is this. Oh, he says it quite a number of times. You notice in chapter one, he says, verse four, And these things write, be unto you. Why? That your joy may be full. You may have a beginning of a joy as you see that earthly life and see those miracles and hear those parables. But he said, You want to know what I've written as well so that your joy may be full. In chapter two, he says in verse. I look at verse 12, I write unto you little children. I write unto you. He's telling them, because your sins are forgiven you for his name's sake. I write unto you fathers because ye have known him. That is from the beginning. I write unto you young men because ye have overcome the wicked one. I write unto you little children because ye have known the father. I have written unto you fathers because ye have known him. That is from the beginning. I have written unto you young men because she is strong and the Word of God abideth in you and you have overcome the wicked one. There's some reason why he's insisting upon this writing to them as though he would tell them. It's one thing, of course, to read the gospel, but don't forget that I've been used by the same spirit to write unto you and take it a stage further.

[00:07:23] And so we are going to consider the parallels that are between the Gospel of John and the epistle of John and get to see just where any advances made and the addition is given so that we may profit by it and not leave it as a sort of unknown territory which we haven't explored. You get, say, for instance, in John's gospel, one statement that follows the words, God is the only statement in John's gospel that says God is. Is when the Lord was speaking to the woman at the well. And never discussing the question of whether you should worship God at Jerusalem or worship God at Samaria. And that may have been an attempt on the part of the woman not to get an answer, but she was getting a little bit perturbed at this man who could look her through and through and tell her all about her married life and all about all the other things. And one of the easiest things to start a distraction is to start something of an actual teaching. And the Lord said, Look, neither at Jerusalem nor at Samaria. God is spirit. That's all. And one of the strange things is you would have imagined that our saviour would have said to Nicodemus, the teacher of Israel, God is spirit. But to a poor woman. Couldn't have been educated woman. We discussed this intimately. God is Spirit.

[00:08:57] And about the worship of God. But to the teacher of Israel, Nicodemus, he told him, You must be born of the Spirit. We take it the other way round, don't we? And so we've got lessons to learn all the way around. And when we come to the epistle, he says again, God is, but this time he doesn't say God is Spirit. He goes on. He says, God is light. He says God is love. So now we've not lost anything. We've got we've gained. There is a three fold description that is come to us through the Ministry of John. I'm not saying that's the only thing that we can know about God. I'm only saying that that's what John has contributed. And if we'd ever studied the epistle, we don't get the insistence that there is the three aspects. Of the nature of God that he presents. God is Spirit. That's Typekit Baker. God is light. That makes demands upon us, which we can never beat, but they are met by our Savior. God is love. The demand has been met and met by the gift of love, the gift of his son three times. Shall we be thankful for that expansion? I think we can find other features, but I think the best plan now will be to let the parallels speak for themselves. I think most of you have that little outline of you. Yes. Well, will you keep that in front of you while we look at the ways in which these the gospel and the epistle supplement one another? It would be wise if you could keep your finger in the place in John's gospel so that we don't spend a lot of time in getting backwards and forwards.

[00:10:59] And I'm starting with John's Gospel. It says. Chapter three, verse eight. He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. Stressing, as you know, right through John's gospel, he that believeth on the son. These things have been written that you may believe that Jesus is the Christ, the Son and life through his name, the consequence. But we'll come to the first epistle in chapter five, verse 13. He says. Just the same. Verse 12. He that hath a son. Has life. He that hath not the Son of God hath not life. That's that's true. But he goes on. These things have I written unto you that believe on the name of the Son of God? But what more do I want? That she by now is he, Peter, writing to those to whom. Under his care, he said, Add to your face knowledge. It's not the other way round. You don't start with knowledge and then start believing. No, you simply trust. But sometimes what you call a simple trust is a very vague sort of thing. And once you're taught of God and it's resting squarely upon what God has said, your faith will grow.

[00:12:45] And instead of saying you just only believe, you'll say, But I know this, how could you say you'd know? Well, it all depends upon the one, I believe. You see, if somebody tells me something. Some of news. I couldn't oversight to the next person. I know it's true because I'm not quite sure about the one who told me. He's told me yarns before, but when? Once I know him. I say if he told me, although my knowledge doesn't embrace it, I can stand for it. It's passed from mere faith. To knowledge. Otherwise I've got to suspect his reliability. So don't be afraid of knowledge as long as you put it in its right place. So in this chapter five, he says, I've written unto you that believe that you may know that ye have eternal life. I think you guys know the guy that you may believe or that that the Son of God as though it would go in a succession of pairs because it is after you believed and after you know you'll go on to believe a bit more and know a bit more. Then shall we know if we follow on to know the Lord? In both of these gospel and epistle. The title, which is peculiar to John's writing, is the word. Let's refresh our memory. Chapter one of John in the beginning was the word. The word was with God.

[00:14:26] The word was God. The same was in the beginning with God. The word a very strange title to give to a person. It all depends upon that person. At his office and the person here is the one who is the express image of the invisible God. And just as a word. Should my audible or visible. To the reader or the hearer. The invisible thought

that's going on in the mind of the speaker or the writer. But that's not always the case because we deceive ourselves and we attempt to deceive one another. But with God, there's one thing we are certain about. If we are certain of anything that our beloved Savior never once misrepresented him. He said, No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath given him an exegesis. Now, that's rather a big word, isn't it? I don't know that anyone would ever say that I'm giving you at this present moment an exegesis. But somebody did credit me once with having an exegetical talent. I'll leave that to work out with you. But exegesis means means to lead out. To lead out what is there? You can't lead out what isn't there. So if I make the Word of God a little bit plainer this evening, I'm only doing in my small way what our Savior did at the last. He hath given him an outline. He has declared him the object of the word.

[00:16:21] When we come to the first epistle we have in the first chapter just to say, But of course we got the difference immediately that which was from the beginning. The gospel goes right back to. Beginning of time to creation. All things were made by him. But John says all we're moving up now. We're moving up to another beginning. The beginning of when he came into this world. The beginning when he walked among men. The beginning when he could be looked upon and handled. That, which is from the beginning. Which we have heard. Which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. For the life was manifested. That leads me to the next item on this chart. In John's gospel chapter one, verse four. In him was life. And the life was the light of men. He says that life which was with the father has now been manifested. Other things for us to remember that in the person of the beloved Son of God, eternal life entered into this world. In him was life. And now that life has been manifested and both, of course, lead us to the Savior, the same one. So now you can see by these opening words. Chapter one of the Gospel. Chapter one of the Epistle is intentionally linking them together. In the beginning. From the beginning. Would be had inhib life. The life was manifested, it says in the Gospel of John chapter one, verse four.

[00:18:19] And the life was the light of men. Now, when he speaks about light in chapter one of the official. Because in verse five, this then is the message which we have heard of him. I declare unto you that God is light. God is that? Adding him is no darkness at all. There's a very mischievous doctrine that insists that we only know that there's light

because we have darkness. We only know that is good because we're surrounded by evil and it tries to get away with the idea that evil is just a part of God's plan for us. Are. You want to watch that a little bit? Because if we can only learn by the contrast, God himself would have to have darkness up there to make light. Look what it was says. No, not there. No darkness at all. When the heavenly Jerusalem is described, it doesn't say, Well, of course you would never appreciate the light of day if you didn't have a dark night. He says you will there. There's no night there. So watch these things because they're given us hints with our understanding. But he goes on with regard to this light. He is. If we say that we have fellowship with him and walk in darkness, we lie. I do not. The truth. They're going to be very watchful of how we deal with one another. But it's also a wonderful thing that this epistle, this writer who stresses the love of God so much, calls people liars far more than any other writer in his gospel and his epistles.

[00:20:18] Not. Of course we are not, John, so we won't emulate him too much there. That all is a mark, isn't there? There's a sharp division. A great division between darkness and light. A real division between truth and a lie. And he said he says, Now if we say, but suppose we don't say verse seven, but supposing we walk in the light. It's one thing to say, isn't it? It's another thing to do. And I think we've recently quoted that proverb which we quote again. Someone once said, Your actions are making such a noise. I can't hear the words you say. I wonder if anybody's ever said that of me or of you. If we say that we have fellowship. But if we walk in the light as he is in the light. We have fellowship. Why might you doubt that? Well, there comes a staggering thought. Can we think of walking in the light? He says, Now, don't think I'm telling you that at this present moment you have reached a condition of sinlessness. You'll never be free from its presence. And its influence until you wake up that day, it is likeness. So he says he alternates if we say with if we do. If we walk in the light. As he uses the light. We have fellowship one with another.

[00:22:06] There is a bit that the gospel couldn't add because the shedding of the blood of Christ doesn't come right to the very end. You see, now he starts here in the first chapter. At the plate of Jesus Christ, His son. Hence it has. See. So he assures us. That we can walk in the light. The cost provision has been made, and I'm not perfectly sure about this, but there is some statements made about the present tense of verbs. They call it a continuous presence. And so to get the meeting in English, we would say, and the blood of Jesus Christ, God's Son goes on cleansing us. It's not just once. But

he says many times as necessary. What a provision. Don't think you can walk in the light in your own strength. Your fire. But he says if we say. We have no sin. We deceive ourselves. But he doesn't say you don't deceive anybody else. That's obvious, isn't it? Anyone who posts likes that post. We've we've heard, haven't we, of the old story. Our father, the perfectionists, as they're called, going in to see Spurgeon. Whether it's an apocryphal story, I don't know. Doesn't matter. And he said to Spurgeon, he said, I haven't committed sin for oh, I don't know how many years or months or weeks. It doesn't matter. Added. Spurgeon picked up a glass of water on his desk and threw it in the face of the melody, spluttered.

[00:23:56] He said, I thought so. It's the old man. He says. He woke up with a glass of water. She's a perfectionist. Had come to the conclusion that the old man was dead. But he said just a glass of water woke him up again. Now, however near we are to the Son of God in this life. It's nothing like what it will be at that day. He says, If we say that we have no sin, we deceive ourselves and the truth is not in us. But if we confess our sins. He is faithful. And just to notice the two words, not only faithful, but just. He is a basis for our hopes. Something has been done to make it just on the part of God as well as kind on the part of God to save us sinners that we are. And to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar and his word is not in us. Second chapter ought to finish. The first verse is a finishing of this statement. My little children, these things I write unto you that ye sin not. I'm not advocating that you should be easygoing. Visigoths in have a tender conscience. I'm not excusing it, but I'm simply saying to you that if any man does sin. But did it drive you to despair? If any man sin, we have an advocate. With a father. And it might be interesting to know that that word advocate is the word usually associated with a Holy Spirit.

[00:25:43] In the John's gospel, he said Another comforter. He said, I'm going. But I will send another comforter. Well, another comforter would suggest that Christ was, wouldn't it? But you don't. Don't always think of Christ by the title of a comforter. Or even the word comforter doesn't do justice to the word because we have gradually reduced the word comfort, which means to strengthen. If our key to soothing and patting offer child a comforter. This word advocate is the word comforter. This is a cyborg that is given to the Holy Spirit, the comforter. It means one that you can call to your side the paraclete at any time of need is there. But do you notice you have to call him? Is not making it so that you cannot exercise your own feelings about it and take the

consequences. But if you feel you need, is there always a call? As a gracious provision. So he says, If I go away, I will send another paraclete. So he's the paraclete, the one we can call upon at the father's right hand. And the spirit has been left behind to make intercession for us here, as we're told in Romans, the eighth chapter. Well, then I've already drawn attention to the line in chapter 118. It was to declare him. And in chapter one, verse five, he uses the word again in the epistle. This, then, is the message we have heard of him and declare unto you.

[00:27:33] You notice, first of all, it was to declare God. He was to declare him their father and ended the epistle. It's to declare what God has done and his character and his provision for us. Well, now, without turning to John's Gospel chapter 316, I think we can venture to quote it near enough for God so loved the world that he gave his only begotten Son. In Chapter 414 of the Epistle, you can hear an echo of this wonderful text. And we have seen and do testify that the father sent the son to be the savior of the world. What a lot is crammed in those words. The father sent the son. To be the savior of the world. Sir John is continuing his emphasis upon this aspect of salvation and the one to whom it was offered. We've already looked at the other line in passing written. John in chapter 20, assures us that the amount of material that he had, Chapter 20 and 21, were so much that if it were all written, he says, I don't think the world would contain the books that were necessary. That may be a figure of speech, but it me to say it's hopeless. It's beyond any man's ability. So he made a selection. But these have been written. And why did you select these? To focus upon one subject only that you may believe that Jesus is the Christ, the Son of God, and the consequence you might have life through his name.

[00:29:34] Well, now we get again in chapter two, verse 12. We've looked at it in passing, so we'll give it another hearing. I write unto you little children because your sins are forgiven you for his name's sake. And earlier in chapter one, these things are write we unto you verse four, that your joy. Might be full. So you see a person who is ignorant of the testimony of the first epistle of John may be cheating himself. His joy may not be so full as it could be because of the insistence in this epistle on the glorious position occupied by the Son of God all the way through John's Gospel and all the way through Epistle. Our attention is directed to Him, the Son. Now we're going to turn our attention away for a moment from the son of God to his spiritual adversary. And of course, Allen's in a sense, too. John's Gospel. Chapter 844. Ye are of your father, the devil and the lust

of your father. Ye will do. He was a murderer from the beginning and abode not in the truth. Because there is no truth in him. When he speaketh a lie, he speaketh of his own. For he is a liar and the father of it. As you turn to the first epistle, chapter three, verse eight. He that committeth sin is of the devil for the devil sinning.

[00:31:24] From the beginning. It's the same man writing, isn't it? He says in the the lips of Christ in John eight, that he was a murderer from the beginning and abode not in the truth. And he's picking it up again and says the devil sinneth from the beginning. But now he adds something more. He not only says that, but he says, for this purpose, the Son of God was manifested. And that's one of the key words in the first chapter. The life was manifested and we have seen. And so he says here, for this purpose, the Son of God was manifested. And the word destroy that is in this verse could be translated to undo. To undo. Let's put it that way for a moment. For this purpose, the Son of God was manifested that he might undo. The works of the devil. As you remember how. He was made flesh and blood that he might destroy or put out of working order. The power of the devil who had the power of death. And so we have Christ undoing. The dreadful things that have been brought into this world by the evil one. A bit. He goes on to say in Chapter three of John's Gospel about the necessity of rebirth. As you remember, to Lydia. But that's picked up again in the Epistle. It's very possible that, just as I suggested, I'm only suggesting it, that it was the woman at the well was getting a bit uneasy by this one who could penetrate all her secret life.

[00:33:17] And so she brought in the finger, would cause a bit of an argument as to Jerusalem or Samaria being the right place for worship. So when Nicodemus came to Christ, he didn't say very much perturbed about myself and my need. He said, Rabbi, that was a confession. Zigadenus was a great man. He was the teacher, not merely a teacher. He was the teacher of Israel in the Sanhedrin. 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. And Jesus answered. And what he said doesn't need to be any answer at all, does he? Because you see, it says in the in the preceding verse, last verse of chapter two, he needed not that any should testify of man, for he knew what was in man. There was a man. Oh, well, we missed these connections. You see, we end our reading for the day at the end of chapter two, verse 25. And by the time we get our reading for the next day to start, we clean, forgot what we read before, and we don't realize that that's the point. He knew what was in them. Didn't need anybody to tell him.

There was a man who came and said, Oh, we know that thou art a teacher come from God. And he says, Nicodemus. Except a man be born again.

[00:34:53] It is I was it answering in? It was that was the thing that was troubling Nicodemus all about this new emphasis upon entering the kingdom and the need for life and forgiveness. And he was a great teacher, but he didn't say it, you see? Aren't you glad? Although it's very, very searching. Aren't you glad that you can't deceive him? You know, sometimes in your prayer, especially if you said nothing. Friends. Just go on your knees, if you will. I look up at you with a face of him, I'd call him Father in Christ. And leave it there. You know. Enos. And he answered the unspoken prayer. Ghostwriter for Beowulf at all. Nicodemus didn't get away with it. We were staggered by what he heard. So we have in first epistle of John this emphasis upon being born. Chapter three, verse nine. Whosoever is born of God doth not commit sin. It's a staggerer, isn't it? Because in the first chapter it says, if you say you haven't seen, you make God a liar. Now it says, if you're born of God, you won't commit sin. Well, if we're honest with ourselves and with one another, we're all out of it, aren't we? You know, I think that we ought to look at that word whosoever again. And there's a possibility that it says whatsoever is born of God, doth not commit sin for his seed remains in him that which has been begotten of God. That you have within you that doesn't sit.

[00:36:37] You've still got the old man, You've still got this body of flesh, you've still got all the possibilities of frailty, but you've already started. You see, there's an inner man renewed day by day. The outward man is perishing, but whatsoever is born of God. Not whosoever, but whatsoever is born of God. That new nature that God has given, that doesn't sit and it's a pleasure and an earnest that one day that's the only nature that'll be left. And the other one would be gone. Shared forever. Whatever. Just go on a bit more because I get see, the time is fast passing. In chapter five, verse one. Whosoever believeth that Jesus is, the Christ is born of God, and every one that loveth him, that beget loveth him also, that is begotten of him. The stress upon this begetting it's the title used of Christ. It's the title used of the new nature. It's that which is the possession of those who believe and trust in him. In John's Gospel. Chapter nine, we have the blind Man. We have the blind man. And because he and his parents confessed Christ, they were turned out of the synagogue. Of course, that's been repeated many times in one episode. The first episode, Chapter 415. Whosoever shall confess that Jesus is the Son

of God is the other side. They cast out. And in the next chapter in John's gospel, he says about his sheep, he leads them out.

[00:38:23] And it's exactly the same word that is used as the shepherd leading his sheep out as he is used of the Pharisees who cast the man out. Perhaps it's the kindest thing that some people have had done to them to be turned out of an assembly. So they wake up afterwards to discover it wasn't the assembly turning them out. It was the shepherd leading them out. But a rather a painful experience at the moment. But now here's the other side. If we confess. It is crucial that I shall confess that Jesus is the Son of God. That's what the blind man did. And he got turned out. God dwelleth in Him. And he and God. Well, he hasn't lost much there, is he? A dialogue is allowed to dwell or go to the synagogue once a week. But he's got now a dwelling that man cannot touch. Belongs to a new company. A new calling. John's gospel says in the first chapter, the word was made flesh and dwelt among us. Chapter four of the epistle says. Read verse 1 to 3 these words. Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God, every spirit that confesseth. Now, you might have imagined from the emphasis in John's Gospel that he would have stressed the deity of Christ. Because he said it so plainly in John's gospel.

[00:40:04] But you see what he says here. Every spirit that confesses that Jesus Christ is come in the flesh. Of God for friends if we haven't in Christ. Emmanuel God manifest in the flesh. We haven't this idea that God has spoken about. We must have the man, Christ Jesus, as well as in the beginning was the word and the Creator. This is the mystery of God. And there certainly. But you've only got a tamper with the person of Christ at one end or the other. To be in a dangerous position. And here we are now, explaining away the son of God. Denied the discovery. The flesh. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And is that spirit of Antichrist whereof ye have heard. And so it is. In. Coming again to another line in the great prayer of John 17. He says, I have kept them. Now keep them from going to leave them. And here it says in one epistle, five verse 18, we know that whosoever or whatsoever is born of God, sin it not. But he that is begotten of God keepeth himself or keep keeping him. And that wicked one touches him not. So again, we've got the thought that there is that protecting hand. He keeping it. We've already touched upon

the fact that in John's gospel it's limited to God is spirit. But in the Epistle it goes on to say, God is light and God is love.

[00:41:56] A threefold statement concerning God. Then we do notice a very characteristic word of John's gospel. The same was in the beginning with God. You can't avoid. That's what he meant. There was a man sent from God whose name was John. The same came for a witness. The same. Nicodemus came to Jesus by night. It's a characteristic word. So you notice in chapter 520. First treaty. And we know that the Son of God has come and hath given us an understanding that where know him, that is true. We are in him. That is true even in his son, Jesus Christ, the same. That word, unfortunately, is here. Translated this. This is the insistence on John the same. There is no possibility of avoiding. There was a man sent from God whose name was John. The same. John the Baptist. And when it says this is the true God. We are in him. That is true. Even in his son, Jesus Christ. This is the true God. The same this same one is the true God and eternal life. And it says in the first chapter. But that eternal life which was with the father as we benefited unto us. And it doesn't mean so much that this is the true God as in contrast to idolatry. But this is the true God in contrast to all the types and the shadows that went before in Him. There's grace and truth.

[00:43:34] Truth is the true grace. Your fathers did eat manna in the wilderness and are dead. I am the true bread. What did he fault about the other? But on the real. In other words, although God. Is spoken of all the way through as sending his son and giving his son. Being revealed as a father. You only know him as you know him in Christ, the son. And the more we know the Son of God, the more we are getting the answer to our heart's question. What is God like? There's only one answer God can give you. He is Christ like. If you want to know more, well, you have to wait till glory comes. So there are no terms in human language. That can explain God who is invisible. At beyond the touch of time. And since God is stooped and liberty to himself in this person. And so. The last words of John's gospel in Chapter 20. He was handled. Let's look at John's gospel. 2027 Just to see this before we bring it to a close. 2027. Then said he to Thomas, reach hither thy finger and behold my hands. Reach hither thy hand and thrust it into my side and be not faithless, but believing. And here we have a chapter one. That is the official and our hands have handled as a word of life. Like that touchdown. And he came and he touched us. He has come into intimate relationship with us. And joy is to know that we're not expected to be able to define all our terms.

[00:45:44] Or to explain the inexplicable. But listen to what he said once to one Inquirer. Show us the father and it sufficeth us. Have I been so long time with you, Philip? He's ever seen me. Hath seen the father. He said, Well, how? Oh. You better wait. 80. Shall we not be satisfied with this glorious gift of God? Why do we could be called the word declaring him one who could be called the image of the invisible God, one who could be called the character, the express image of his person? He knows our limitations. He knows how far he could go. The pity of it is we don't go as far as we may with regard to these things. And I'm very conscious that when I undertook this series on The Sun, I was going to have to admit that when we got through to the end that we thought we've got through. You've come to the same conclusion. You're coming to the same conclusion that I have about this and other things that I have not seen, nor ear heard. Neither had it yet entered the heart of man. The things that God has prepared for them that love him. So we'll walk by faith a little longer. Friends, where we see him is going to perform a miracle on us where we see him. We shall be like him, for we shall see him as. He makes.