

W302-TESTIMONY_OF_THE_SON.mp3

[00:00:01] This is short studies for beginners. Number two. In our first attempt, we had an outside evidence. Pagan and heathen writers and kings have contributed their witness that the Bible is trustworthy where you can test it. Well, as we said, we are not saved or forgiven our sins because G who happened to be proved to be the son of Omri. We are only saved or forgiven our sins because Jesus is proved to be the Son of God. But surely, if this book has anything by way of justification for its teaching, when we look at it, we find it deals with the issues of life and death. Eternal issues are in view. Surely would be most unreasonable people if we didn't say, Well, I think we ought to consider its teaching if it comes to us with such credentials. So from the outside, I go right to the inside. And I'm sure if you know a slightest thing about the scriptures, you'll know the very central testimony of the Word of God from Genesis to Revelation is the Lord Jesus Christ. So I'm going straight away to him. And I'm going to ask what the Scripture indicates as to his attitude to this book, because then I'm going to challenge you as you must challenge yourself that if you have trusted this Son of God, if you've trusted this Savior for all eternity, you cannot possibly mistrust him. With regard to whether Moses wrote the Book of Genesis or not, That doesn't that's not rational.

[00:01:41] Now, the first thing that struck me was that in the Matthew the fourth chapter, we have the revelation given to us of the temptation of our savior at the beginning of his public ministry. It's rather suggestive that at the beginning of his public ministry in Matthew four, he said three times over. Three times over. Without modification. It is written. Or, as we perhaps know, it should be translated even more emphatically. It hath been written. And that means that it goes on. Meaning what it says. That's our Savior's attitude. If any one could have spoken with authority without quoting a book written by men, it was the Son of God. But he didn't. He quoted the book of Deuteronomy the same as you and I might. It is written well then from that. We come to his own endorsement when he started his public ministry, not by being tempted, but by standing up in the synagogue at Nazareth. And for that I find a record in the fourth chapter of Luke. And he came to Nazareth. Verse 16, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, he found the place where it was written.

[00:03:07] The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. To close the book. He sat down and he said in verse 21 this day, Is this scripture fulfilled in your ears? To our Lord at the beginning of his public ministry. Isaiah 61 was this scripture. He didn't bother as to whether there was one Isaiah, two eyes. Eyes or 50 eyes. Eyes that didn't come into the story. When he quoted Isaiah 61, it was this scripture. So there we have it again. It is written when he defeated the devil. This scripture when he started his public ministry. Well, then shall we turn to the Gospel according to John for 1 or 2 testimonies? Before that, though. I'm sorry. We will look at the preceding page. Luke 24 and in verse 44 we read these words. And he said unto them, These are the words which I spake unto you while I was yet with you. I stopped there for a minute because he's endorsing in resurrection what he said beforehand. You say, Well, what's there in that? Or there are some who said that before he was raised from the dead. Of course, he didn't know any more than an ordinary peasant.

[00:04:39] He laid aside all his knowledge you didn't know. Well, supposing we say that was true, which I don't believe. Here the Risen Christ says I'm endorsing what I said before. That's important. Don't leave that out when you quote it. While I was yet with you that all things must be fulfilled, which were written in the law of Moses and in the prophets and in the Psalms concerning me. Now, this involves what we call the canon of Scripture. And in our next study, God willing, we shall deal with the canon of Scripture, but we'll let that be. For the moment, he's just endorsing the three titles that were given to the Old Testament Scriptures, the law, the Prophets and the Psalms. And he said they were written by Moses and these other writers concerning himself. Well, then they turned the page to John First chapter. We read in verse 17. The law was given by Moses, but grace and truth came by Jesus Christ. Now, do consider this. If John has slipped up there and the law wasn't given by Moses, well, then there's no reason to believe that grace and truth came by Jesus Christ. This is beginning to link Moses with Christ. Very definitely. And in the third chapter. Oh, no. In the first chapter before we leave that, you'll see that the disciples also referred to Moses, where it says in.

[00:06:08] The verse 45. Philip Findeth Nathaniel and saith unto him we have found him of whom Moses in the law and the prophets did write. So they were dealing with the Scriptures, the law and the prophets. Speaking of Christ. And when we come to Chapter three, very, very vitally connected with the Gospel of salvation. Very few people who have been brought up in a Christian land so called, but what knows, John 316 whether they know its truth personally is another matter. But John 316 is vitally associated with the record of Moses in the wilderness. You can't set aside the book of numbers and say you believe John 316 That's not possible for John. 316 begins with the word for. For God so loved the world. So he says. And no man. It says. And as Moses lifted up the serpent in the wilderness, even so, must the son of man be lifted up? That whosoever believeth in him should not perish, but have eternal life for God so loved the world. So did you see there the record of Moses and his doings is intimately indissolubly linked with the gospel of our salvation. Now we come to chapter five, which is more specific still. He has been challenged because they said he made himself equal with God. That's a subject which we'll have to defer some distance down the list of these short studies for beginners. But at the end of this Chapter five, he's been dealing with testimony and witness both the witness of John the Baptist, the witness of the miracles, the witness of the father gave to him.

[00:07:55] And then he turned to them in verse 39. And in our version, he said to them, Search the scriptures. Well, the very self-same word can be translated. You do search the scriptures, don't alter it, but just keep that in mind. You do search the scriptures. I'll admit that. For in everything that ye have eternal life. And they are they which testify of me and you will not come to me that you might have life to see. They searched the scriptures, but they didn't go to Christ. So further down he says, verse 45, Do not think that I will accuse you to the father. There is one that accuses you, even Moses, in whom you trust. Now, listen, for had ye believe Moses, he would have believed me. He doesn't put it the other way around and said, If you believe me, you'll believe Moses. But of course you'll have to. But he put it this way Had you, you Jews who put so much upon Moses and boasts so much in him, if he had really believed what Moses said, you would have believed me. For he wrote of me. You remember how he said a prophet should the Lord your God raise up unto you, like unto me, Him Shall ye hear and many other passages, both in type and law and prophecy, for he wrote of me.

[00:09:15] So, again, he's endorsing what he said. These are they which testify of me or those things concerning himself? And then at the end he gives this challenge. But if you believe not his writings. How shall ye believe my words? And the how suggests an impossibility? You cannot say you believe the words of Christ if you deny the testimony of the Old Testament scriptures. Christ said it's not possible. And you think of him? He was born at Bethlehem, for it is written. Though thou be little among the thousands of Judah. Yet out of thee shall come the Governor. It was written that he should be born at Bethlehem, but he grew up in Nazareth. Nazareth because it says he should be a Nazarene, despised and rejected as an outsider. Then you see how he says this scripture is fulfilled. The spirit of the Lord is upon me and anointed me to preach the gospel. He started his ministry. He goes right through to the cross, and now seeing that everything that was written of him had been fulfilled. He said, I thirst. And said, Father, into thy hands, I commend my spirit. It is finished. From birth to death and then into resurrection and ascension and present session at the right hand. Every movement that was taken from the birth of Christ to his present session at the right hand is already written in the Old Testament Scriptures.

[00:10:50] And he simply came to fulfill the word that God had written beforehand and was meticulous that it should be fulfilled. How, then, should the scriptures be fulfilled? He said, It is written of me. He said he was numbered among the transgressors. He says, That's my object in going to Calvary, for that's where I'm going to be numbered. He said, My God, my God, why hast thou forsaken me? He said, They pierced my hands and my feet. They cast lots upon my vesture. No wonder that dying thief heard all this and said, Lord, remember me when thou comest into thy kingdom. And the last words of Psalm 22, in our version are He hath done this, and that can readily be in another language. It is finished. There's the whole psalm on the cross being fulfilled in that agony. For our sakes. What a book. Is there any book on earth that has such a testimony and one that we cannot dare not deny? Let's take another view in the gospel, according to Matthew. I won't turn to chapter and verse now because time is running out in the gospel, according to Matthew. Our savior is speaking about his second coming, his second coming to the Earth, the coming to be the long rejected king. And in that he says that this will be fulfilling what was written by the prophet Daniel.

[00:12:13] Now, he doesn't say merely Daniel. He says the prophet Daniel. And that's suggestive because you'll find it even in some of the rabbinical writers, the Jews

themselves, they weren't quite certain whether they like to call Daniel a prophet. And you say why? Well, they said he said so much about the Gentiles. Is he? And they weren't quite happy about calling Jonah a prophet. Why? Because he went to the Gentiles. You see. And when Paul stood up, he could accuse them of crucifying the Son of God, and they didn't move. But when he said, I will send you far angels to the Gentiles, they said away with such a fellow, he's not fit to live. See? Gentiles. So Christ, said Daniel, the prophet. Now, I mentioned Jonah, but I think we'll go to Jonah the 12th chapter. Matthew, just to see the way in which he speaks of it there. Verse 39. But he answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it. But the sign of the prophet Jonah. The sign of the prophet Jonah. And then to show you that he didn't mean he was merely quoting from a fairy tale. He said in verse 41, The men of Nineveh shall rise in judgment with this generation and shall condemn it. Well, I've seen I've seen pictures that are all walking about, all drawn by men.

[00:13:41] You know, a mickey Mouse one. But you can't say that our savior said that fictitious men are going to rise in the judgment. This is endorsing the historic accuracy of the Book of Judah. Our savior is linked it with his resurrection. And the apostle Paul said, If Christ be not raised from the dead. We are without hope and we are of all men most miserable. Linked on to that book. They say it's easier to swallow. Joe, the what is it? It's easier to swallow to try to swallow the whale than for us to believe that the whale swallowed Jonah. Now, it can't be done. You've got to accept it, or you've got to stand back and say, What am I going to do with the Christ of God Who put his signature on that? Daniel? And then, as we've already seen in Luke four, they gave him the book of the Prophet Isaiah. The new app is called The Prophet Isaiah. The scripture says so and he endorsed it. So there we are, getting names of books. Daniel, Jonah, Isaiah, and then the Law, the Prophets and the Psalms, the Old Testament as accepted by those in his own day. Well, now another way in which we can show the attitude of our savior to the Scriptures is by the way in which he used them at times. I'm still keeping to the Gospels, keeping as simple as I can.

[00:14:58] Matthew The 22nd chapter. You must remember that these men had been plotting to catch him, in his words. They asked him about paying tribute to Caesar, but he said, You hypocrites, I know what you're doing. And they asked him about the possibility of a woman having seven husbands. And in a resurrection. What sort of

bother were they going to be? He always said, I know. And by the time they'd finished, he said, Wait a minute, you've asked me questions to catch me. I'll ask you one to see what you'll answer. So look for this value. Verse 1441. And while the Pharisees were gathered together, Jesus asked them, saying, What Think ye of Christ? Whose son is he? Who they say unto him, the Son of David? He said unto them, How then, doth David, in spirit, call him Lord, saying, The Lord said unto my Lord, sit there on my right hand till I make thine enemies thy footstool. If David then call him Lord, how is he a son? Well, we're not dealing with the deity of Christ at the moment. We're only saying, You see, our Lord said that verse in Scripture. That's the psalm. He endorsed it. So everywhere he's going, he's teaching based upon the book that you and I have houses in English, as was in either the original or the Greek translation. But nevertheless, here are important features and in the same 22nd chapter a bit earlier.

[00:16:31] In the 29th verse, we get this answer. When they said about In the Resurrection, whose wife shall she be? Of the seven, for they all had her. Jesus answered and said unto them, You do not knowing the Scriptures nor the power of God, and increased in connection with the Scriptures, He says in verse 31, but as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham, the God of Isaac and the God of Jacob. God is not the God of the dead. But we're living. But he is proving the resurrection. Not that they were living at that moment consciously, but he knew where they were. Just the same as he says of you and me. Your life is hid with Christ in God. You may not know anything about it. He does. But the point is, it was back to the scriptures for his argument, not merely speaking as we say, ex cathedra. If anyone could have spoken without reference to the book, it was the Son of God. But he didn't. They did the 19th chapter of this same gospel, according to Matthew. We have these words. Then on the question of the grounds of divorce. And in the fourth verse he said, Have you not read? Have you not read that's reading a book? That's not.

[00:17:53] Have you not prayed and got a vision and an answer from heaven straight away? Have you not read? That which he made them at the beginning, made them male and female. Where do you get that wrong? Genesis two. So our savior is endorsing Genesis two out of date. He must be, mustn't he? Because we are told now in the schools, everybody, everybody knows that Adam and Eve never existed. They're only just a sort of a wonderful picture of some I don't know what sort of beginning, but

our Savior's is basing his teaching upon this, regulating the lives of people in his own day by what was said in Genesis chapter two. Well, let's take another feature. Chapter five of Matthew looks to me as though we shall find all our proofs in the one gospel of Matthew as a sample. Matthew five, verse 18. Verse 17. Think not that I am come to destroy the law or the prophets. I am come not come to destroy, but to fulfill. For verily, I say unto you said Heaven and earth. Pass one jot or one tittle. The jot is the smallest letter in either Hebrew or Greek, and the tittle is the little difference between one Hebrew letter and another, or that little distinctive ornament upon the top, which gives a pointer to some of the massoretic notes. You say Thank you for the explanation.

[00:19:16] I don't know what it means. Never mind, leave it till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled. That's our Savior's endorsement. And then in chapter two of this same Matthew, we read, these words are partly quoted them before. Herod is very much perturbed. How do you wonders about a king? So he says to the scribes and the Pharisees, the chief priests, he says to them, Oh, where shall he be born? That is the king of the Jews. Oh, and they said unto him, in Bethlehem of Judea, for thus it is written by the Prophet and thou Bethlehem, in the land of Judah, are not the least among the princes of Judah. For out of thee shall come a governor that shall rule my people. Israel. It's only a partial quotation, but there it was straight away. That's what God said. That is what God has done. And I think the last reference we shall be able to include in this present survey is chapter 2735. I've already partly quoted this, but this is another sample and they crucified him and parted his garments, casting lots that it might be fulfilled, which was spoken by the Prophet. They parted my garments among them and upon my Vesture did they cast lots? Now, those were Roman soldiers who did that, and there were only doing it for their own ends.

[00:20:49] They said, Oh, does it rend it? Let's cast lots to sewer habit. It's too good to divide up into bits. They did not know the word that they were fulfilling and yet how true it was. Well, once again, we've practically filled up our time. It's a breathless sort of a method of using 20 minutes. And I nevertheless hope that those who have been listening not only to the outside witness of the British Museum, but to the central testimony of the Son of God, have at least enough before them to make it imperative that they do not neglect the testimony of this book. For, as we said earlier, it deals with the issues of life and death with regard to a question that you may like to answer. We

have limited ourselves to the testimony of the gospels. We haven't gone outside the gospels, but you may consider, if you will, the testimony of the acts of Peter, of James, of Stephen and of Paul. And by the time you've done, you might like to send the book in and see whether it's worth printing because what a testimony you would get. Or perhaps I better say, no, don't do that because you may take me seriously. But what a testimony would get if he would only go through all those who have stood up in the New Testament and bore a witness that God has spoken and his word is true. That brings the second of this series to a conclusion.