

WRITINGS OF J WILSIN

by J. Wilsin

A collection of theological writings, sermons, and essays by J. Wilsin, compiled for study and devotional reading.

4 Chapters

Table of Contents

1. 00.00. Wilson, J. - Library
2. S. The Broken and the Unbroken Nets.
3. S. The Preaching of the Gospel and the Cross.
4. S. The Rent and the Unrent Veils.

00.00. Wilson, J. - Library

Wilson, J. - Library

- S. The Broken and the Unbroken Nets.
- S. The Preaching of the Gospel and the Cross.
- S. The Rent and the Unrent Veils.

S. The Broken and the Unbroken Nets.

The Broken and the Unbroken Nets.

J. Wilson. The comparison of the net in Luke 5:6, with that in John 21:11 throws much light on the way in which God is working now and will yet work for the satisfaction of His own heart and the blessing of men. There is much to be gained from the study of the way in which God presents His thoughts in the Scriptures, and these two nets give an illustration of this. It is clearly stated in the first incident that the net broke; and in the second that the net did not break; so that while the net would refer to the same thing in both cases, obviously, each must be connected with different circumstances. We enquire into this difference by considering the text of Scripture. As there could be no breakdown or failure with God, the broken net must be connected with the responsibility of man, and would refer to the period of time from the Lord's ministry on earth until the establishment of the Millennium. The metaphor of the net in Luke 5:1-39 would therefore appear to answer to the present system set up by God gathering in men for blessing. While the context of John 21:1-25 would indicate that a millennial scene is in view. In support of this, confirmation can only be sought from the Scriptures, and Acts 27:1-44 and 2 Timothy 2:1-26 would yield abundant proof for what is suggested. Man in responsibility (that is in his ability to respond) has always failed even under the most favoured circumstances and God shows carefully from His word that while the present period is no exception it is possible to be individually in spirit separate from it.

Acts 27:1-44 would give the apostolic signpost and 2. Tim. 2 would put the individual in the proper path. Reference is made to the shipwreck from which it is evident that there was no salvation except through being with Paul. So amidst the mournful breakdown which exists, is it not great encouragement to remember that is the case? Paul has put himself in touch with us through the medium of his epistles, and for the individual 2 Timothy 2:1-26 would clearly indicate the path for any believer sincerely desiring to be a vessel unto honour. Where this individual faithfulness is found there is the maintenance of what is according to God so that while the net broke in Luke 5:1-39 the fish were landed. But let it be noted that the fishermen were out of the ships washing their nets, suggesting the purity of the word presented by the individual. In Mark 1:19, they were mending their nets which would relate more to soundness, but in verse 7 the collective thought would be reached when they beckoned to their partners, obviously referring to fellowship. There is fellowship in the Gospel (Php 1:5), although largely overlooked to-day! But if the system broke down, thank God, there was that which He could use for the landing of the fish! In turning to the second net, there is a distinct halo of the Millennium around it! The confession of Thomas in Ch. 20 would bring us to the confines of the day of the Lord, but the haul of fishes to the time when all will depend entirely on the Lord. Singularly perhaps as the Apostle John is not dispensational in his writings generally. The success of the fishing depended on the Lord who commands and directs all. But John 20:9, shows that the Lord already had fish on the shore, quite distinct from the haul. Probably Matthew 10:1-42 would refer to the former, for that commission has still to be fulfilled, and the wider commission of Matthew 28:1-20 might be fulfilled in this great haul. Matthew 25:1-46 and Revelation 7:1-17 seem to refer to the beginning of the Millennium; but the net being

full might throw into relief the result from the sea of the nations.

It is remarkable that at the end of the three Synoptic Gospels the Lord gives a commission which embraces the period from His sojourn on earth until He comes to reign. At the end of Mark the commission was clearly accomplished (Ch 16:20). The commission in Luke is what was taken up in the Acts and what is being carried out to-day: whereas that in Matthew 28:1-20 awaits fulfilment. How perfect Scripture is! There is no overlap! The Lord dining with the disciples would complete the picture. May the Lord give us to enter into His gracious dealings with men, both for the present moment and for what is yet to come.

Note on the "Nets" article in No. 1. In Luke 5:1-39, we see a scene short of Resurrection . . . In John 21:1-25, we see a scene teeming with Resurrection:- The Lord was associating the disciples with Himself, thus the net did not break. At His word, the net was cast on the right side. The effect on Peter was that he cast himself into the sea to get to Jesus The millennium is short of Resurrection, although in spirit looking on to it. T. Fawcett.

S. The Preaching of the Gospel and the Cross.

The Preaching of the Gospel and the Cross.

J. Wilson. The fact that all Scripture is given by inspiration of God and is profitable is calculated not only to develop the true Berean spirit in us but also to stimulate enquiry into the teaching connected with the different terms used therein. At first sight these two foundations upon which the Apostle Paul reared the edifice of his preaching at Corinth may not present the intended significance. It is, therefore, with a view to unfolding the thoughts suggested by these two things that a few words may not seem out of place. In 1 Corinthians 1:17, it is the preaching of the Gospel and in verse 18 it is the preaching of the Cross. This is godly order, for God is first of all introduced in all His grace before man is shut out in all his sinfulness. These two lines run parallel from Genesis to Revelation (see Genesis 3:9 and Revelation 20:9). The Gospel is a theme which thrills the heart of the believer and which may fall upon the ears of the unbeliever without raising either enmity or controversy for it reveals the love of God in all its surpassing excellence. It launches us into an ocean of salvation with no obstruction in the slipway as to the question of judgment. To this give all the prophets witness in both the Old and New Testaments; may we just cite three references from the New Testament? "God our Saviour who will have all men to be saved" (1 Timothy 2:3-4), "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:19), "The grace of God that bringeth salvation to all men hath appeared" (Titus 2:11). These and allied scriptures like 1 John 4:10 are all connected with the Gospel and present the attitude of God as being that of favour to all men. But let it be noted that this was only one of the Apostle's foundations, and he had two!

Coincident with his announcement of the Glad Tidings was the preaching of the Cross which is the abiding witness that man by nature will not do for God. It has often been said that the man whom God could not correct, He ended in the Cross. Scriptures such as Genesis 6:5, Luke 18:23, John 3:6 (first clause), and Romans 8:8 (the flesh being the body plus the will) reflect very accurately what man after the flesh is before the eye of God and suggest the necessity of the Cross before there could be anything for God's pleasure relative to man. Preaching of this description is foolishness to the unbeliever for it sets him aside as worthless before God, no matter what wisdom he may possess as to things here, but to the believer it is the power of God for it gives him the sense of his nothingness and causes him to look to the One who alone is his resource. Were the preaching of the Cross more fully understood amongst the Lord's people there would surely be a deeper realisation of the power of God and a corresponding depreciation of the wisdom of men! May the Lord give us to understand a little better the distinctions presented in the Scriptures of truth!

S. The Rent and the Unrent Veils.

The Rent and the Unrent Veils.

J. Wilson. A comparison of Matthew 27:51 with Hebrews 10:20 might serve the purpose of creating exercise as to the two deeply important truths of revelation and approach, the former dealing with God's side and the latter with ours. It will be obvious on the ground of Scripture, that revelation is the primary and approach the secondary consideration, for this is the way in which they are presented in the Tabernacle system of Exodus. In Exodus 25:1-40. having proposed that the people should make a sanctuary so that He could dwell among them, God instructed Moses in detail as to the Tabernacle, describing first of all the furniture dealing with revelation, viz.:- the Ark, the Mercy-seat, the Table, the Candle-stick (all of which speak of Christ), the Tabernacle itself and lastly the Altar of burnt-offering which was a witness to both of the truths which are being considered, in fact, the point where one embraced the other. Then came the consecration of the priests, clearly showing that approach could only be made through that medium, followed by the vessels speaking of approach, viz.:- the Altar of incense and the brazen laver.

If God, then, in His wisdom distinguishes in this way in the typical teaching of Old Testament Scripture, surely as those upon whom the revenues of the ages have come (1 Corinthians 10:11) we do well to follow the distinction into the New Testament! It would seem that the two truths are seen shining clearly from the references to the veil of the Temple in Matthew 27:1-66 and the veil of the Tabernacle in Hebrews 10:1-39. The former, let it be noted, was rent in twain (showing the completeness of the revelation) from the top to the bottom (showing the origin of the revelation and its extent). There has thus been the complete revelation of God as to nature and character, for the Cross has come in and this was the only means by which the complete outshining of God could be effected (1 John 4:10; Romans 3:21-26). It is a stupendous thought that everything in connection with God has been told out, nothing else remains to be revealed and the one who has believed the Gospel of his salvation has the power and capacity for the apprehension of what flows therefrom. "Ye have an unction from the Holy One and ye know all things." Where this is understood the believer has the Witness on the line of approach for in turning to Hebrews we find it is the Tabernacle and not the Temple which is largely taken up (Hebrews 9:24). Hebrews 10:19 shows the title the believer has to enter into the Holiest which is an individual matter and verse 20 would perhaps indicate the conditions which surround entrance. It is by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh. On our side it would be the acceptance of death conditions to self (1 Corinthians 1:29). Where entrance is practised, flowing as it does from state on the part of the individual, it will lead to what is collective as the chapter goes on to develop. May the Lord help us to make an abundant entrance into these precious truths!

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net