

THE LORD JESUS, IN JOHN I. 43—II. 25.

The Lord may be traced in this scripture, as One who ranges, if I may so express it, *through different regions of divine glory*, in the calm and perfect sense of this, that they all belong to Him, and are *fully and properly His own*.

In His intercourse with Nathaniel, the Lord Jesus shews Himself to be the One who touches the deep springs that are in man, conversing in power with the spirits of all flesh, re-making man also, re-creating him after His own mind, and stamping a new character upon him, as for eternity. He lets this Israelite know, that He had been with him under the fig-tree, ere Philip had called him, and that He was there with him, remodelling his mind and character, giving him, as it were, a new condition of being, making him, according to the divine oracle in Ps. xxxii., "an Israelite indeed, in whom there is no guile."

It was the Spirit of God that alone could thus converse with Nathaniel's soul, and form him anew, as was done under the fig-tree. And thus it is, that Jesus here rises on the conscience of that Israelite in the glory of God; and under the weight and sense of that glory he worships Him.

This is a very wondrous moment. The Spirit of God is the Spirit of Jesus, the power which Jesus uses in divine sovereign grace. The Lord Jesus is before us here, as the Jehovah of the day of Gideon. Jehovah addressed Gideon according to