

Catford Lectures 2008-2009

Part 10

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Could we commence this service, this time tonight, with the singing the hymn 438.

How wonderful that thou the Son has come and here for us a son of man has died.

Our sins were laid on thee thou didst become, salvation's rock when thou was crucified and faith perceives thy finished work the rest where love well known yet passing human thought has set our feet as those thy love has blessed. We praise and worship by thy spirit taught 438.

How wonderful that thou the Son has come and here for us a son of man has died.

[00:01:07] Our sins were laid on thee thou didst become, salvation's rock when thou was crucified and faith perceives thy finished work the rest where love well known yet passing human thought has set our feet as those thy love has blessed. We praise and worship by thy spirit taught 439.

[00:02:27] To thee, O Lord, we bring a note of praise. To thee who bore for us the cross of shame.

What grief thou knewest in all the day of days when curse and death upon thee the victim came.

[00:03:19] How great thy grace, no mind on that can grasp. The love told, O dear, suffering on the tree.

Love that has gathered now within his cross. Those once far off but now brought home to thee.

[00:04:16] How wonderful that thou made manifest in the ear's fullness.

Told, sir, that the heart touched when a kindness finds in thee its rest.

And lost in thee, but o'er it knows its past.

[00:05:09] Best to us, thou in rich unmeasured grace, and us to maintain more and more revealed.

Called forth from ev'ry mouth thy endless praise, and willingly lift their hearts and homage yield.

[00:06:05] Amen. I'd like to read a few verses from John's Gospel, the first chapter and into the second chapter.

John's Gospel, chapter one, and we begin at verse 29.

The next day John seeth Jesus coming unto him and said, Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said he cometh after me. After me cometh a man which is preferred before me, for he was before me. And I knew him not, but that he should be made manifest [00:07:03] to Israel. Therefore am I come baptizing with water. And John bear record saying, I saw the Spirit descending from heaven like a dove and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him. The same is he which baptizes with the Holy Ghost. And I saw and bear record that this is the Son of God. Again the next day after John stood and two of his disciples and looking upon Jesus as he walked, he said, Behold the Lamb of God. And the two disciples heard him speak and follow Jesus. Then Jesus turned and saw them following and said unto them, What seek ye? They say unto him, Rabbi, which is to say, be an interpreted master, [00:08:01] where dwellest thou? And he said unto them, Come and see. And they came and saw where he dwelt and abode with him that day, for it was about the tenth hour. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and said unto him, We have found the Messiah, which is being interpreted the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jonah. Thou shalt be called Cephas, which is by interpretation a stone. The day following Jesus would go forth into Galilee and find Philip and said unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael and said unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael said unto him, Can there any [00:09:02] good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming to him, and he said unto him, Behold, an Israelite indeed, in whom is no guile. Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou art the son of God, thou art the king of Israel. And Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou, thou shalt see greater things than these. And he said unto him, 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. Chapter two, verse one. And the third day there was a marriage in Canaan of Galilee, and the mother of Jesus was there. [00:10:05] And 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 said unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother said unto the servants, Whatsoever he saith unto you, do it. And there were set there six water pots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the water pots with water. And they filled them up to the brim. And he said unto them, Draw out now and bear unto the governor of the feast, and they bear it. When the rulers of the feast had tasted the water that was made wine and knew not whence it was, but the servants which drew the water knew, the governor of the feast called the bridegroom and said unto him, Every man at the beginning doth set forth [00:11:01] good wine. And when men have well drunken, then that which is worse, for thou hast kept the good wine until now. This beginning of miracles did Jesus in Canaan of Galilee manifest his glory, and his disciples believed on him.

Those of you who had the privilege of being with us in November, we had a conference over the Saturday and the Lord's Day where we looked up the subject of the dispensations. I know that this is a subject that many in Christendom do not see. Many of the Lord's people, truly the Lord's, do not see. But we, in that time together, I think we clearly saw that there is a truth and there is something real about these dispensations. We saw that under the [00:12:06] law, under the period of time when Moses was here, that God acted towards his people in a different way to which he acts towards us now. Then it was a question of law. Then it was a question of do and live. At this present moment, it's a question of looking at the one who has lived and follow him. And so it's a day of grace and not of law. And we had some very interesting topics on the question of these dispensations. Not only do we get the dispensations in the Old Testament, but we get them in picture form. And I believe in the New Testament, we also get little pictures that God shows us what is about to come to pass. One of these such things is a very well-known time in the life of the Lord Jesus when he [00:13:01] healed and when he rose a person from the dead. Those of you who will remember the story, and perhaps most of us have heard it from our Sunday school days, the story of Jairus. Jairus comes to the Lord Jesus and he says to him, he's a ruler of the synagogue, he says, my daughter is about to die. And you know, that is the condition of the nation of Israel when the Lord Jesus was here. That nation of Israel was about to die and the real death knell came when the nation crucified the Son of God. And the Lord Jesus says he will go to Jairus's house. But in the meantime, this woman with the issue of blood comes and in her faith and in her need, she touches Jesus and she is made whole. And the Lord Jesus says those words, thy faith has saved thee. And you know, that is what marks the present day in which we live in. We live in a day which is [00:14:04] marked by men and women who in simple faith put forth their hand and touch Jesus, put forth our hand and accept him. And that's what we see in the story of the woman with the issue of blood. But then we find that the messenger comes, that the daughter is dead. And as we look at Israel at this moment, as far as their response to God would come, he not put over it, they are dead. But the Lord Jesus goes with Jairus. And you know, there's a day coming when the Lord Jesus will once again take up the nation of Israel and Israel will be brought into blessing. And the words from the apostle Paul writing to the Romans, he says, all Israel shall be saved. And so Israel is going to come into tremendous blessing. And I want to suggest that what we have in these verses here [00:15:01] that we've read is a little picture of what is happening today, a little picture of what is going to happen and a picture that will take place when there is tremendous blessing, not only over the nation of Israel, but over the whole world. And I want to link that with these three days. Now, in order to point out these three days, as many people will find different days, but I'm going to suggest that here we have three days and we're going to start at the back end. And we're going to say that the third day is listed in chapter two. We find there that it's the third day. And when you read in the scriptures, various statements, let us not, let us not just think they're there haphazardly because I firmly believe, and I can support this from first Corinthians chapter two, that every single word that is in the scriptures is there for a reason [00:16:07] and for a purpose. The Spirit of God never wrote a word just to fill in the gap, just to make the numbers up. If you're writing an essay or a letter, some of you will have to write so many words, and you will put add words and take words away. But when the Spirit of God led John, everything that he said was as he needed it. And here it says the third day. And I believe that we can see in this the third day, that glorious period of time when the Lord Jesus will be in control, when the Lord Jesus will reign, and there will be that wine which speaks so clearly of joy. But then in verse 43, we have the day following. And I want to suggest that this is the second day. [00:17:02] And this is a day which is marked by the calling of certain to him, and particularly Nathanael.

And Nathanael's words to the Lord Jesus is given, thou art the Son of God, thou art the King of Israel. And there is a day coming when the nation of Israel, according to Zechariah, is it chapter 13, will look

upon him whom they have pierced, and they will realize that the Son of God, the one that they crucified, was the Messiah. And they will say as Nathanael said here, you're the Son of God, you're the King of Israel. But there's another day, and that's this first day which is recorded on two occasions, in verse 29, the next day, and in verse 35, again the next day. And I would like to suggest that there is a time that is marked by the present day in which we live. Here is a day [00:18:02] which is marked by, first of all, the Lord Jesus being held up as the one who is the Saviour of sinners. He's marked out as the one who is the Lamb of God. And as a result, there are those who are attracted to him, and they go to him, and are with him. And not only are they with the Lord Jesus, but as a result of being with him, there is an evangelical fervor, and there are those that are going out with the gospel as we see in the story of Andrew.

But having said that, there are two points, two ways I want to tackle these verses. First of all, is to point out the greatness and the glories of the Lord Jesus. And I suppose that is the most important thing when we come to Scripture, to see something of the greatness of the Lord Jesus. [00:19:01] But then, there is a practical effect, that we have to look at our own lives, and say, are our lives consistent with the ministry and with the truth that we have before us? And when we talk about our own selves, and when we talk about things which are practical, they maybe are going to hurt us, they maybe are going to make us say, I need to adjust my life, I need to change around, I need to do things different. Well, that would be a result of the Spirit of God speaking to you tonight. But when we come to these opening verses, and we want to speak a little bit about the greatness of the Lord Jesus. You will note that John, and of course it is John the Baptist, he says in verse 29, the next day John sees Jesus coming to him and said, Behold the Lamb of God which taketh away the sin of the world. Two points here that I would like to [00:20:04] point out. First of all, he is the Lamb of God. Those of you who have been reading through your Bibles will know in the 22nd chapter of Genesis, we have a tremendous story mentioned by a brother this afternoon, as the first occasion of the mention of love. There we see Abraham taking his son Isaac to offer him, and God says, Take now thy son, thine only son, whom thou lovest. A clear picture of, as it says in John's epistle, the Father sent the Son. And as they are going up the mountain, Isaac says, Father, here is the wood and the fire, but where is the Lamb for the burnt offering? And you know we very often misquote the next verse, and we say God will provide a Lamb for the burnt offering. But we miss a little word out, because whether you read the authorised version, [00:21:02] or JND, or modern translations, it will say God will provide Himself a Lamb for the burnt offering.

And you know the first thing, when we look at the Lord Jesus, He was here as God's Lamb. He was here as the one that was going to fulfill all God's pleasure, and all God's delight was going to be fulfilled, and was fulfilled in the Lord Jesus. And so very often we like to say that He was our Lamb. In the Exodus chapter 12, we read there about every man shall take his Lamb, but here we're looking at the Lord Jesus as God's Lamb. And what did God's Lamb do? It says here, Behold the Lamb of God which taketh away the sin of the world. We've got to be careful, we mustn't add words, we mustn't even add letters which are not in the [00:22:02] original. And here it definitely says He takes away the sin of the world. It doesn't say He takes away the sins of the world. If you were to read in John's epistle, I think it's chapter 3, we read there, 1st epistle chapter 3, For this reason was the Son of God manifest, in that He might take away our sins. And as far as believers, He took away our sins. And you know what a wonderful thing it is to know that every sin that we've committed has been taken away through the work of the Lord Jesus, and through His shed in His precious blood. But here, He takes away the sin He takes away the sin. Sin is the root, sins are the fruit. And as far as sin is concerned, it is never forgiven. We read in Romans chapter 8 that it was condemned. The Lord Jesus bore the [00:23:07] judgment, He condemned sin. Because when sin entered into this world, it

was an affront to the holiness and to the righteousness of God. And it came as a dishonor to God. But the fact that the Lord Jesus came into this world, the one who was able and willing to take away sin, that brought honor to the glory of God. And so John sees the Lord Jesus here. He's the Lamb of God. And in this verse, it's what He is for God. But then John says, and another point that brings out something of the greatness of this person, the Lord Jesus. John says in the next verse, He was before me.

Theologians might look at that and say, John, you got it wrong. Because if you read Luke chapter 1, [00:24:01] you will realize that you were at least six months older than Jesus. Well, that is absolutely true as far as the life of the Lord Jesus here. John was born six months, we believe, beforehand. But John is here making a statement, a clear statement that leads us to believe and leads us to clearly get hold of that the Lord Jesus is God. And I believe that this statement speaks of His deity. The next statement we're going to look at would speak of His manhood. But as far as His deity is concerned, He was before John. And however far back in time we go, He was there. We could read the first few verses of John, in the beginning was the Word. He was there. But not only was He there as the Word, He was there as the Son. And this is vital. And this is important. Because we could glance our mind back in the first chapter, chapter 18, and in the first chapter, verse 18, [00:25:06] no man has seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him. Why is it that we make it vital that we believe and we hold that the Lord Jesus was Son in a past eternity, is the very fact that if we don't have a Son in a past eternity, we don't have a Father in a past eternity, and we don't have the revelation of the Father. But He was one who was before. He existed before. Because He was God. Because He is God. And He existed as the Son. And as coming into manhood, He was able to reveal everything that was in the heart of the Father. Because He dwelt in that heart. And He is always there. He was there in a past eternity. He was there when He was upon the cross. And He will be there in a coming eternal [00:26:05] day. And so here we have John speaking this Word, which I believe emphasizes His deity. But the next little point that I want to bring out is in verse 33, when John sees the Spirit as a dove, and it descends and it remains upon him.

In Genesis chapter 8, we find that Noah, the ark is resting on the mountains of Ararat, and we see that Noah releases the raven. And the raven flies off and found plenty to satisfy it. But the dove, it goes out of the ark and it comes back into the ark, and it says in the chapter, it found no rest for the sole of its foot. And you go through the Old Testament, and you'll never find the dove resting. You'll never find a [00:27:02] reference to the dove sitting. Why? Because there was nothing in that scene which was satisfying to the heart of God. There was nothing here that would brought pleasure to God. But here was a man in which the dove could rest upon. And the dove could rest upon him, because this man was absolutely holy. This man was absolutely perfect. Listen to what the apostles say about the Lord Jesus. In 1 Corinthians 5, 21, the apostle Paul, the intelligent man, the man that was brought up under the feet of Gamaliel, he says he knew no sin. The apostle Peter, 1 Peter 2, 22, the man that was always doing things, the man that says on one occasion, I go fishing, he says of Jesus, he did no sin. And John, in 1 John 3, 5, the man that leant on the bosom of the Lord Jesus, [00:28:08] he could say, in him sin is not. The perfection of this man, the Lord Jesus, is something that is wonderful. And it is something that makes us make us bow in worship as we meditate upon him. That not only was he God manifest in flesh, but as a perfect man down here, he was absolutely sinless. And you know, we needed both in order for our salvation. We needed one to come from a different sphere. We needed one to be absolutely sinless. And we have that person in the Lord Jesus himself. And then we come to a practical word to each one of us. Because in verse 35, looking upon Jesus as he walked, he said, behold, the Lamb of God. I want to ask you a simple [00:29:10] question here tonight. Have you ever looked upon the Lord Jesus as he walked? Well, you might say there

were only a few that had that privilege. The writer of this very gospel was one. He could write in his letter to, in 1 John, he says, that which was from the beginning, which we have seen. They actually saw him moving through this scene. We cannot see the Lord Jesus through the eyes that we have, through these literal eyes, but we can through the eyes of faith. And I wonder how often we have sat down. We're all very busy. We've got so much in our lives to do. The young people, they've got lots to do. They've got lots to see. How often have we sat down and read through [00:30:02] the life of the Lord Jesus and looked at the Lord Jesus as he walked? I think it would do us all very good if on a Saturday evening, we sat down in our quiet and we would read through one of the gospels. It will only take us an hour and a half to read through Mark, a little longer for the other gospels. But what an effect it would have upon us when we gather on the Lord's day morning, in order that we have something in our hearts that we can bring and offer. You know, in the Old Testament, Deuteronomy 16 verse 16, we read there that God says, all the males have come before me three times a year. And he says, not any of them are to come before me empty. And the challenge to my heart and to the brothers here, and the sisters as well, can take part in this [00:31:01] exercise when we gather together to remember him on the Lord's day morning. Have we got something that we can bring? Have we got something that we've gleaned on the life of the Lord Jesus? Because here, John had looked upon him as he walked and what was the result? He could say, behold the Lamb of God. There was worship, not at this time, not at this moment, linking his work, but it was his person that was before him. And what a wonderful thing it is and what an exercise and a challenge it is to us to have the Lord Jesus before us as we gather to remember him in his death. And then we have these disciples, they leave John and they follow the Lord Jesus and the Lord Jesus raises a question. And the question is a simple question and he said to those disciples, what seek ye? May I ask you that question tonight?

[00:32:05] What are you seeking? Young people, what are you seeking? Old people, what are you seeking?

You know, the chances are, it has been said that if you're young enough and you seek hard enough, you will get whatever you seek for. The story is told of a pastor who went to a new church and in order to introduce himself and in order to see what the congregation was like, he said, I would like you to do something for me. I want you to write on a sheet of paper, which is on your chair, 10 things that you would like to be. And they soon began with a pen to write and in order to help them, he suggested a few things which they might like. He said, there are some here who might like a big house. You might like a four bedroom detached house. And some of them scribbled that down. He said, there are perhaps [00:33:03] there are others here who are looking forward to having a big car. And they wrote that down. And then perhaps there's you here who would like the yacht you could spend your weekends on. And they carried on writing. When they had finished writing, he said, I would like you now to draw a line at the other side of the piece of paper and put a tick beside each one that was true of the Lord Jesus. Did he have a house? Nowhere to lay his head. The challenge comes to each one of us, dear friends. What are we seeking? Are we seeking fame? Are we seeking something in this world? Are we seeking something that will make us great? Because here the question was raised, what are you seeking? And these disciples, and these disciples, they said, where dwellest thou? You know, dear friends, where does the Lord Jesus dwell? We [00:34:03] would all put our hands up and say, yes, he dwells in heaven. Well, first that's the apostle Paul. Where does the Lord Jesus dwell? He will tell you, set your affection on things above Colossians one, Colossians three, verse one, where Christ dwelleth. The Lord Jesus is in heaven and our affections and our heart should be set upon that man. And how do we set our affections upon him? It's by getting ourselves steeped in the word of God. It's by making this word part of our life. And if we have this word before us, occupied with him where he is in glory, it will make a vice, a vast difference in our lives. And so

here, these two disciples, they leave John, they come to the Lord Jesus, and it says here, well, they said, what the point is, where dwellest thou? And Jesus says, come and see. And they came and dwelt with him. And abode that day, for it was about the 10th hour. If we understand that John uses Roman time, [00:35:08] this would be the same as our time today, 10 o'clock in the morning. What a wonderful thing it was to be able to dwell with the Lord Jesus for that day. And you know, we have that exactly the same privilege today. We can dwell with the Lord Jesus, even in our lives, as we move around in our work, in our school, in our university, whatever we're doing, we can dwell with him, be in happy communion with the Lord Jesus. And it's only as we are occupied with him that we are dwelling where he dwells in heavenly things. And what is the result? The result will be that we will want to go out and tell others. There's no good thinking that we can go out and preach the gospel and be successful if we don't really appreciate what the Lord Jesus has done for us. If I am spending my life enjoying the things of this world, I cannot tell people to come to Christ [00:36:04] because he satisfies. The challenge is, does he satisfy me? Because if the Lord Jesus is satisfying me, and here were two disciples who was totally satisfied with the Lord Jesus, dwelling with him that day, then there is that going out, as we see with Andrew. He went out and of course, first of all, he went to his own brother. Perhaps it is the hardest sphere to witness in, is our family. Perhaps one of the hardest spheres to witness in is the workplace where we are known, the school place where we are known. The hardest place to witness, but how often in the scriptures we find that that is the first place that we need to witness in. We think of the Gadarene that was cleansed and had the demons cast out of him. The Lord Jesus says, go home and tell. So it's a good thing to go home to those that are close and near to us and to them to witness of something [00:37:08] of the greatness of the Lord Jesus. And so we come to this day in verse 43, the day following.

The Lord Jesus calls Philip. We know that there is a day coming when the Lord will rise up from the nation of Israel, those that will preach the gospel of the kingdom and that gospel will go forth and there will be those that will be brought in. And yet here we see Nathaniel and what is marked by Nathaniel is first of all, unbelief. He looked at Nazareth and he says, can any good thing come out of Nazareth? And you know, this world despises the Lord Jesus. It still does today and it will do in that day. And these cities of Nazareth, you know, Nathaniel should have known something about these cities. These are the cities that are mentioned, I believe it's in [00:38:02] first Kings eight, when Solomon gave Hiram certain cities in Galilee and Hiram looked at them and he basically says, they're an insult. I don't want them. They were not the types of cities that you would want. And yet, you know, there is a verse I will turn to it because this is the verse that Nathaniel should have known. It's in Isaiah chapter nine. And it says, the land of chapter nine. And it says the land of Zebulun, the land of Naphtali, and I've heard by the way of the sea beyond Jordan in Galilee of the nations, the people that walked in darkness have seen a great light. Isaiah had already mentioned that he would come from that place in Galilee and here Nathaniel, he didn't know. How blind Nathaniel was we can say, but how blind [00:39:05] the nation of Israel is, is that even today, they do not acknowledge, they do not see that the Lord Jesus is the Messiah. And yet, as we said at the beginning, there is a day coming according to Zechariah, when they will look upon him whom they have pierced, and they will realize that this man, this one who they crucified, in the words of Isaiah 53, we did esteem him stricken, smitten of God, and afflicted. And the remnant will say, but he was wounded for our transgressions. And that is what Nathaniel here, he picks up a little picture of that remnant, who in that day yet to come will say, thou art the son of God, thou art the king of Israel. What a glorious time it will be when the Lord Jesus will be vindicated, when he will be owned in this world. But before [00:40:02] we go, there's a wonderful little point about the Lord Jesus. It says, Philip, he says, this is the one which the Moses and the prophets speak about. You know, what a wonderful thing it is that as we look at the Lord Jesus, we see that he is the fulfillment of all the Old Testament prophecies. The

Old Testament prophecies which deal with the fact of his birth, his virgin birth according to Isaiah 7, the very time in which he was going to be born according to Daniel 9, the very place that he was going to be born according to Micah 5, were all fulfilled in the birth of the Lord Jesus. And when we go on further and we look at his death, what a confirmation that here is the one that is God's Messiah. The number of Old Testament scriptures that were fulfilled in the death of the Lord Jesus. He indeed is the one who is the fulfillment of the prophets and what Moses said. But another point is, is that while Nathaniel was under the fig tree, [00:41:04] the Lord Jesus saw him. We read of Zacchaeus, he was up a sycamore tree. Whether you're up a tree, whether you're under a tree or wherever you are, the Lord Jesus can see us. What a challenge this is to our pathway as we move through this scene. The Lord's all-seeing eye is upon us. And so we find that Nathaniel, typical of the nation, will say, thou art the king of Israel. They will acknowledge that he is their king and Zechariah tells us that every family will mourn apart. They will realize that the one that they crucified was the Son of God. You know, dear friends, we're in a wonderful day. We're in a day which is prior to his glory. We're in a day before the Lord Jesus will be vindicated in this world. Let not any of us here [00:42:05] look back at this time and say, I wish I had vindicated the Lord Jesus in my life while it was the day of grace. There's a day coming when every knee will bow to him and everything will be clear. We're at this present day in the time of his rejection. Let us be faithful to the Lord Jesus. And so in the second chapter, we come to this the third day. There is reference in the book of Hosea, after two days and the third day, he will receive them up. And perhaps a reference is to this the third day when the Lord Jesus will come and will reign and when the nation of Israel will be there as those that have gone through the tribulation and those that have confessed him and will go into this, the earthly kingdom. We had brought before us already this afternoon, [00:43:02] something of the bride of Christ, that wonderful, that unique company that we form part of, that part of that heavenly bride. But not only will there be a heavenly bride, we also know that there will be an earthly bride. And I believe we see something of that in these verses here. But there's a very practical thing that we should bring out as well as we come to the close of our time this evening. We find here that we read the mother of Jesus was there. John does not say that it was Mary. The emphasis is not upon Mary, as some would put, as the Roman Catholics would say. The emphasis is always and ever upon the Lord Jesus. Whether you're reading John or whether you're reading Matthew. Matthew, you know, he records the occasion of when the wise men came to see Jesus and they said that Mary and Jesus was there and they presented the gifts to him, not to her. The Lord Jesus is [00:44:02] absolutely supreme. The Spirit of God makes it clear on page after page, the greatness and the supremacy of the Lord Jesus. And in verse two, we find that both Jesus and his disciples were called. If you read this in the New Translation, it says, Jesus and his disciples were invited. What was the result of their invitation? They went. And the challenge that I bring this afternoon to each one of us here, is are we prepared to invite the Lord Jesus to all our parties, to all our functions, to everything that we do? Am I prepared to invite the Lord Jesus into my home to watch what I'm watching? Am I prepared, the Lord Jesus, to come and to read what I'm reading? This is something, dear friends, that we have to challenge [00:45:05] ourselves with. Are you prepared to invite the Lord Jesus into your innermost being? Are you prepared for him to do what you do? Many of our young people are wasting a great deal of times by watching DVDs, by watching videos, and you very well know that you wouldn't invite the Lord Jesus to be with you. You won't have your parents there, they won't have anybody else there. They're watching these things. Will we have the Lord Jesus with us at that occasion? This is a challenge. We get a bit older, and perhaps we like reading. Would we allow the Lord Jesus to read alongside us that which we are reading? This is a challenge to me. I'm sure this is a challenge to each one of us, because we find that the Lord Jesus goes to that wedding, and there he is. What a wonderful thing. Again, we could develop this thought about the Lord Jesus going to the wedding, the importance [00:46:03] of the wedding, and we find that when they get to this wedding, they have no wine, and the

woman, again, she's not mentioned as Mary, but this time in verse 4, the woman said, but this time in verse 4, the woman said, Jesus said to the woman, my hour has not yet come. She requests the Lord they have no wine, and Jesus says, my hour has not yet come. It's a good thing to study the question of the hour in John's Gospel. There are many times we read that expression. In chapter 4, the Lord Jesus says, the hour cometh and now is when the true worship shall worship the Father in spirit and in truth. That hour has been going on for nearly 2,000 years. In chapter 5, we read of another hour. He says, the hour cometh and when everyone in the graves shall hear the voice of the Son of God. We read, too, the Lord Jesus speaking about the cross [00:47:02] as his hour has not yet come. But here, perhaps this is the hour when the Lord Jesus will be manifested in this world, when every eye shall see him and when he will be in control. And how will the result be? The result will be blessing. But you know, the words of the mother of Jesus are very good in this verse 4. Verse 5, she says, whatsoever he saith unto you, do it. And you know, many of us here, we read through the scriptures. Let us not read through the New Testament and say, that is Paul or that is somebody else. The very words that the Lord, that the Apostle Paul says. On one occasion, he says, if you think you're spiritual, let him acknowledge that the words that I say unto you, they are the words of the Lord Jesus. And when we read through scriptures and we see something, we've got to take it to heart. We've got to do it. And if we want blessing in our Christian life, if we want blessing in life as a [00:48:06] whole, we ought to take heed to the words of the Lord Jesus. And I would say that the only way that we will ever get blessing is by taking heed to what Jesus said. And the words that Mary said is whatsoever he saith, do it. You read something in the scriptures, do it, obey what he said. And the Lord Jesus says to them, he says, you've got these water pots. He says, fill them. And you know, it says they went and they filled them to the brim. The Lord never told them to fill them to the brim, but they filled them to the brim. They believed, they'd done exactly what Mary had said. Whatsoever Jesus said, they did it. And you're very often, if it was me here, and perhaps if it was you, we would have filled one fairly well. We would have filled others half up, [00:49:04] but they filled them to the brim. You know, in the stories of Elisha, we read there are three occasions in which the measure of their faith was linked with the measure of their blessing. On one occasion, the kings were in a particularly difficult situation. There was no water. And Elisha says to them, he says, I want you to fill the valley full of ditches. And in the morning, those ditches were full of water. And how much they believed in the prophet was how much blessing they got. You read the story of the woman who had her two sons, which were sold for creditors. And Elisha says, he says, borrow vessels from your neighbors, borrow not a foo. And no doubt she went around her neighbors and she borrowed vessels. And I can still remember as a youngster watching this woman in the middle of her tent, full of jam jars, and she got that oil and she [00:50:02] poured it. And when she came to the last jar, it ran out. Her measure of her faith was the measure of her blessing. And you know, that is true today. The measure of our faith and our trust upon the Lord Jesus will be the measure of blessing that we receive. And what a wonderful person we have here, the Lord Jesus. You know what the Lord Jesus did? It was the beginning of miracles. One brother said it was a miracle as we look at it, but for the Lord Jesus, it was something which he does every year. We live in a world which we set crops in France and Switzerland. We've seen them grow. They have grapes. What happened to them? Well, the rain comes and the farmer gets the grapes and he crushes them or takes them to the crusher and they crush them and they get the wine. After all said and done, it's water turned into wine through a process. Here we're dealing with the one who is the creator, the creator of the universe [00:51:08] and he can turn water into wine. This world will look at these chapters and will think, what a myth, what a story. But it's absolutely true because in our very eyes, there are miracles going on in this world. And the greatest miracle, no doubt, is not in relation to creation, but it's a soul that is being saved, a soul that is being turned from darkness into his marvellous light. And so these little thoughts came before me that we might look at the Lord Jesus in all his greatness, in all his glory. And as we've seen him in

this chapter, may it have a practical effect upon us that as we look upon him as he walk, something of that life that brought glory to God, that life which in every footstep he did, it was an honour to his [00:52:01] God and to his Father. And as we live our lives down here, it's only a few days, it's only a little while before the Lord Jesus comes. Let us be certain that we're living our lives here in a way which is pleasing to him. We're just going to simply close with a hymn, number 422.

God and Father, we adore thee, for the Christ, thine image bright, in him all thy holy nature dawned upon our once hopeless night. Thou didst send him as a witness of a life beyond compare. By thy Spirit we received him, knowing Christ how blessed we are. 422.

[00:53:13] God and Father, we adore thee, for the Christ, thine image bright, in him all thy holy nature dawned upon our once hopeless night. Thou didst send him as a witness of a life beyond compare. By thy Spirit we received him, knowing Christ how blessed we are.

[00:54:04] Fellowship with thee, the Father, and with Jesus Christ, thy Son, such thine own most gracious giving, by thy Spirit to each one.

For in Christ was life eternal, once beheld and heard below, and in him dwelt all the fullness, though in grace he stood so low.

[00:55:14] Now in him, O God and Father, sharers of thine love are we, now partaking with thy Saviour this unceasing rest in thee.

Grace divine is this outstanding, all that else the heart employs, [00:56:07] tis the Son and Father, deigning us to live a fairer joys.