

## W313-JOHN'S\_GOSPEL\_3.mp3

[00:00:02] We are continuing this series of recordings under the heading of short studies for young believers. And continuing the theme that has already been opened in the preceding two studies in connection with the Gospel. We devoted all our time last time on John 3:16 as a presentation of the simple issues of the Gospel, the God sent His Son. That the alternative is perishing or having everlasting life and the link is believing him. Well, now it's very wise not merely to start with John 3:16 and that's the end of it, but there's a lot more. I remember a little story being told me once that in the early days the birds met together in order that they may discuss the best method of building a nest. So 1 or 2 of the birds went out and found some twigs and put a few together. And the rook, I think it was said, Oh, I see. Or he went. He never stopped to see how to build a thing. So a rookery is a rookery. Ever since up to this time, you see. Well, the moral is, of course, you don't know all about the gospel because you can quote John 3:16. You may have the heart of it, but there's a tremendous lot more. There's no reference there to the fact that righteousness is the basis of all God's saving grace. And there's many other features. So now the first thing that I want to ask you to notice is that the word gospel is in the Greek language.

[00:01:46] The word evangel. If you're reading the Greek itself, you'll see the letter U comes. But we generally read write the word for our modern pronunciation. We don't say we're going to preach the UN Galion but we say we preach the evangel. Now, the first two letters merely being something which is very good. And the next part means a messenger, because the word angel. See you. Angelus is a message. At just before this meeting started, we read Romans the 10th chapter. So I'm going just to repeat one little verse that we find here that stresses this thing. It says in Romans the 10th chapter and the 14th verse. How then shall they call upon him, in whom they have not believed? How shall they believe in him? Of whom they have not heard? How shall they hear without a preacher? How shall they preach? Except they be sent? There you have the thought that someone is sent. With a message. And that, of course, ought to be very clearly understood. You and I do not invent the gospel and try to accommodate ourselves to the times in which we live or the circumstances of the person. We say, Oh no, we are merely bearers of a message. The message has already been indicted. The message has already been sent and we are trusted with it. We just deliver it to you. If when you open the envelope, you say, Well, this is rather difficult to understand. We

might venture to say, Well, should I read it to you? You seem to have messed up 1 or 2 of the words.

[00:03:34] Or perhaps you don't quite understand the meaning of that particular passage. That's legitimate. You give a commentary on it, especially out of your own experience, and you can say, Well, I know because I trust it and I found it. But strictly speaking, you only are a message bearer. You're like a postman. Or perhaps you're more like a village postman who reads the postcards before he delivers them and tells the people. You've heard from Cousin Nell in Canada. She sent a card. That's all right. That comes all right. But don't interfere with the message. You see, it could be as human as you like, but always the fact that God sent it and is using you as a mouthpiece. You might like to know that the word Angelus or Angel is actually translated. The messenger. I've got a passage here in Matthew the 11th chapter, verse ten, where we read for this is he of whom it is written. Behold, I send my messenger before thy face. Will, That messenger was not an angel. That messenger was John the Baptist. But it's the word angel nevertheless, that comes in that passage. So now we've got the idea. And there's one other passage I think I would like to supplement this. It's found in that very difficult book of job, but this is what we read in chapter 33. If there be a messenger with him. An interpreter, one among a thousand.

[00:05:09] The show unto man his uprightness. Then he is gracious unto him and said. Deliver him from going down to the pit. I have found a ransom. You see, the very first thing that he said with regard to this man's terrible plight, his need of a deliverer is someone who shall be a messenger, who shall come to him and tell him that God says, I have found a ransom. If you could only stick to that for the rest of your days and you never said anything to anybody else, that you come to them in their desperate need and say, I am a messenger and I'm being accused of being a man of one track mind. And all I can say to you is God says, I have found a ransom. And if he never heard any more from you than that, it might start him thinking and discovering what a ransom is and what the need is and what the provision involved. It involves practically all that God has ever got to say to us about the way of salvation. But then, of course, we have to remember it's subdivided and explained a bit further than that in the Scriptures, whenever the need of warning for you young believers who are beginning your study of the word, because you may not quite be aware that in the Scriptures God's good news

may be about more than one subject. You see at first you will believe if you hear someone speaking that there is only one gospel.

[00:06:40] I believe there is only one gospel. Oh, yes, that's right. I believe that too. And you mean? Well, that is to say, the gospel can only come from God and the gospel can only be about Christ. There's only one gospel. But when you come to the Bible. You find there's the gospel of the kingdom in Matthew and you find there's the everlasting gospel in the book of the Revelation and the Gospel of the Kingdom in Matthew knows not a single word about Jesus Christ and Him Crucified and the everlasting Gospel in the book of the Revelation merely points men to the Creator of Heaven and earth and the sea and the fountain of waters. Not a word about faith. Not a word about redemption. Now it's all good news, kept in its right place. But it would be very shocking news if you lifted that out and said, well, it's the gospel. I'm going to preach that. So we're going to look, shall we, 1 or 2 of these differences. First of all, will you come to Matthew's gospel, the fourth chapter, and we discover that our saviour opened his ministry in Chapter four by saying in verse 17, From that time, Jesus began to preach and to say, Repent for the kingdom of heaven is at hand. Now, that was his message. Is it our message today to call upon men to repent because the kingdom of heaven is at hand? Well, we must discover that. First of all, what about this gospel of the kingdom? Let's turn a few pages, shall we? To the 10th chapter.

[00:08:17] The 10th chapter tells you of the call of the 12 Apostles, and their names are all given in verses two. Antifa won't read them or leave them to you. And it says, these 12 Jesus sent forth and commanded them saying, go not into the way of the Gentiles. Now you ought to stop there. So do I, because you today are going into the way of the Gentiles and you who are listening to me, most probably you are a Gentile. And yet he is a prohibition at the very beginning of this preaching. So if you believe the Bible to be true and if you believe the gospel of Matthew is a part of the Bible and is true, then you ought to immediately say to me, Well, I can't preach that, can I? And I would say, No, you're on the right track. There are gospel messages for others beside yourself. Pc. He was a gospel message while the people of Israel were in expectancy. When the Jesus Christ was there as their long promised Messiah, when he was preaching to them the possibility that the kingdom that he was going to rule over, I will rule over presently was about to be set up. Will that may have conditions about it that have nothing to do with

the gospel of salvation of a poor outside Gentile who had never heard of Abraham, Isaac and Jacob or any of the kingdom promises, whatever.

[00:09:37] You see. So let's look a bit further. Go not into the way of the Gentiles and into any city of the Samaritans. Enter ye not, but go rather to the lost sheep of the House of Israel. And as you go preach saying, the kingdom of heaven is at hand. So they were continuing the ministry that Christ started. They preached the kingdom. And this is what happens. Heal the sick, cleanse the lepers, raise the dead, cast out devils freely. You have received freely. Give. Now, I know of one meeting that was conducted rather dramatically where they used to quote this passage and always leave out raised the dead. They even couldn't face that for the whole congregation to keep on saying, Is it so? Don't you see you cannot take a part of scripture and leave the rest. Without distortion. Now, would you turn to the 16th chapter? Where we have Peter making this confession. 16th chapter. I'll have to cut a lot of this short because of the shortage of time. But the Lord challenged Peter as to who do you say that I am? Verse 15. And Simon, Peter said, Thou art the Christ, the Son of the living God. And he was commended as being taught by the Father. Then there comes an interval and verse 23, he turned and said unto Peter, Get thee behind me, Satan. In the same chapter, he's called Peter Simon. Peter. Because. Of his confession. He believed that it was true and in the same chapter is rebuked as being Satan.

[00:11:29] Now, why? Well, it says in verse 21, from that time forth began, Jesus began. These are identical with the words of Matthew Chapter four. In Matthew, chapter four, Jesus began to preach the kingdom. Now it says, he began. So this must be something new then. If words mean anything must be. He must have restarted something else. All right. What did he start now? To show unto his disciples how that they must go unto Jerusalem and suffer many things. He must. Many things of the elders and the chief priests and the scribes, and be killed and be raised again. The third day. And Peter took him and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. Yet Peter preached the Gospel of the Kingdom, and if there was a person who was sick, he could heal him. If there was a person who was blind, he could give him sight. If there was a leper, he could cleanse him. And he did not know and he did not preach Jesus Christ and him crucified, for he gives evidence that he never heard of it. Neither has he. So you see, it's not true to say there's only one gospel. It is true to say that every gospel that's ever been preached as Jesus Christ is the center, but Jesus

Christ is the king is a very different message from Jesus Christ as a redeemer. Now, of course we could go on with this, but I'll finish this aspect by looking at Mark 16.

[00:12:54] Mark 16. These closing verses. And verse 15 of Mark 16, and he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. Now, again, we've got to stop. Is it true for us to go to everybody today and say he that believeth and is baptized shall be saved? Suppose we say, well, this person has never been baptized. Well, we ought to say he never be saved. And I do know a christadelphian who sat by his mother's deathbed and was horror stricken at the Creed. He entertained because he watched his mother die. And although she had been a very conscientious believer all her life, he knew she wasn't saved because she had never been baptized. I see. If that's the case, I must be a sort of civil servant type of Christian. I've been baptized three times. No, No chance is there. So cold. I had a godfather and a godmother. The biggest blasphemers I ever knew as a child. What good they did to me, I don't know. But this was the real thing. This was not a travesty. He that believeth and is baptized shall be saved. But he that believeth not shall be damned. And then these who believe this truth, they were confirmed. Oh, yes, I am. I got a friend who's been confirmed, but never been confirmed like this.

[00:14:31] Listen. And these signs shall follow them that believe. Not These signs may follow. They shall follow. Is there anybody listening to me in this chapel or you or I listening to this tape recording? Have you had these confirmations that you were a safe person? Listen. In my name. Shall they cast out devils? They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover. These signs shall follow them that believe. And they must be baptized. Otherwise, they are not saved. And you'll find Peter teaches that same thing on the day of Pentecost. He counselled them to be baptized for the remission of sins. I could never get anybody to be baptized for the remission of sins, and neither could the Apostle Paul, because writing to the Corinthians, he said, Christ sent me not to baptize but to preach the gospel. If he have said, Christ sent me not to baptized for the remission of sins. You see, he said, when we go to preach remission of sins. But it wasn't connected, not in Paul's ministry. You saw how tangled this is. No, I'm only warning you that the very simplest thing can have a good many facets that you do well to study and find out that which belongs to you and

entrusted to you before you start Christian work at the exaltation of somebody ought to know better. Get a bit fitted for your job before.

[00:16:04] Otherwise you may send a person on the wrong track. You may have a zeal, which is not according to knowledge. Well, now time is moving. And so I turn to 1 or 2 other faces and ask you to consider a few titles given to this gospel, particularly that which we have to preach, Not that we've got to remember was preached. And for that I go to the Acts of the Apostles chapter 20 and read verse 24. Acts of the Apostles. 20. Verse 24. Paul is now facing imprisonment. But he says in verse 24, None of these things move Me neither count on my life dear unto myself so that I might finish my course with joy. And the ministry which I have received of the Lord Jesus to testify, the Gospel of the Grace of God. Now that's the title He gave it. And He was entrusted with the dispensation of the grace of God. The Gospel goes with the dispensation. That's the thing to keep much in your mind. If it's the dispensation of the kingdom, it will be the kingdom gospel. If it's the dispensation of the grace of God, it will be the gospel of the grace of God. And if you will notice, he doesn't say that I might preach the gospel of the grace of God. He did, but he did something more. He testified it. And the word testify includes in the original the word amateur. He was going to bear a witness to it, not merely to tell other people, but stand for it if needs be unto the death.

[00:17:39] So we must listen to this man if he's got a word to say. There is the gospel of the grace of God. Now, of course, I'll go into another subject. What is grace? But if I do, I shall not deal with the subject within the liberty time as I've mapped. So we'll turn the page to the epistle to the Galatians chapter two. Just to observe this fact. There were two sets of preachers, both in harmony with the will of God, so long as they kept to the territory given to them. Galatians two. Then, 14 years after I went up again to Jerusalem with Barnabas and took Titus with me also, and I went up by Revelation and communicated unto them that gospel which I preach among the Gentiles. Would you say that sounds as though he was going to tell some tell them something they didn't quite know? Well, look further down. Verse seven when they saw that the gospel. Of the uncircumcision was committed unto me as the Gospel. Of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision. The same was mighty in me. Toward the Gentiles. And when James, Keith and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and

Barnabas the right hands of fellowship, that we should go unto the Gentile or the heathen, and they unto the circumcision.

[00:19:12] So at Jerusalem, by the very leaders of the church, they agreed that there were two gospels, one entrusted to Peter James and John, one entrusted to Paul and Barnabas. They agreed that they were not to not to condemn each other. They were sent to two different companies with two different sets of message so that the word is for us. If you're not sure what gospel to preach, if you don't know whether they go to Matthew, Mark, Luke, John, the acts of the apostles, Peter, James, Jude or the revelation plump for the gospel preached by the Apostle Paul and you'll be on the right lines, for he has been picked out as the pattern as it says in one Timothy and in chapter one. This is what he says about the gospel. And with that, this first talk must be brought to a finish. Chapter one, verse eight. But though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be anathema. So even an angel from heaven would be withheld by Paul if he preached anything else except that which Paul had been entrusted to speak to you and to me. Poor sinners of the Gentiles. All the circumstances of our broadcasting, the limitations of our time mean that we must stop now for a moment, and then presently pick up another aspect. And so complete this double message for this afternoon.