

FILL THE WATERPOTS!

To Be Filled with ONE THING ALONE

By Arlen L. Chitwood

“And there were set there six waterpots of stone...

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim” (John 2:6a, 7).

The preceding quoted verses are taken from the first of eight signs in John’s gospel. The complete sign (2:1-11) has to do with that future time following Israel’s national repentance, salvation, and restoration to their land *when God again takes Israel as His wife (an adulterous, divorced wife restored)*.

This sign points to events which will occur *on the third day* through one means of reckoning time (2:1), or *on the seventh day* through another means (1:29, 35, 43; 2:1). Both culminate *at the same time* — *that time to which the sign of the Sabbath points* (Ex. 31:13-17), seen in the initial, foundational structure in Gen. 1:1-2:3, upon which the whole of Scripture rests. Both culminate *at the end of Man’s Day, in the Lord’s Day, at the end of 6,000 years, in the seventh 1,000-year period, in the Messianic Era*.

This first sign in John’s gospel foreshadows events which will occur not only following all seven seals of the seven-sealed scroll in Revelation chapter five being broken but, as well, following the completion of all the judgments connected with these seals being broken.

This will be necessary because this scroll contains God’s redemptive terms for the inheritance (that territory [the earth] presently under Satan’s dominion and control, which is to come under

Christ’s dominion and control). And that foreshadowed by the marriage in John 2:1-11 is part and parcel with the redemption of the inheritance.

This takes matters to the time not only following Christ’s return at the end of the Tribulation but following that time when a repentant and converted Israel will have been regathered from the nations and restored to her land. *At this time, Gentile world power will come against Israel, be destroyed, and complete all the judgments of the seven-sealed scroll* (Ezek. 37-39).

(For additional information on the preceding, refer to Chs. VIII, IX — “The Seven-Sealed Scroll,” “Redemption, Marriage, Regality” — in the author’s book, *The Time of the End*.

As well, for information on the overall sign in relation to the redemption of the inheritance in John 2:1-11, refer to Ch. VI — “The Wedding Festivities” — in the author’s book, *Signs in John’s Gospel*.)

The material in this pamphlet though is not about the overall nature of this first sign in John’s gospel. Rather, it is about a vital teaching drawn from a statement in the sign: “*Fill the waterpots with water.*”

Jesus and His disciples had been invited to a wedding in Cana of Galilee. Sometime following their arrival, the wedding party ran out of wine. And Jesus set about to rectify the situation by commanding that the servants fill an existing “six waterpots of stone” with “water” (waterpots holding “two or three firkins apiece” [about ten to twenty gallons]).

Then note something and note it well! The preceding is *WHAT* the servants were to do. On their part, nothing preceded and nothing followed. They were simply to *FILL THE WATERPOTS WITH “WATER,” and that was ALL they were to do*.

Action beyond that point was entirely out of their hands. *DIVINE ACTION ALONE FOLLOWED. It was Christ Who then continued the work, taking the water which had been poured into the six waterpots, changing the water to wine* (v. 8).

And this wine *was not just any wine*. It was “the good wine,” which had been “kept...until now” (v. 10).

This could only have been a type wine which man cannot make today, evidently similar to the type wine which man could have made prior to the Flood, but could no longer make following the Flood (because of changed atmospheric conditions produced by that which resulted in the Flood [cf. Gen. 9:20, 21; Acts 2:15]).

But, more particularly, because of that which the sign foreshadowed (events regarding Israel on the seventh day, the seventh 1,000-year period), this could only have been the type wine which will be available during the future Messianic Era (cf. Isa. 25:6; Joel 2:22; 3:17, 18).

(For differences in wine which could have, can, and will be made during these three different periods of time, refer to Ch. IX, “The Days of Noah,” in the author’s book, *Prophecy on Mount Olivet*; refer also to Ch. VI, “The Wedding Festivities,” in the author’s book, *Signs in John’s Gospel*.)

Water

“Water” is used in Scripture referencing *cleansing*, pointing, for example, to great spiritual truths seen in the Levitical priesthood in the camp of Israel (bathing of the priests, the brazen laver in the courtyard of the Tabernacle [Ex. 29:4; 30:17-21; 40:12]) and in Christ’s present ministry in the heavenly sanctuary, as depicted by “water” in John 13:2-17. And, correspondingly, Christ’s present high priestly ministry is in view through that seen in the way John opens his first epistle (1:1-2:2).

“Water” is also used in a metaphorical respect referring to *the Word*.

Note Eph. 5:25-27 in this respect (cf. Titus 3:5):

“Husbands, love your wives, even as Christ also loved the Church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the Word,

That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Thus, in this respect, the symbolism seen in Christ's command to the servants at the wedding in Cana in John 2:1ff has to do with filling the six earthen vessels with "Water," symbolizing *the Word*.

Then there is the symbolism of *the six earthen vessels*. "Six is *man's number*, and man was created in the beginning from a piece of the earth which God took and used as He formed man. In this respect, the earthen vessels into which the Water/the Word was/is to be placed *can only symbolize man, into which that symbolized by the Water is to be placed*.

And it is not just any man which would be in view. *Saved man alone* can be in view, for only saved man has a saved human spirit into which the Word can be placed, can be received. That which is spiritual (the Word) simply cannot be placed/received into that which has no connection with spiritual matters, particularly as seen in the text — the earthen vessels *filled "up to the brim."*

One (saved man) is completely incompatible with the other (unsaved man). One is living, the other is dead (spiritually). An individual must pass "from death unto life" (John 5:24; Eph. 2:1, 5) before that seen in the symbolism of John 2:6, 7 can occur in his life. Until then, everything is foreign and foolishness to such an individual (I Cor. 2:9-14).

Now, note again that *ONE THING* and *ONE THING ONLY* is to be placed in the earthen vessels. And, these earthen vessels, as seen in that from which this teaching is drawn, are to be *FILLED TO THE BRIM WITH WATER, WITH THE WORD*.

It is not the Word plus something, it is *THE WORD ALONE!*

The Word is the only thing living, completely compatible with and forming nourishment and sustenance for one's spiritual life. All else is non-living, incompatible with, and can furnish no nourishment for one's spiritual life, only for his natural life.

Thus, if one wants to feed the spiritual man, it *MUST* be done by an intake of that which is itself spiritual — *the God-breathed Word, given through the instrumentality of the Spirit*.

Or, on the other hand, if an individual wants to feed the natural, *anything other than the Word will suffice*.

With the preceding in view, note how much of that being proclaimed to and written for Christians today — particularly what can often be found on so-called Christian web sites — falls into the category of the latter (something other than the Word) and not the former (the Word), *material that CAN NEVER feed the spiritual man*.

And this has been occurring for years, for decades. Is it any wonder that we have a generation of Christians filling the Churches of the land who can't tell their right hand from their left in a spiritual respect?

A generation of Christians is on hand whose lives are filled, not with the Word, but with about everything but the Word. They don't know the Word, leaving them unable to deal with matters as instructed in Isa. 8:20.

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

And the reason that they can't do this, leaving them an easy prey for the cults and about anything else that comes along, is *because individuals whom God has placed in charge of the flock throughout the dispensation have, over the years, particularly during the latter years, not followed the command in II Tim. 4:2:*

"Preach the Word..."

The waterpots have, over the years, been filled with *something other than Water*.

Those to whom the flock was entrusted in time past have "sown the wind," with Christian leadership today, in many instances, negatively affected and following suit.

And Christians in the world today, near the end of the present dispensation, are reaping the end result. They are reaping *the only thing which could be reaped*, "the whirlwind" (Hosea 8:7).

Wine

But, let's look at the other side of the matter in order to complete the picture of that seen in Jesus' actions at the wedding in Cana of Galilee.

Once Jesus' instructions had been carried out, once the waterpots had been filled with Water, He then changed the Water to Wine. And, again, *not just any Wine*, but "the best Wine."

Now, note a few things and note them well!

THE ONE AND ONLY THING which the servants at the wedding were instructed to do was "fill the waterpots with Water." And that was it! That was all! They were not to go beyond this point!

Once they had filled the waterpots as instructed, they were to step aside. *They had done as instructed, and there was nothing more for them to do. Actually, there was nothing more that they could do.*

Then, bringing matters over into that being foreshadowed, the Lord's servants today have been told to do *ONE THING ALONE* in the preceding respect: "Fill the waterpots with Water" "Proclaim the Word..." (any reproving, rebuking, exhorting, as seen in this verse [II Tim. 4:2], is to be done, over time, *through proclaiming the Word*).

Moving beyond that point is to be left entirely in the Lord's hands, as the Spirit takes the proclaimed Word and effects results, changes the Water to Wine.

And it has to be *THE WORD ALONE* which is to be proclaimed, not the Word plus something, or something other than the Word.

The Spirit simply *DOES NOT* and *CANNOT* use that which is not Water, which is not the Word, to bring about changes. *He DOES NOT/CANNOT* use that which is non-living to deal with that which is living.

The Spirit uses THE LIVING WORD ALONE to deal with individuals, either effecting life or nourishing and sustaining a life which has already been effected.

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