

## W312-JOHN'S\_GOSPEL\_2.mp3

[00:00:01] We pick up the thread laid down for a moment in this reviewing of John 316. And you remember that we've touched upon its link with the Old Testament for as Moses. We've seen that God must be the author. We've seen that the gift of the Son of God must be the effective instrument. We've seen that faith is the linking cause. And now we just take up a few more points before we come to an end. The last word we were dealing with was the fact that this was addressed not to the lost sheep of the House of Israel and not a specific statement to the Gentiles like Paul speaks of the prisoner for you Gentiles, but to the world. The world. And now we move to the next statement in John three. In John 316. He gave his only begotten son. Now, do you notice this? It doesn't say he gave his son. Because there's a possibility that Christ could be the Son of God without being the only begotten son of God. I don't know. The things I don't know. As I said to one friend and filled the British Museum. Things. I don't know. I don't know. But I know this is insisted upon the begotten son. Now, will you turn to the first chapter? Verse ten. Christ. He was in the world and the world was made by him. Well, that's a statement, isn't it? The world was here, and he came to it. And it was made by him.

[00:01:42] Made by him. And the world knew him not. He came to his own. And his own received him not. But as many as received him to them gave he power or authority to become the children of God, not sons. Even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh. You seek not merely the word, but the word was made flesh and dwelt in a tent, a tabernacle, just for a time being among us. And we beheld his glory. What sort of glory? The glory that he had before the world was. No. A special kind of glory. The glory as of the only begotten of the Father. He was only called the only begotten when he was made flesh. So we read in Matthew's gospel. She brought forth her firstborn son. And he was begotten of the father. She was told. It's all right, Mary. It's all right, Mary. The power of the Holy Spirit shall overshadow thee. And that which is born of thee shall be called the Son of God. So he was a definite gift. And then when you come to the Epistle to the Hebrews, which also says. Um, about the first begotten in the 10th chapter. This is what we read. Verse four. For it is not possible that the blood of bulls and of goats should take away sins, although in the Old Testament they were enjoined to offer these sacrifices.

[00:03:40] But they were only types. They never touched the conscience. Wherefore when he cometh into the world in in the place of the sacrifices, the one sacrifice when he cometh into the world, he said, sacrifice and offering thou wouldest not but a body hast thou prepared me. Is he? Now he came into the world. Saying that. He was this one who was there before the time came for him to come into this world. And he was speaking about a body that was being prepared for him. This is the mystery of godliness. God manifest in the flesh. I've never yet have heard of anybody who said when the time for them to be born lo I come a body hast thou prepared me? I know there are some precocious children, and I'm told when I came into the world, I gave a fine yell and the doctor was glad I didn't know a word about it. But this one, this one and the Angels in Glory were watching that pair making their slow way across Palestine because of the condition of that mother to be. And when they got to Bethlehem, it was crowded out. And that body was prepared for him. And the moment came when he left the glory. He who was rich for our sakes, became poor and was born in a stable. That's the only begotten son of God made flesh dwelling among us.

[00:05:18] God doesn't use words without meaning. He can speak of his son without the words. He can speak of him in many capacities. But the only begotten son is just as surely a begotten son as any other son that's ever walked the earth. But what a different father. All the rest of the fathers that have ever been on Earth have brought the entire Adam with them, with its sin and its death. But God cut through that. And he was the second man. The last Adam coming into the earth and bringing with him life and peace. Well, once again, you see the marvel of this, John 316. Well, we take it a stage further. It says, And whosoever believeth in him should not perish. If you were to ask me what is the extent of redemption? I would say if you mean to say in numbers, I do not know. There are some of God's people who preach and believe what is called particular redemption, that Christ died for those who were chosen. I would say we go out without reserve and preach that Christ died for the ungodly, whoever they might be. I think it's wise for us to say, Well, I've not been told friends, but if you feel you're a sinner and you need a savior, he says him, That cometh to me. I will in no wise cast out. But if you're going to try to look in the Book of God before you're going to believe him, you'll leave it too long.

[00:06:49] I'm afraid, you see? I don't know. I do know this, that not one that was chosen by God will ever miss it. Those that were ordained to eternal life believe. We read in the Acts of the Apostles. So I leave that side of it. But it says in our version, whosoever believeth in him. Now whosoever is a very wide term, isn't it? I'm not trying to belittle it. I only want you to know what God said. He didn't say whosoever. You see, he didn't. You must pardon a little bit of grammar. That's how pissed you own you. So I don't know what you're talking about. All right. But we'll try to make it plain. Pass is the word pen in another little form, which means all or every. Look, we have a pantechnicon. Carries everything. Except when you've got a moving job like I had. Might have another one. Pan or pass. Now, how is the article? The pass. Ho! And pick your own is the present participle of the verb to believe. Oh, yes, dear. Oh, dear. Grandma. All right, let's put it this way. And every believing one, that's all it says. It was my teachers. Every thirsting one. Every winning one, not whosoever thirsteth and whosoever willeth, but every believing one, every thirsting one, every willing one. So the emphasis is upon not a whosoever, but the believing.

[00:08:23] As sure as you're a believer, you're in the running, you're safe, but you're not sure because God said whosoever. And that means B or it depends on whether you're a believer or not. Is he? He says. In the sequence of this John three, verse 18, he that believeth on him is not condemned, but he that believeth not is condemned already. Why? Well, because that's his condition. If he doesn't believe Christ, he's got no savior. So the link is there and it's the most essential one. So there's the word whosoever. Well, now what are the alternatives? Should not perish. On the one hand, but have everlasting life. On the other. Well, now you can meet the person who says, well, nothing can be annihilated. And of course, speaking scientifically. Chemically, that's true. You drop a pound note on the fire. But it's like to right, my friend. It isn't annihilated, he said, so far as the spelling of it is concerned. Anyhow. You see, that won't go so far as that they tell you if you put a piece of wood in the fire. Well, the combustion takes place, the oxidizing of the carbon, and it's all there, friend. Only it's got in another condition. Say, tell that to the Marines. As I say, put your power note on the fire and see whether you say it's annihilated or not. As a pound note. It doesn't exist as a piece of ash. It might do. Don't play with this word.

[00:09:59] This word means to perish. You remember The Lord quoted the words. He said, I tell you whom to fear. Don't fear him that can touch the soul. And that's all he can

do. But fear him, who can touch the body. And that's all he can do. But fear him, who can destroy both body and soul in hell? Yes, sir. Sasha. Of course, if you've been brought up to believe the platonic philosophy that everybody as they're born, is immediately in possession of an immortal soul, well then God himself can't do anything about it. He must put you somewhere for all eternity. But that isn't a teaching of Scripture. The very first indication of the falsity of that is in Genesis three. And God said now, lest Adam, after he is a sinner, lest he put forth his hand and take of and eat of the tree of life and live forever. He turned him out so he couldn't do it. He prevented it. And there is no single statement in the whole word of God which says the immortality of the soul. What we have is a blessed hope in front of us is not bothering about whether the soul is immortal or not, but resurrection life from the dead. And that, of course, will be immortality in its fullest and truest sense. So we've got the got the alternatives. Shall not perish. Another way of saying it is the wages of sin is death.

[00:11:32] But the gift of God is eternal life. Should we dwell on that, or are you so concerned about the wages of sin that you want to spend all your time arguing as to where it's going to be and what it's going to be? Leave the wages of sin to God. Leave the question of how many are going to be in hell or how many are going to be destroyed or whatnot to him and concentrate upon the gift of God, which is eternal life, which you have to hold out to others and enjoy yourself. Now we get these words and I think they are solemn in Chapter five. Of John's gospel. If you're reading the revised version in verse 39, instead of reading, search the Scriptures as a command. It reads, I acknowledge that you do search the scriptures because these were the people of the book. These were the scribes and the Pharisees. So that when Herod said to them, Where should he be born? And his King of the Jews, I don't read in the Bible. They said, Oh, excuse me, I'll go home and get a book out on the subject. They said straight off, they didn't quote it fully, but they said, Oh, in Bethlehem, for it is written. All they knew. But who was it went to see friends. Was it these people who could quote scripture? Not one of them went. It was a poor, ignorant shepherds who went. You know, this chapel is the Chapel of the Open book.

[00:12:58] And you'd think I'd be emphasizing for all I was worth, that your mind and heart and soul should be stuffed full of texts. It isn't true. I met a person who nearly drove me crazy because he was following me around the chapel one day saying, I've read the gospel according to Luke 340 times. So I said to him, You could walk right

through Smithfield Market and come out the other end as hungry as ever. What's it matter whether you're stuffed full of texts if they never lead you to the feet of Christ? So he said to them, You search the scriptures for in them. You think you have eternal life when you haven't. He wrote to Timothy and said, From a child there was known the Holy Scriptures. But they don't give you life. No, no. The Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. The fact that you could write an essay on the prophecy of Habakkuk wouldn't mean you were a sane man. It's only when you come with all your need to the Christ of the Bible that you're saved. So he says you search the scriptures for it's a good thing to do. But in them you think you have eternal life. And they are they which testify of me. And you will not come to me that you might have life. You see. And so we've got this alternative.

[00:14:24] And the Scriptures have been written to make it plain that eternal life is the gift of God. We ought to see that for ourselves, because I'm speaking to young people who may not know their way about the Bible so much as others. And we got it plainly stated in Romans the sixth chapter. The last verse of Romans six reads. Now the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord. There can be no possible doubt here. Nearly everybody knows that wages and gifts differ. Wages are earned. A gift is not earned. And in the same episode he uses the argument that we would use here only instead of saying wages and gift. He speaks about works and grace. The 11th chapter of Romans, verse six, verse six. And if by grace, then is it no more works of works? Otherwise, grace is no more grace. And if it be of works, then it is no more grace. Otherwise, work is no more work. So you could slip in the word wages and get there, if you like. And if by grace, then it is no more wages. And if it is works, then it is no more gift. You ought to be brought up well enough at the end of the week or month or whenever you get your check or your wage packet to say thank you. But that doesn't mean to say you're kowtowing.

[00:16:03] You say, I've earned it and it's your legal right. If you've worked solidly, you haven't missed your time. You've done a proper day's work. You've earned a day's wages. God would endorse that. The law of this land endorses it. But you don't come to God and say, I've earned it. He is the man, the Lord pointed out, not the man who said, God, I thank thee. I am not as other men are. I fast twice a week. I give tithes of all I possess. And I not like this man. The other man, He didn't bother. He just bowed his head, smote upon his breast and said, God be merciful to me, the sinner. See, the one

man was earning it, and the other man said, I've got no man. I tell you, that man said, Christ, that man went down to his house, justified rather than the other. The son of man has come to seek and to save that which was lost. So there's no merit in it. And now is offered to those of us who are touched with sin and death, not merely life. Friends. But eternal life. Age abiding life. Everlasting life. Life and immortality. Give it all its terms, whichever you like. But look at it. What a gift. So those of you who are listening to this tape recording, don't be so concerned about rightly dividing the word of truth that you don't rightly divide between perishing and everlasting living.

[00:17:29] For all the right division in the world will land you on the wrong spot if you don't get that started properly. Make a difference between being condemned and being justified and accepted in the beloved. Make sure that this study of the Scripture is not to make you swell. Headed to know a few more texts than the other man. But this study of the Scripture is to lead you to the feet of Christ. And if you turn round to me and say, But I've already believed on him, we'll find this tomorrow coming and you'll need faith again tomorrow. And the more you believe on him, the more you know of him, the more you read his word. So, faith. As the Scripture says, will grow. It can be like a mustard seed. It can be first the blade, then the ear, and then the full corn in the ear. So once again, we say good bye for a little time. We hope to meet in these brief studies for young believers for a few more studies yet. And then I hope your feet will be set upon a rock and that you will be prepared to take up the deeper and perhaps more intimate, intricate studies which belong to other subjects. But may the Lord give us grace that we may never get so far, that we can forget that God so loved the world, that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life.