

The Holy Spirit in John's Writings

Part 1

Speaker	Jean Muller
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[00:00:01] The book of Revelation is the last writing of the Apostle John.

One may notice that in John's writings there is an abundance of teachings about the Holy Spirit, His presence, His person, His operations. And that teaching complements in a marvelous way the other aspect presented in Paul's epistles and Paul's doctrines.

I suggest this evening that together we could review some of those truths presented in John's writings as to the Holy Spirit. In Paul's writings, essentially, we find the seal of the Holy Spirit in connection with the call, heavenly call, [00:01:03] the earnest and first fruits of the Spirit in conjunction with the inheritance, heritage. We find the Spirit dwelling in the assembly collectively and in the Christian, in the believer, individually.

We find the gifts of the Holy Spirit given by a glorified Christ in heaven on His assembly on earth for growing and being edified.

The aspect of the Holy Spirit in John's writings is a little different and definitely worth our close attention. Before reading the scriptures, I would like probably just to itemize the 14 points I think we can distinguish in John's writings about the Holy Spirit. [00:02:04] Six will be found in the Gospel, three in the first epistle, and five more in the book of Revelation, altogether 14.

I will not venture to say it's double fullness, twice seven, I'm not sure, it's the intention of the Spirit. In John's Gospel, the first mentioned is chapter one about the baptism of the Holy Spirit. Gift of life and new birth by the Word and the Holy Spirit in chapter three. The gift of the Spirit and the worship in truth in chapter four.

In chapter seven, the spring of living water flowing forth to the others, the royal priesthood.

In chapter 14, 15, and 16 is the gift of another comforter.

[00:03:08] The Lord Jesus is the comforter, the Holy Spirit is the other comforter. Giving witness, testimony to the world and to the believers. Finally, number six, in chapter 20, the Lord Jesus on the eve of the resurrection day breathed forth the spirit of the risen Christ and his disciples. The first epistle adds three items. One, in the family of saints, in 1 John 2, we find the unction of the Holy One, which is the key to the access to the knowledge of all spiritual things.

The gift of the Spirit is the testimony that God dwells in us in 1 John 3. [00:04:02] It is the only criterion to distinguish the spiritual things, whether the Spirit is the truth or the spirit of error.

And finally, in 1 John 5, there is the testimony to the beautiful fact that life eternally is the Son. And who has the Son has life, and he who does not have the Son does not have life. The five other aspects in the book of Revelation are, number one, the fact that the Spirit takes John to the various revelations he is allowed to see. The Spirit seen outside of the church is judging, appreciating, giving a value on the walk of the church as a responsible body on earth, seven times.

[00:05:07] The seven spirits are those of the Lord Jesus, who are much on the same of the Old Testament grounds, spirit of wisdom and prophecy and glory. When those saints, after having gone through the last tribulation, reach the rest, the Spirit concludes with this rest in Revelation 14. And finally, the most touching by far, when everything is finished, the Lord Jesus enters into the scene, and the Spirit in the heart of the believer, in the heart of the church, tells me that the Lord is coming to take us home. So let's briefly read some of the scriptures, and I think there is lots of food for our thoughts. [00:06:04] We obviously depend upon the Lord for this, particularly in view of my weakness presently. So let's go to John 1, and say a word about the baptism of the Holy Spirit.

In John 1 verse 32, John bears record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

This is John the Baptist speaking about the Lord Jesus. 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 baptizeth with the Holy Ghost. [00:07:02] The baptism of the Holy Spirit, to my knowledge, is mentioned seven times in the New Testament, in a prophetic way, to announce this significant event in the four Gospels. It's one of the few things which are recorded in all four Gospels simultaneously. It is reconfirmed in Acts 1 to the disciples just before the Day of Pentecost.

It took place in Acts 2, and strange enough, I have no reason, I don't understand why, strange enough, the baptism of the Holy Spirit in Acts 2 is not formally mentioned, but it took place on that day. And then again, we find it in Acts 11, when Peter records his visit to Cornelius. And finally, the key is given to us by Paul in 1 Corinthians 12, saying that we all, Christians, believers, have been baptized by one Spirit into one body. [00:08:09] The one body of Christ, the seal of this, is by the Holy Spirit, by the baptism of the Holy Spirit. Obviously, the name, the idea of the baptism includes the fact of being associated in death and going over afterwards. And 1 Corinthians 10, with the examples of Israel and Moses, confirms this. Here, it is announced prophetically in John 1. And it is connected with the baptism by water, by John, which the Lord submitted to willingly, associating himself with the poor on earth at this time. On the river Jordan, on the bank of Jordan, where the heaven opened, and the Lord Jesus received the Holy Spirit in a concrete fashion, like a dove. [00:09:04] It was at the beginning of his ministry. He was approximately 30 years of age. I think it is important to remember also that the Lord Jesus received another time the Holy Spirit after being glorified in heaven, and this is shown in Acts 2. It is the key to the fact now that the glorified Christ, the head of the Church, sends on earth all the necessary gifts for the well-being of the Church and of all believers. Having received gifts, he gives them. Psalm 68 is translated in Ephesians 4 like this.

Those gifts are gifts of the Holy Spirit. The baptism of the Holy Spirit, announced prophetically in John 1, took place effectively on the day of Pentecost upon the 120 believers gathered together in

Jerusalem on that day. [00:10:08] The announcement in the Synoptic Gospels is related also to the baptism with fire, the Holy Spirit in fire. Fire, mentioned in Acts 2, is definitely a proof of glory and power, and not certainly of judgment at that moment. But the judgment will take place later. This is the reason why the prophecy of Joel 2 is partly accomplished. It is the reign of the first season, and the reign of the other season, mentioned later, will take place after the Church has been raptured in heaven. So this is the first mention.

The second one is in chapter 2, 3.

The Lord Jesus receives at night the visit of Nicodemus, a ruler, a doctor in the law.

[00:11:05] And the Lord Jesus reveals to him the basics, the fundamental truth about the necessary thing, that to see the kingdom of God and to enter into it, you must be born again.

So read the scripture, John 3, verse 3.

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Verse 5.

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Verse 7.

Marvel not that I say unto thee, ye must be born again. Verse 8 at the end.

So is everyone that is born of the Spirit. Now we must read verse 14.

[00:12:01] As Moses lifted up the serpent in the wilderness, even so must the Son of God, man, be lifted up. And whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, and whosoever believeth in him should not perish, but have everlasting life. It is a question of spiritually seeing the kingdom of God and entering into the kingdom of God. You need a door, you need a key to enter. There must be something.

It's a necessary condition, but thanks to God it's all sufficient. You have two bones, you have two places.

It must take place.

If it does take place, it's enough. Nothing more is required. Much the same as the Lord Jesus as Son of Man must die, must be lifted up.

[00:13:03] Three times in John's Gospel the Lord Jesus is mentioned as lifted up. God's side here, the Lord's side in chapter 11, chapter 8, man's, the Jews' side. What are the instruments, if I can use the word, to be born again, to receive a new nature?

To be born again is in fact the gift of life eternal, which has been promised before the times of ages.

We see in Titus and Timothy's epistles.

It is by the effect, joint power of the water, an emblem of the word of God and of the Holy Spirit.

Already in Ezekiel 36 probably, the mention is prophetically made that the same instrument would be at work [00:14:07] to bring the people of Israel into a state in which God will be able to bless them. But here it's more fundamental. It touches more to the basic ground, to the salvation of soul. See the kingdom of God and enter into it by the word of God, the water, and the Holy Spirit. So the Holy Spirit is the instrument God uses to bring a soul to salvation, give him free, the gift of eternal life, and allow him to see and enter the kingdom of God. Those are fundamental truths.

Nicodemus should have known them maybe. We're not going to argue about this. The second mention in chapter 4 goes long beyond.

[00:15:01] And humanly speaking, you would think that the woman on the Jacob's well in Samaria would be less adequate than Nicodemus to receive those further revelations. It's not essentially in chapter 4 the gift of life, God's gift. I think it's more the gift of the Holy Spirit himself. Look at the scripture, chapter 4, verse 14. Whosoever drinketh of the water that I will give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. Verse 23.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship him. God is the Spirit, and they that worship him must worship him in spirit and in truth. [00:16:07] That woman of Samaria had looked for being happy in the world and what she did get in the world.

Nothing but utter misery.

And the Lord Jesus meets with that woman who was left over, unworthy of the Jews or the people of Samaria.

And she met the Lord Jesus who was also totally alone in this world.

Now he reveals, the Lord Jesus reveals to her something marvelous, beautiful, which complements that which has already been given to Nicodemus. The Holy Spirit was going to be a gift given by the Lord Jesus to every believer, [00:17:02] which turns to be a well of water springing up into everlasting life.

And immediately thereafter, the Lord Jesus reveals to the woman the true purpose of God. God has not saved us essentially, but for nothing else than to gather for himself a people, a company of worshippers.

And first Peter 2, Peter in his first epistle, chapter 2, takes this up, telling us that we are a priesthood, a holy priesthood.

A priesthood, a company which has to praise forth the Lord Jesus and God himself.

So if we are saved, if we have a new life, if we have the gift of the Holy Spirit, [00:18:01] it is because God seeks for worshippers. The Father seeks worshippers and God seeks it because God is spirit and those who worship him should worship in spirit and in truth. So this is a gift for the believer.

The immediate consequence is to turn a believer into a worshipper. And a company of believers into a company of worship. The other aspect is shown a little later in chapter 7 and adds something else, which you find at the end of the Feast of the Tabernacles.

In verse 37, in the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture has stated, out of his belly shall flow rivers of living water. [00:19:01] But this spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. The well of living water now pours forth from the believer to others.

The believer now becomes an instrument, a channel of blessing to others. But look at the relative moral order, which is of utter importance. First, work in the heart, individually.

Second, exercise in the believer and to God, the holy priesthood.

And then, only afterwards, turn to the Lord, turn to the world, and be the royal priesthood.

Ironic priesthood in the likeness, which is blessing and worship, [00:20:03] comes before royal priesthood, which is a priesthood of blessing, blessing to others. We could be witnesses to the world of blessings, providing that we enjoy those things for ourselves, and we are in the proper moral state to be worshippers to God. So chapter 3, 4, 7 go together.

It's not the only thing we find in John's Gospel about the Spirit. After chapter 13 to 16, we should remember that the Lord Jesus takes his heavenly position.

He's considered in those passages, in those scriptures, as the heavenly saviour having already been in heaven. In fact, chapter 13 starts with that remarkable thing.

Before the Feast of the Passover, Jesus knew that the hour was come, the hour of his death, [00:21:06] that he should depart out of this world unto the Father, having loved his own. And the love for his own is exemplified in a marvellous way in the provisions of his grace for the time he will depart, for the time the disciples and us after them will be deprived of his present presence on earth.

Yet, we will never be deprived of his presence on earth. Yet, we will never be deprived of his presence for us in heaven, and his immense provisions of grace.

The Lord Jesus had been and still is the Comforter. And he's specifically stated to be so in 1 John 2.

We see the Advocate, Paraclete. [00:22:01] I don't know why you say this in English. Paraclete. Paraclete? He is. But there is another one. If he is the other Comforter, then the Lord Jesus is the first one. The complement of the mission of the Holy Spirit is absolutely remarkable, beautiful. What does it say in chapter 14, verse 16?

I will pray the Father, and he shall give you another Comforter, and he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knowing him. Verse 26. The Comforter. John 14, 26.

Which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things and

bring all things to your remembrance, whatsoever I have said unto you.

[00:23:03] Last verse of chapter 15, 26.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

And he shall also shall bear witness, because he hath been with me from the beginning. Chapter 16, verse 7.

It is expedient for you that I go away, for I will find, go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. He will reprove the world of sin. Verse 13. The Spirit of truth is come, he will guide you into all truth. The Holy Spirit is then presented to us as a Comforter, giving us consolation, comfort, [00:24:01] lifting our hearts when we are tired and discouraged.

There is more. He takes that which is the Lord and applies it to us. It's a gift of the Lord Jesus for him as an agent. He guides us and leads us in all the truth.

And if you look at the scriptures in detail, you'll find the entire New Testament is covered in the promise the Lord Jesus has given to give to us through the Holy Spirit. There is more. The Holy Spirit is a witness.

He gives a testimony to the disciples and in turn the disciples are the witnesses and give their testimony to the world. And again, Mark carefully the relative moral order.

The Holy Spirit comforts the disciples, tells us the truth on the part of the Lord Jesus [00:25:04] and also judges the world.

And the things go together.

The world is a sad place where Satan is at work.

The Spirit tells us the true character of the world and the true character of the Christians, of the believers into this world. Chapter 20 adds something more. Now we are after the death of the Lord Jesus and you should remember that the shedding of the blood at the cross is only recorded in John's Gospel which is the basis for the truth of the peace given to us.

Peace is by the blood, Colossians and Romans. When the Lord Jesus meets his disciples at the eve of the resurrection day in the upper room, locked for fear of the Jews, [00:26:04] he calls peace, Shalom, on them twice.

And further, a little further, in verse 21, Peace be unto you, as my Father has sent me even so at San lud.

And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost.

Probably the first peace which is earlier in the scripture, verse 19, is the peace of the conscience. The second one is the peace of the heart. The peace of the conscience is dependent upon the shed

blood of the Lord Jesus. This is the reason why that peace is presented here in the Gospel precisely tells us about the shedding of the blood of the Lord Jesus. And incidentally, chapter 19, the first 19 chapters of John's Gospel [00:27:03] have the continuation, morally speaking, of the epistles. Chapter 20 and 21 have their continuation in the book of Revelation.

At that very remarkable moment, the Lord Jesus breathed in his disciples a breath of new life in a new creation.

Receive ye the Holy Ghost.

It is not the sending down of the Holy Ghost as a divine person which will take place 50 days later, as we mentioned earlier in Acts 2. It is the breathing of the spirit of the risen, resurrected Christ into the born-again disciples. I may say it's the counterpart in the new creation and in the new birth [00:28:01] of what had happened 4,000 years ago at the creation of Adam in the first creation. Adam, the human creature, is distinguished from other creatures, other upper animal creatures by the fact that there was a decree of God, let us create man.

And God breathed in man's nostrils the breath of life in the first creation.

The counterpart in the new creation is the breath of the resurrected Christ, the Holy Ghost breathed into the new born-again Christians. And this is the secret of the power.

The six mentions of the Holy Spirit [00:29:05] close with that chapter in the Gospel.

The first epistle, as we mentioned earlier, may contain three more, which we will review briefly before turning to the book of Revelation. 1 John 2, verse 20, we have an anointing from the Holy One and He knows all things.

Verse 27, The anointing which ye have received of Him abides in you and it is not that anyone may teach you but as the same anointing teaches you of all things and is truth and is not lie and even as it has taught you, ye shall abide in Him. Here we are in the family of God and there are three members of the families particularly distinguished, the father, [00:30:02] the young man and the little children, the babes, the little children. It is remarkable that the little children are dressed in a much more detailed fashion than the other categories.

To the fathers, nothing is essentially said except their position. To the young children, they need lots of encouragement, lots of teachings, because they are in a dangerous situation, the world is difficult. And I think it is truly encouraging to realize that regardless of our moral or spiritual advancement or position, regardless of this, the provisions of grace are equally available to anyone, even to the youngest baby in Christ, the youngest child in Christ. You have that option, you have the key to the knowledge. You remember in Isaiah, there was instruction given to someone, why don't you read this book? [00:31:02] And there were two problems. The book was closed, it was locked, and I didn't know how to read. Difficult situation.

But when you have the key to the knowledge, which is the Spirit of God, the book opens, and I know how to read. And I know how to bring this to my heart for my encouragement, for my enjoyment. And this is what it says here. The Apostle Paul, in 1 Corinthians 2 probably, tells us that the Holy Spirit reads all the deep things of God.

The Holy Spirit is the instrument from revelation from God to man.

Transmission or transfer from man to man is the key to any ministry and reception into your heart or your conscience.

[00:32:02] Revelation, transmission and reception.

The key here is the unction of the Holy One. I assume it is the Holy Ghost, which is spoken of here, but someone may think that it may be a mention of God, but the truth subsists anyway.

The anointing, which is also mentioned in 2 Corinthians 1, at the end of chapter 1, is a reference to what was used on the sacrifices.

The meat offering, the cake, was, as you remember, mixed with oil. The Lord Jesus was created through the Holy Spirit, was consumed by the Holy Spirit, but also the oil was poured over. Anointed was, it's a spread. It was imecte, I don't remember the name in English. [00:33:01] There was a third or fourth mention.

And the anointing, the Holy Spirit and the emblem of the oil is very precious to understand. The oil was poured, the olive oil, the oil was poured over the sacrifice. The same thing happens to the Christian, the believer. The Spirit of God is poured over him and enables him to understand the truth. Something is added in the following chapter, 2 Corinthians 3, and beginning in chapter 4, 1 John 3, verse 24.

He that keepeth his commandments dwelleth in him, and he in him.

And hereby we know that he abideth in us by the Spirit which he hath given us.

Beloved, believe not every spirit, but try the spirits whether they are of God, [00:34:03] because many false prophets have gone out into the world. Hereby know ye the Spirit of God.

Every spirit that confesses that Jesus Christ is come in the flesh is of God. And every spirit that confesses not that Jesus Christ is come in the flesh is not of God.

This epistle contains very strong recommendations as to what would happen later as to the departure from the truth.

There will be apostasy, religious apostasy, both of the Jewish character and of the Christian character. At the time the apostles wrote their epistles, Paul and John later. There were lots of spiritual manifestations. 1 Corinthians 12 starts with this.

What was the way we could understand, make sure [00:35:04] a spiritual manifestation was at the source in God or in evil, in Satan?

The Spirit of God is the key.

But earlier the Spirit of God also is the testimony, the witness that God abides in us and we abide in God.

And finally in chapter 5, it's probably the most marvelous mention of the Holy Spirit of the epistle, we find again, that's why I referred to the shed blood of the Lord Jesus in John 19, we find the testimony. 1 John 5 verse 6.

This is He that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the Spirit that beareth witness because the Spirit is truth.

[00:36:05] There are three that bear record.

Verse 8, there are three that beareth witness on earth, the Spirit, the water and the blood, and these three agree in one.

Verse 11, this is the record, in French it's the same word, the testimony, that God has given us eternal life and this life is in His Son.

He that hath the Son has life and that hath not the Son of God has not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, that ye may believe on the name of the Son of God.

There are three witnesses, which is necessary, two would be enough, the Lord God adds one, the water, the blood and the Holy Spirit. [00:37:02] The Spirit is mentioned here first, although historically the water and the blood would come first and the Spirit came afterwards. Those three witnesses agree on one single true testimony.

Life eternal is the Lord Jesus, in the Son of God.

I have life if I have Jesus.

Without Jesus there is no life. That's why it's fundamental, it's paramount.

Salvation of soul includes the testimony, the confession that Christ is the Lord Jesus, Christ is the Son of God and is my personal Saviour. There is no salvation beyond and outside the Lord Jesus and beyond and outside His finished work.

The water and the blood were shed, [00:38:01] poured forth on the pierced side of the Lord Jesus after His death.

And the testimony is confirmed by the Holy Spirit. This is, I think, the most simple and powerful message of the Gospel, the good news of salvation. Let's turn now briefly into Revelation.

We mentioned there were five different aspects under which the Holy Spirit is mentioned. The first, which is not necessarily the most important, it's worthwhile mentioning it, it is in chapter 1.

The revelation John was introduced into are open to him, he is taken to those revelations by the Spirit.

[00:39:03] Chapter 1, verse 10, I was in the Spirit on the Lord's day. Spirit here, at least in the English version I have, King James, is capital S.

You find it another time, I think it's in chapter 4, after the story of the assembly on earth is complete and John is introduced into heaven.

It says immediately, chapter 4, verse 2, immediately I was in the Spirit. Here it's small s.

I'm not sure whether it's the Holy Spirit, but at least in chapter 1 it seems to be the Holy Spirit. And definitely the Holy Spirit is the instrument in this case to introduce the apostle John into those successive revelations. [00:40:01] The second mention is definitely on Old Testament grounds.

The seven Spirits are mentioned in chapter 3.

When the angel of the church received the message, these things said he that the seven Spirits of God and the seven stars. 3, verse 1.

The expression is again found in chapters 4 and 5 on the heavenly scene.

Verse 5.

Out of the throne proceeded lightning and thundering and voices and there were seven lamps of fire burning before the throne which are the seven Spirits of God.

And the lamb in chapter 5, verse 6 in the middle. The lamb has been slain having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth.

[00:41:08] Ephesians 4 tells us there is one spirit, one body, one call.

It's presented here under the sepulchral seven times plenitude to show the attributes in wisdom and power.

And I think we're exactly on the same ground as the branch presented to us in Isaiah 11.

Let's take a minute to read this interesting scripture. Isaiah 11.

There shall come forth a rod out of the stern of Jesse and a branch shall go out of his roots. The Spirit of the Lord shall rest upon him. The Spirit of understanding, the Spirit of counsel and might, [00:42:01] the Spirit of knowledge and of the fear of the Lord. And he shall make him of quick understanding in the fear of the Lord. So there are seven attributes, seven times the Spirit works in the Lord Jesus.

Definitely in chapter 4 and 5, the center of that scene is the Lord Jesus that's created in chapter 4 and the Redeemer in chapter 5. There is a throne, a royal throne in chapter 4 and crowns for the heavenly company.

And there is cups and prayers and harps in chapter 5 with the lamb as it had been slain. In both cases, there are seven spirits attributed to the Lord Jesus as creator and Redeemer.

In chapter 14, there is another mention.

You probably remember chapter 14 of Revelation.

[00:43:15] Verse 13, I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, say to the spirit that they may rest from their labors and their works do follow them.

You remember in chapter 14, there are seven successive scenes described to us.

This one is the fifth one, very interesting one, very comforting one. You remember the book of Revelation contains seven times a blessing ordained to someone, Beatitudes, the same as in the Sermon on the Mount. This, I think, is the second one. [00:44:01] It is particularly described, particularly attributed to those who had reached the end of their course on earth and would now enjoy the rest. And the spirit, as it says here, confirms that rest. Yea, say to the spirit that they may rest from their labors and their works do follow them. Blessed are the dead which die in the Lord. There are two ways of dying, in the Lord or without mercy. Those here died in the Lord and their works will follow them. The Lord Jesus will never forget anything done for him. The Lord is coming definitely. The last verse of 1 Corinthians 15, what is it? Then we should abound in the work of the Lord, knowing that our work is not vain in the world, in the Lord, because the Lord is coming. So the spirit confirms this.

The fourth scripture as to the spirit in Revelation [00:45:04] is in connection, and I have changed the order to place together the fourth and the fifth one. The fourth one is the call to the hearing ear.

The spirit calls.

The spirit is absolutely not in Revelation, in the position of Paul's epistles, you know, in the church, taking, leaning to the enjoyment of Christ or abiding in the church or in the believers. The spirit of God here is looked as outside the church, not really judging, but giving a value on things.

And the Lord will judge as he wants afterwards.

Seven times this instruction is given on each one of the seven messages of the seven churches. [00:46:04] It is usually connected to the promise to the overcomer.

Let's look on chapter two and three, beginning on simply the emphasis, seven, Revelation 2.7.

He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. The call of the spirit to hearing, to the hearing ear, is addressed individually, but it is mandatory to listen to the messages to all seven. I hope I'm clear.

We have to receive it individually, [00:47:02] but the seven messages form a whole and you cannot distinguish one and leave the others. And again the call for hearing is addressed individually, not to the assembly as such. Obviously each one in the assembly should hear and as such the assembly has a responsibility to listen collectively. But here the hearing, the call to hear, is addressed individually in the messages, the seven messages form a whole. The first four, as you know, represent prophetically the history of the Church as founded on the doctrine of the teachings of the apostles and goes to the end.

The last three churches, chapter 3, tells us the history of Protestantism after the Reformation. There is a change in the order in the case of Thyatira, which is the last of the four three, [00:48:02] the first four and the beginning of the last three. Thyatira is in the center. Up to Thyatira, the first three, the call to hear is presented before the promise of the overcomer. Thyatira and thereafter, it is reversed.

The call to hear is presented after the promise of the overcomer. Thyatira makes a difference. Thyatira, in fact, is the fundamental church.

All three direct to it, and the last three merge from it.

It is by far the longest, the most sad, I would say. Yet, let's not judge too quick. There is a rest in Thyatira.

Not necessarily the rest in the Middle Ages, when there was no other testimony, except this, in a corrupt church. There is a rest, a remnant in Thyatira, precious to the name of the Lord, [00:49:02] precious to His heart. And the Lord knows.

And He doesn't justify the system, obviously. But that's the Lord Jesus manifest, what He has kept for the joy of His heart in that church.

We have to listen to all of the messages. I would just like to mention, because I think the conscience is definite work, you know, in Revelation 2 and 3. I would like to put something on my heart, and on your heart, and your conscience. And look at the seven messages, as exemplified the change, and I must say the decline, of the affections of the believers and of the church for the Lord Jesus. Ephesus left His first love.

Smyrna went through persecutions, ten persecutions successively. [00:50:03] The Lord Jesus was trying to gain His heart back. To a certain extent, it was definitely made.

There is nothing which is said to Smyrna except having good courage. But when you look, historically speaking, what happened in fact was wrong doctrine had crept and continued to creep. Progamos started to love the world.

That's the reason why he was in the world, and why Satan's home was in the assembly. And Thatar, what was it?

By far worse than leaving the first love. Unfaithful woman, adultery, nothing else.

What happened in Sardis? The name of living and the system is dead. Yes, they don't judge too quickly. There are some names which have not stayed there. [00:51:03] And then Philadelphia. There is not a question of Philadelphia loving the world, but the Lord loves Philadelphia. Is there something more precious to know that we are the object of the Lord's love? And finally, what happens in Laodicea? Lack of love, the worst of case. But the revolution does not terminate, finishes on this, and I'm not going to finish this meeting on that sad note. Although I think we should really take it to heart and listen to the calling, to the hearing ear of the Holy Spirit speaking in the assembly. The last mention, and to me by far the most encouraging, I would say, of all of John's writings is found at the end of the book. Having reached, I understand, chapter 19 in our study of last year, [00:52:02] we will find all successive events leading to the eternal state, the first paragraph of chapter 21. And the

retrospect of the church in the millennial times, second paragraph of chapter 21 to the first paragraph of chapter 22. Then there is the conclusion of the book, and I would like to read some few verses on that conclusion.

Verse 16.

I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come.

And let him that is athirst, Come. And whosoever will, let him take the water of life freely. [00:53:01]
Verse 20.

Surely I come quickly, Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all, Amen.

The conclusion of the book starts in verse 6.

And in verse 16, the verse we mentioned, there is no intermediary, I could say. If you look at the chain of revelation in the earlier part of the book, it's remarkable. God, the Lord Jesus, the angel, the apostle, and then us.

Here, there is no more intermediary. The Lord Jesus comes in immediately, himself, saying, This is me.

Who is he?

For Israel, the root and offspring of David.

Remember when the Lord Jesus [00:54:01] had all people coming to him just before the hour of the cross in Jerusalem.

And all went without saying anything. There was a question which had no answer. If David calls the Lord Jesus his saviour, how can he be his son? No one had the answer. To have the answer, you need to know the Lord, and only God knows the Lord. As son of man, the Lord Jesus is the offspring of David. As son of God, he is the root of David. He is the creator.

Yet, in the order of events, the Lord Jesus came in the house of David to be the king of David. And it is only in John's Gospel that the Lord Jesus is presented in a three-way fashion.

Son of man, son of God, king of Israel, and son of David. [00:55:02] And just before the hour of the cross, his glorious son of God was declared at the death of Lazarus.

His glorious son of man was declared when the people came to him just before the cross. And in John 13, when Judah had gone out. And one week earlier than Easter, when the Lord Jesus came into Jerusalem and made his only official appearance, then he was received as the king of the Jews and the son of David.

Only John also records those three glories. Son of man, son of God, and king of David. A king of Israel and son of David were in the hands of the unfaithful, an object of hatred and despisement.

Here is the man.

He has to die because he's made himself [00:56:01] son of God. You told us you're king of the Jews, son of David. Come down on the cross. Nothing was said. There was no time for the judgment at the moment. So the Lord Jesus is for Israel, particularly for the repentant part of it, a remnant of Israel later, his direct root and offspring of David. And for the church, who is he? The bright and morning star.

Mentioned three times only in the scripture. One to the overcomer of Thyatira, one time in 2 Peter, the morning star has already raised in our hearts. The bright and morning star announced the time of rest, the time the Lord Jesus will come. You remember the salutation when we had the introduction of the book in chapter 1. As soon as the single name of the Lord Jesus was mentioned, the church answered immediately [00:57:02] and said unto him that loved us. Immediately we worship by the single mention of the name of the Lord Jesus. And similarly at the end of the revelation, when all revelation is closed and finished, when the Lord Jesus steps in and says I am the bright and morning star, then the answer is from the heart of the church.

But the movement of the heart is by the Holy Spirit. This is the last mention of the Holy Spirit. The Spirit and the bright say come.

The church, those in the church that is cognizant of the soon coming of the Lord Jesus are naturally thinking about those who might not have it upon their heart immediately, who might be a little negligent to this coming. So the second sentence, let him that heareth say come.

And then the church returns, [00:58:03] turns around and looks to the world.

I think it's the same moral succession of events as John 3 and 4 and 7.

The church turns around.

There is an abundance of people in London and otherwise, Paris and otherwise, who have no say for Jesus.

So immediately the fact, time is at hand, time is short, the Lord is coming, the door of grace will be closed forever. The immediate movement of heart is let him that heareth come.

Let him that heareth come.

Whosoever will, let him take the water of life freely. Mr. Darwin is collected in the collective writings, said I think some place, that it is by far the most comprehensive description of the position of the church [00:59:01] where we are now.

We are waiting for the Lord. We are left here waiting for the Lord's return to be a testimony to the world. The Lord Jesus completes his own testimony. For the third time he says, I will come quickly, briefly.

And the church answers, even so come Lord Jesus. The grace of the Lord Jesus be with you all.
Amen.