

# Commentary on the Epistle to the John

written by Murray McLellan

The Gospel of John

## [A. God's Revelation of Himself](#)

## [B. God's Ultimate Revelation](#)

The Prologue (1:1-18)

Let us now look to John's gospel to see whom it is that John wants us to trust.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." (John 1:1-18)

Perhaps you have heard the story of the four year old busily drawing at the table. Her mother came up from behind and asked her, "What are you drawing, Honey?"

With much concentration going into the artwork, the four year old replied, "I'm drawing a picture of God."

"But no one knows what God looks like," her mother tried to explain to her daughter.

"Well, they will when I'm finished," stated the little girl, undaunted.

We may chuckle at such naïve, immature thinking, but how shall we think of God? What is called to mind when we hear "God"? Is

it accurate? Is it truly in accordance with God as He is in truth? How shall we know Him? How shall we know this great and invisible God who is spirit which no one has seen at any time?

One thing is for certain, we shall only know God if He chooses to reveal Himself ... and He has!

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How and where does He reveal Himself? How do we learn about God?

### 1. In Creation -

First, the Bible says we can learn about God in His creation. Romans 1 tells us that at least God's existence and power are known and revealed in creation (see Rom. 1:20). However, if all we had was the creation testimony, we would still be greatly lacking. For example, would we know of His goodness, His absolute rule over all things, or His merciful kindness?

Besides that, because man is cut off from God, "having his understanding darkened, being alienated from the life of God," (Eph. 4:18) he suppresses the truth that is revealed (Rom. 1:18). In his mind, man distorts things, imagining and creating idols to worship, as opposed to God as He is in truth. These rejections range from very simple brush-offs to the most sophisticated forms of physics and philosophy that attempt to squeeze God out of the picture.

### 2. In Mighty Deeds -

Secondly, God is revealed in His mighty deeds, where, in human history, He acted in powerful ways. (i.e. His judgment in the flood; the plagues in Egypt etc.) However, these grand displays did not seem to have lasting results. Peter tells us that the flood is virtually forgotten, or explained away like some fairy tale (2 Peter 3:3-7). During the plagues, even from one to the next, hearts were hardened, and Pharaoh and others imagined other causes for the circumstances. They explained away the signs, in their consciences, believing another explanation other than God and that He is the Lord.

Even in John 12:28-29, when God speaks out of heaven and some standing near hear it, soon most are convinced that it was only thunder.

### 3. In His Words -

Thirdly, God is revealed in His words. Our God is a talking God. He is a personal God and much of His talk has been written down. There is a record of it so that we can read and learn to think in accordance with truth. Many aren't interested in God's written words because they don't know God experientially.

If I handed you two diaries, one belonging to a stranger who had nothing in common with you and the other was a dear friend's, which would you be most interested in? We approach the writings of someone we love very differently. You see, personal knowledge of the person makes words about that person or by that person so much richer, than when there is no personal knowledge at all.

One of the main reasons that the Bible is a closed and dull book to so many is that they do not know and love its Author - nor the One written about. The more you get to know and love God, the richer

the Bible will be. For when you read, the words come together and form a picture that calls to mind someone you know. It is this genuine knowledge of God that is needed.

## B. God's Ultimate Revelation - [To Top](#)

But how is it possible to have a personal relationship with a transcendent God who, according to Scripture, is spirit and eternal and invisible? This, too, God has undertaken to overcome in an ultimate revelation of Himself.

In fact, our prologue of verses 1-18, summarizes for us how the Word, who was with God in the very beginning, came into the world to become the Jesus of history, so the glory and grace of God might be uniquely and perfectly disclosed. This testimony will be to some a testimony unto life. To others it will be a witness against them - that they would not humble themselves under the mighty hand of God, despite the light of the Word, as revealed in the gospel of John. This is the ultimate revelation of God. The Word became flesh. If you want to know God, get to know Jesus.

Introducing the Word (v. 1-2)

Verse 1-2 - "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

When you read, "In the beginning," what immediately comes into the mind of everyone familiar with the Scriptures? Genesis 1:1 - "In the beginning, God created the heavens and the earth." That's how the Bible begins; with a word and creation. So, too, in John, but John is going to unveil a "new creation." It is this "Word" who is the creator of both!

"Logos" (Word) is the expression of an idea or thought. Jesus is the expression of God. This Word, who was in the beginning and who was with God and who was God, became flesh (v. 14) to be the message of God - the expression of the unseen God.

"Logos" is used in other places such as John 4:37, 39. In 1 Cor. 1:18, Paul uses the term logos when he says the "word" (message) of the cross is foolishness to those who are perishing. The "word of the cross" doesn't mean that the cross itself is foolishness. It is the message of the cross that is foolishness to them. It is what it expresses.

Why use "Word" (Logos) as the description of Jesus?

Jesus is to the Father what words or speech is to our thoughts. John, who uses so many names of Jesus, selects "the Word" as the descriptor that best summarizes all that he is going to say about Jesus.

In the Old Testament Scriptures, the "Word" is connected with creation, revelation, and deliverance.

(i) Creation -

For example, in Psalm 33:6 and 9, God speaks and things happen. His word of power creates (see also Gen. 1:3ff). (ii)

Revelation -

The Word is also connected with the revelation of God. Over and over we hear the prophets proclaim, "and the Word of the Lord came to me." (i.e. Jer. 1:4; Isa. 9:8; Ezek. 33:7; Amos 3:1,8) (iii)

Deliverance -

Thirdly, the Word is connected with deliverance and salvation. In Psalm 107:20, we read, "He sent His Word and healed them and delivered them from their destruction." In Isaiah 55:11, God says, "So shall My Word be that goes forth from My mouth. It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it." And what is that thing which His Word will accomplish? Salvation! Deliverance! "For My salvation is about to come, and My righteousness to be revealed." (Isa. 56:1) Physically that was accomplished in a joyous return to the land from Babylon - but ultimately foreshadowing a greater delivering Word!

So in the Old Testament Scriptures, God's Word is His powerful self-expression in creation, in revelation, and in deliverance. Thus, John uses 'Logos' as the best way to summarize who Jesus is. Jesus is the agent of creation who does disclose and reveal God and is the One who brings deliverance and salvation to His people. The 'Word' brings it all together. It says it better than any other single title. In the term 'Logos', John embodies everything he is going to say in the rest of the book.

This stands out even more when we think of the fact that God's prophets had been silent for about 400 years. Now that silence is dramatically broken by God's ultimate creating, revealing, and delivering Word - Jesus!

[Compare Heb. 1:1-4 ...

- v. 1 - God spoke by prophets (Word of revelation)
- v. 2a - spoken now in (literally) His Son. Now He reveals Himself in His Son. His Son is the Word of revelation - God's ultimate disclosure)
- v. 2b - Word of creation
- v. 3 - Word of deliverance - "purged our sins"]

"In the beginning was the Word," ... In the beginning of things, He already "was." He was already existing. He had no beginning. He is the source of all things (v. 3). He always was (John 8:57-58).

"and the Word was with God," ... Literally this says "towards God" or "face to face with." This is like verse 18 which says "in the bosom of the Father." In other words, He existed in the closest possible fellowship with the Father and Spirit. He had the supreme delight and

joy in intimate closeness with the Father and Spirit. "With God" demonstrates distinction, but intimacy. The Logos is not some force or impersonal principle. The Logos is a living, intelligent Person.

"and the Word was God" ... Literally this reads, "and God was the Word." This shows the oneness of the triune God. The Word is no subordinate or second-class God. He is the creator God of Genesis 1:1. Thomas rightly bowed before Jesus, the Word, and cried out, "My Lord, and my God!"

"He was in the beginning with God." Verse 2 here really emphasizes His closeness and oneness with the Father and Spirit. He was always with His Father. He was always "face to face" with God, enjoying the fellowship and glory which they had together before the world was (John 17:5).

John goes on to say 5 things about this Word.

#### 1. All things were made by this pre-incarnate Word (v. 3)

"All things were made through Him, and without Him nothing was made that was made."

By pre-incarnate, we mean 'pre-flesh.' The first expression of the Word was physical creation. Jesus is the God of creation. He is the Creator, not the created. "He is the image of the invisible God, the firstborn (preeminent One) over all creation, for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him." (Col. 1:15-16).

Creation is the ground of our responsibility to the God of heaven and earth - to the Word. How often people say that your belief is fine for you, just leave me out of it. The truth is, though, we can't just leave it, because you are responsible to God. He made you. You were made by Him and for Him. You owe your life and breath to Him. "You are worthy, O Lord, to receive glory and honor and power, for You created all things, and by Your will they exist and were created." (Rev. 4:11) So you can't just say, "Well, that's fine for you, if you want to believe that and live that way, but I want to follow my own way." That's failing to come to terms with reality. He has made you. "All things were made through Him and without Him nothing was made that was made." Thus, He will demand an accounting from you at the end of time, and He will get it!

We are responsible to God and accountable to God. It is He who has made us and not we ourselves. Thus, John begins his gospel here - with the truth that we have been made by God, and we've been made for God. In fact, we've been made by the very Person who became flesh! The Word! We are responsible to Him; the God of Gen. 1:1 - the eternal Word.

## 2. The Word gives us light and life (v. 4-9)

" In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world."

" In Him was life, and the life was the light of men." He is the source of life and He has given us life, both physical and eternal. Again in these words, we see the parallel to Gen. 1. However, in this passage, it is clear that John is speaking of more than physical life and physical light. That first creation light foreshadows a greater and true and ultimate light - Jesus, the light of the world who gives eternal life! Apart from His life, we do not have light (light is the manifestation of God - of reality - of truth). Apart from Jesus, we are blind and in darkness. We live to please ourselves. We need His life in order to see what is true and good and right.

"And the light shines in the darkness," ... the darkness of this world (a world separated from the life of God). "and the darkness did not comprehend it." ... Jesus Christ came into this world as a beacon to manifest God, but the darkness did not comprehend. It did not understand (see. V. 10). Men had the light of the knowledge of God in the face of Jesus Christ, but they didn't see it. Their minds were veiled.

In verses 6-9, John the baptizer is introduced. "There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe." He was not there to witness the light of creation, so this confirms that the "light" John is referring to is not that light. John the Baptist is a witness of the advent of the true light. He is the last O.T. prophet (Luke 16:16) as the fulfillment of all the promises was now here.

John the Baptist was a witness. We, too, are witnesses. A witness is not a priestly mediator between God and men. They are those who bear testimony to God's truth, especially the great truth that Christ is the one true Savior and light of the World. John, the writer of this gospel account, emphasizes that John the Baptist was not that light. "He was not that Light, but was sent to bear witness of that Light." John the Baptist did not testify about himself, but pointed to the true light. He bore witness. He didn't just "live it." Witnessing is a verbal testimony. It is a legal term ("to bear witness") of one's testimony in a court of law. (See Peter in Acts 2:40 and Paul in Acts 20:21). You can't bear witness with your lives. Your life should be consistent with your testimony and back it up, but it is not your testimony.

John came to bear witness that all might believe his testimony and "behold the Lamb of God."

(Illustration) During WW II, churches in England met in the dark on Sunday evenings. Once during the sermon, someone accidentally flipped on the lights. There was a gasp throughout the congregation and the message came to an abrupt halt. One man asked, "What happened? Why did he stop?" His neighbor explained, "Someone turned on the light." You see the man was blind and so if someone did not bear witness of that light, he would never have known the light was shining.

"That was the true Light which gives light to every man coming into the world." Jesus is the true Light. There is a Greek word "true" that means the opposite of false. This is not the word that John uses. This word means "ultimate" or "real". It is the ultimate and genuine light beside which all other lights are imperfect and partial. (i.e. as I might show a picture of my wife, Cheryl, and then say, now here is the "true" Cheryl.)

The true Light was now shining - coming into the world (same phrase used in John 6:14, 11:27, 16:28, and 18:37 - always used of the coming of the Light - the Word - into the world.)

When the light shines on men, it reveals how dirty they are (Isa. 49:9). Many don't like this. They don't appreciate the Light at all.

That's why ...

### 3. The Word confronts us and divides us (v. 10-13)

"He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The light shines on every man and divides the human race. The "world" is used most often by John to refer to the created world order which had rebelled against God. (i.e. John 3:16 is emphasizing the depth of God's love, not the extent. His love is so amazing, because the world is so bad.)

"He came to His own," ... literally "His own property." (specifically the Jews) and they "did not receive Him" as would seem a righteous and logical thing to do. His own people, the Jews, did not receive Him. This was not because they were worse than us, for they are representative of mankind. They just did first what all men do. For, because of the fall, we are all sinners by nature. We are fallen in every part - mind, heart, and will. Because of the fall, we are condemned and God will punish the sinner. Man continually wants to deny this. He wants to suppress the truth that he is a condemned sinner under the condemnation of God.

Some think that as long as they are sincere, they'll be OK. Some view

God as totally and only a God of love. So they think everyone will be accepted unless maybe they're really terrible like Hitler. Still others have made some sort of profession of faith and they believe that once you're in, you're in. So they think they will be all right. Oh how people have lost the concept that there is one true God who has made us and who will hold us accountable in the end, and that we are sinful and that is not a little problem to overcome.

To some, God is just some "new age force." Others don't see the problem to be rebellion against God, but instead they view the problem as:

- - loneliness
- - or bad genes
- - or being abused as a child
- - or tough breaks in life
- - or similar kinds of things.

At the end of the day, they do admit that yes, they have done some bad things and that they are a sinner, but in their heart of hearts, they really don't think they are that bad of person. These people do not see their offense as rebellion against the true and living God. Due to this lack of understanding of foundational truths of God and man's problem, if you tell these people how Jesus died on the cross demonstrating incredible love to sinners and how important it is to have faith in Him, they are hearing you quite differently than what you are actually trying to say. They hear things like, "If you really want a full life, try this Jesus stuff. It will help. It will save your marriage, and give you peace within." Thus, a self-seeking, me-first kind of individual might consider "giving Jesus a try."

For so many, today, you have to start further back because so many know so very little. To many, "God" is a nice word and "sin" is a word to snicker at. For many, we have to start where Paul started in Acts 17. We need to witness of the God who created us - a God who doesn't need us. He is the sovereign God who raises up and disposes nations as He will. He runs things and history is moving to an end.

It is horrifying to read that "His own did not receive Him." If you reject Christ, you will find no shelter in the day of judgment. Your rejection and ignoring of the testimony of God's own Son reveals your willful rebellion and your desire to be the center and call all the shots. You who think of this but lightly, for you to say, "I don't care," is to your own damnation. This really shows how little you grasp of the power of God and His holy wrath against sin. You who wince at pain; you who flinch when you touch something hot; you are hurdling onward to the greatest pain and you will not be able to just flinch or pull away! Oh the horror of that day. Wake up! Wake up, sinner! Do you not see that the wrath of God abides on you? Listen to God's testimony of Jesus Christ who is the Savior of sinners. God made sure His Word was written and recorded so that it would be sure to us and our consciences.

"But as many as received Him, (to receive is the opposite of reject) to them He gave the right (or privilege) to become children of God, to those who believe in His name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Men are not God's children naturally. We are His offspring (Acts 17:28), but not His legitimate children. The people who are given the honor of becoming His children are described as - having received Him, (not having joined an organization but having received Him)

- having believed in His name, (What does it mean to believe in His name? He has the name which is above every name [Phil. 2:9-11]. So to believe in His name includes bowing to and confessing Jesus Christ as Lord to the glory of the Father.)

- having been born of God (regeneration). The only ones who are His children have had a spiritual birth. Clearly, these people are not any better than the others. It is God alone who makes the difference.

"not of blood" ... i.e. not inherited through parents. All we get through our parents is our sin nature.

"nor of the will of the flesh" ... i.e. not by our efforts or goodness. Not by works of righteousness which we have done. You cannot make yourself a Christian by your own will.

"nor of the will of man" ... i.e. not the acts or deeds of others. This says that nor can someone else do something to make you a Christian by some rite or ceremony.

"but of God." A man must be born of God.

This is no common honor to be called the children of God - to be sons of God - to receive the Spirit of adoption by whom we cry out, "Abba, Father!" To be a son, and if a son, then an heir of God through Christ; we who were by nature children of wrath; is an incredible privilege. Christ Himself bestows this right. We who believe are the children of God based on the authority of God Himself!

The story is told of Napoleon reading a map on his horse, when suddenly the horse reared up and he would have been thrown were it not for the quick response of a lowly corporal who ran forward and brought the animal under control. Napoleon regressed his horse and said, 'Thank you, captain.'

"Of what company, Sire?"

"Of my guards," Napoleon responded.

So the former corporal and newly appointed captain of the guards threw down his musket and went to the headquarters of the General's staff and took his place among the emperor's officers. When it was demanded of him what was he doing, he replied, "I am captain of the guards!"

"By whose authority?" they asked.

"By the authority of the emperor!" And that is what matters.

You can call yourself captain and so can others, but there is no ultimate authority apart from the emperor.

I am a child of God. By whose authority? The authority of God

Himself and by an act of God Himself! This theme of new birth will be picked up again in chapter 3.

#### 4. The Word manifests the glory of God (v. 14-15)

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"

The incarnation was an act where the Word of verse one became flesh - a Word of flesh! He became what He once was not. The Word always was God. The Word was not always human, but He became human. He existed before He became flesh. He came into the very world He created and became like the very creatures He created. (See Isa. 9:6 - as a child He is born, and as a Son He is given for He is the eternal Son.) The Son now expressed Himself in a human personality that was visible and tangible, with all the limitations of space and time.

When we look at passages like Matt. 8:23-27, what could be more human than our Lord's total exhaustion in the boat? Yet, what could be more divine than His stilling the winds and the waves?

The incarnation made it possible for Jesus to die! (See Heb. 10:4-7)

The word "dwelt" means to pitch tent or to tabernacle. He tabernacled among us. To grasp the significance of this choice of wording we need to go back to Ex. 32-34. In Exodus we read of the ten commandments given by God to Moses on Mt. Sinai. Meanwhile, the people are down below making a golden calf and having an orgy, worshipping this idol of their own making and declaring it to be the god that delivered them from Egypt. Moses comes down the mountain and is so disappointed, shocked, and enraged that he smashes the tablets of stone. God tells Moses to get out of the way so that He can wipe out this people. Moses then intercedes for the undeserving people, and finally, though thousands are destroyed, the gold is ground up into dust and thrown into a cup with water and the people are made to drink it. They are made to drink their own iniquity and God extends mercy in holding back His wrath. However, God, who is holy, says, "I can no longer tabernacle (dwell) in the midst of you."

Originally, in the midst of the camp with three tribes encamped on each side, was the Shekinah glory right in the middle of the camp. But God says that He cannot remain there or He would consume the people (Ex. 33:3-5). So Moses pitches his tent outside the camp, far from the camp. There God's presence dwelt in that tent of meeting outside the camp (Ex. 33:7-11). Then Moses prays (Ex. 33:12-14) and says that His presence will go with them. But didn't God just say that His presence wouldn't go in their midst? God has Moses build the tabernacle where God will dwell in their midst again - above the mercy seat, inside the most holy place, separated by the veil. (Read Ex.

33:18-34:8 - then go back and read John 1:14. We have seen His glory!)

When the Word became flesh, and literally, "tabernacled" with men, the glory of God was now behind a new veil - a veil of flesh - a veil of humanity (see Heb. 10:20).

In the tabernacle of old, sacrifices were made. Where did John and the other disciples ultimately behold God's glory? On the cross - the Son revealed His glory when He was lifted up (John 12:23-24). John is going to take us to the cross in this book - to the ultimate display of God's goodness and glory. Have you beheld His glory?

What lofty truth; God and manhood joined together in one Person, never to be divided. God manifest in the flesh. This is what makes Jesus the only perfect mediator - as He truly represents both parties. Jesus is not a neutral mediator, He is truly God and truly man. Our feeble faculties cannot fully comprehend this sublime truth.

Thus in verse 15 John cries out (to make a loud proclamation) that this is eternal God! He deserves all the honor. "Behold! The Lamb of God" (v. 29) and "this is the Son of God" (v. 34). John's response? "He must increase, but I must decrease." (John 3:30)

#### 5. The Word supremely reveals God to us (v. 16-18)

"And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."

In the fullness of Christ, we receive grace for grace. The term "for" in verse 16, literally means "instead of" (i.e. a fresh one for another; a full for a partial or limited). The Old Testament saints saw Christ afar off, but we see His fullness. History has moved from the shadows to the substance! (See Col. 2:16-17). Verse 17 explains this.

The law was an earlier display of grace. The law was a gracious gift that pointed to Christ and revealed truth. The manna in the wilderness was a gracious gift. The original snake on a pole was a fine display of grace. The redemption from slavery in Egypt was a gracious deliverance. But the glory of the fullness of grace in Christ so far exceeds in glory, it was as if the first had no glory at all because of the glory that excels in the fullness and substance of Christ! The Word made flesh "tabernacling among us" replaces the old tabernacle.

The word, "declared" literally means "exegeted" (i.e. to give the sense of or to explain). Jesus is the word that exegetes God. Thus Jesus says, "If you've seen Me, you've seen the Father." Jesus is, as Paul says, the visible image of the invisible God (Col. 1:15).

Do you hear God speaking? You do when you hear Jesus!  
Do you see God working? You do when you see Jesus working!

What is God like? Study Jesus Christ! Is God understanding? Is God really patient? Is God really kind? Study Jesus Christ.

Can I be really sure God is ready and able to forgive sinners? Is He a God who cannot stand hypocrisy? Again the answer is to look at Jesus Christ.

Does God really rule the world? Look at Jesus in the presence of the wind and the waves; in the presence of demons; in the presence of death, and see Him call, "Lazarus, come forth!"

He who does not honor the Son, does not honor the Father. As Hebrews says, "God has spoken to us in [lit.] His Son."

We're not talking about religion, we're talking about God - about your Creator - that you might behold His glory "exegeted" in Jesus Christ. Light brings reality to the surface - so the truth is seen. Jesus is the truth. He is the Light coming into the world that reality might be seen - reality about God and men. How sad to see so many not receive the Light. Many love the lies and the deceit, because they want to do what they want to do. They want to call the shots. They love the darkness, even if it means going to hell, rather than come into the light and have their sin exposed and bow to the Lord Jesus Christ.

Men are blind, but they willfully close their eyes. They refuse to come into the light and look to Christ. Thus, inability is not the problem because God says He'll solve that problem! Men won't look. They clench their eyes shut deliberately. Open your eyes. He'll give you sight. Stop resisting. You are resisting unto your own destruction.

If anyone is thinking that 'Christ is so glorious, I cannot come to Him. I can only say along with Peter, "Depart from me, for I am a sinful man, O Lord." How can I come to Him?' There is but one answer to that - He is "full of grace and truth." He is full of grace for those who deserve wrath! He sat with publicans and sinners. How could He sit with them? He is full of grace. You could not imagine a more suitable Savior than He is.

He is full of truth. He who is full of truth calls sinners to Himself. To not believe Him is to call Him a liar. How shall we escape if we neglect so great a salvation (Heb. 2:3)? Surely an eternity in hell will not be too much for those who despise the blood of Christ. I do not think we can be rightly conceive the guilt and danger of despising Him who is so able, as well as so loving a Savior.