

W330-JOHN'S_GOSPEL_4.mp3

[00:00:02] We've looked at the eight signs which were used by John to demonstrate his theme that Jesus being the Christ and believing in Him, you should have life through his name. Just the word life. Now we shall find going through John's gospel that he alternates. He says something about life, and then he says something about everlasting life. Then he goes back and says about life and he speaks about everlasting life or whether I'm going to get through all this series. I don't know. But I'll start you off. You yourself have got John's gospel in front of you, and you can see whether it says life or everlasting life or eternal life. And so, as it were, collect all these together and make them your own. We'll make a start anyhow. Now the first one is found in chapter one. Verse four in him was Life and to anticipate. We come to chapter five and we read these words, verse 26. For as the Father hath life in himself, so hath He given to the Son to have life in himself and hath given him authority to execute judgment because he is the son of man and he gives life in resurrection, as you see, following. So life in himself was the possession of him who is the word? And then he became man. And the father gave to that son of his life in himself, which is to be parallel with what is characteristic of the father as the father hath life in himself.

[00:01:38] So the son has life in himself. But this time the life in himself was resurrection, life to be given to those who believe in him. But in the first chapter it was also had man in view. In him was life and the life was the light of men. Well, after that, we we we read nothing about life in John one or John two until we come to John three and in verses 15 and 16 we we have the two references. The first is that Moses lifted up the serpent in the wilderness that whosoever believeth in him should not perish, but have everlasting life. And God so loved the world that whosoever believeth in him, that son of his should not perish, but have everlasting life. And he is an opportunity to draw your attention. In verse 15. It is translated eternal life in verse 16. It is translated everlasting life, but it is exactly the same in both places. No difference, whatever. So now we've got to see the two terms life and everlasting life. And in verse 36, we have he that believeth on the son hath everlasting life. Then it says, and he that believeth, not the son shall not see. Life just leaves it like that. Not life only, but the wrath of God. Abideth on him. So there we've got the two pairs life everlasting life back again to life in 336.

[00:03:07] Then in Chapter four. Chapter four, verse 14. In speaking to the woman of Samaria, he says, But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. And again, we have in verse 36. Where we speak about gathering fruit unto life eternal. And Chapter 524 is an important one. Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me. He is the essence of it. You see. Again the sent one believing him hath everlasting life and shall not come into condemnation. Now we simply have the word life. You see, that is passed from death into life. Doesn't say into everlasting life, but it must be because it's the same word that was in him as the Father hath life in himself or that incorruptible, everlasting life or immortal life or whatever term we use. So all through John's Gospel, we've got one emphasis life. That's all it says sometimes. But all the way through it means I have come that you might have life and have it more abundantly. Life, everlasting Life after death. He's passed from death unto life. And that is in 524 and again in verse 26. As the father hath life in himself, so is he given the Son to have life in himself? And again, in verse 29 or in verse 28, he says, Marvel not at this for the hour is coming in, which all that are in the graves shall hear his voice and shall come forth.

[00:04:55] They that have done good unto the resurrection of life doesn't say resurrection of eternal life, but it must be. Because in resurrection, every believer is to put on immortality. You remember. And so the life will be commensurate with it. Well, then we find in verse 39 of this same chapter the word eternal life. Our version says search the scriptures. But as the word search can also mean, acknowledge that you do search, it makes more sense to read it like this. Or I acknowledge that you search the scriptures for in them he think ye have eternal life, but they are they which testify of me and you will not come to me that you might have life. So it's one thing to search the scriptures. It's another thing to use the scriptures as God intends that they should lead you to Christ. If all you're searching in the Scriptures turns you into a Pharisee or a Pharisee or a herodian that was plotting the life of the Son of God, you're abusing the Scriptures. The fact that you know the scriptures only condemn you, but they are they which testify of me, he said.

[00:06:03] And you will not come to me that you might have life. So there we have that stress too. And again, in chapter five, that is where we get life once more, not eternal life, but of course meaning the same thing. Then in chapter 627, we have eternal life

once more. We've already looked at that in passing. Labor not for the meat which perishes, but for that meat which endureth unto everlasting life. And that will be associated, of course, with the bread which comes down from heaven, verse 33, to give life unto the world. For what sort of life? Everlasting life. And the disciples say, like the woman of Samaria, about the water of the well, Lord, Evermore, give us this bread. And Jesus said unto them, I am the bread of life. Here is one of the series of claims made by Christ in John's Gospel, prefaced by the word I am. I am the bread of Life. I am the light of the world. I am the resurrection and the life. And you remember there's quite a number of them. But what claims this son of God is recorded to make here and he is said to be the full fulfillment of the gift of God in the wilderness, the bread that cometh down from heaven. There we have in chapter six, 33 and 35. Then if we look at verses 40 and 47, we find it's repeated once more.

[00:07:41] And this is the will of him that sent me that. Every one which sees the son and believeth on him may have everlasting life. And I will raise him up at the last day. And again in 47. Verily. Verily, I say unto you, He that believeth on me hath everlasting life. Then immediately following it, just the word life. I am that bread of life. And so we go right through this John's Gospel in the sixth chapter and verse 48, we've seen the word life and verse 51 and 53, and then again, looking at chapter 654, we have these words. Very, very strange words. Very, very difficult to interpret. Who shall eateth my flesh and drinketh my blood hath eternal life. And the only way which we could interpret that is in the light of the Old Testament usage and in the way in which the rabbinical comments are also written. When they speak of a disciple in some of the rabbinical wording, they say this man eats. The the words of a certain teacher. And that is to be understood here. It will be nauseating even for a Jew to contemplate any physical or literal interpretation of these words. And finally, we have the statement in chapter 663. It is the spirit that quickeneth the flesh profiteth nothing. So remember that when you're looking at this, eating the flesh and drinking the blood in the spirit that quickeneth the words that I speak unto you, they are spirit and they are life.

[00:09:25] And then we have Peter's own words coming back to verse 68, when he says, Then the Lord put it to them, because some of the disciples said, This is a hard saying. And they turned back and went no war with him. So he said to Simon, Peter, will you also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. Isn't that true of us? Do we not say if he would have

challenge us? Well, will you go away? Well, where would we go? Friends, having become acquainted with God's Word, having had some contact with the Son of God through the Ministry of the Word and the Spirit of God, where could we go? I've read all sorts of books. I suppose you have all sorts of philosophies, all sorts of ideas. And you look at them and you think, Well, I don't know, I could turn the book upside down and read it again and get just about as much out of it. That may be because I've got no sense. I don't know. But once having come into the presence of the Son of God through the Ministry of Scripture, we must answer that challenge and we must say, Lord, to whom shall we go? You can't help yourself, can you? I hope not, because.

[00:10:39] Well, I can't think of any place on Earth or any system that could ever satisfy. To whom shall we go? Thou hast the words of eternal life. Well, that brings us to the end of chapter six. And then we turn to chapter to the eighth chapter. And we pick up this story again. In Chapter 12, Chapter eight, verse 12. Then spake Jesus again unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. And just in passing, I suggest to you who are studying these words, notice the many times that light and life are linked together and darkness and death are linked together. They are purposely done so, and we got them related here. And then we turned from that to the 10th chapter where we have the Good Shepherd. He says in verse ten, The thief cometh not but for to steal and to kill and to destroy. Well, they we say, well, why did Christ come? Did he come to steal? To kill and to destroy all. We hardly like to use the words he said. I am come that they might have life. And then he adds that they might have it more abundantly. So we are going to receive at the hands of God, life abundant life, more abundant life, eternal life, age abiding life, immortal life. All these words.

[00:12:13] Incorruptible life. And then we shall find a life linked with the risen Christ. Because I lived. He is going to say to us, because I live, ye shall live also. So that is chapter ten. Now in chapter 1028, we read these words. I think we ought to read a little bit earlier. It says in verse 24. Then came the Jews round about him and said unto him round about him. A suggestive, isn't it? Encircling him like they did on another occasion, putting questions to him to try to trap him in his speech. And they said unto him, How long does thou make us to doubt if thou be the Christ? Tell us plainly. Jesus answered them. I told you, I've had people come up to me and say, Now will you tell me plainly? One wrote to me from America years ago. Will you not come down flat footed? Why flat

footed? I don't know. You see, you can't satisfy some people. They want to get you into a corner. Jesus said, I told you. And you believe that the works that I do in my father's name, they bear witness of me. But I'll tell you why you don't believe or is a solemn peace coming? I'll tell you why you don't believe. You're not my sheep. My sheep hear my voice and I know them. And they follow me. And I give unto them eternal life.

[00:13:40] And they shall never perish. Neither shall any man. Pluck them out of my hand. My feet here. You do not hear because you're not My sheep is a division. A solemn division. Do you want to know whether you've got any evidence? Those of you are sitting here or those of you who are listening to me at a distance, do you want to know what evidence you've got that you belong to the Lord? You've got it here. What is your response? Do you hear or do you turn a deaf ear? It's true in the ordinary sheep and shepherd. The sheep, hear the shepherd's voice and respond to him. But a stranger, will they not follow? It's been tried out to remember in the East. The shepherd lives with his sheep. He's carried them as lambs. They know him. And the moment he calls one is by a name. It trots out to him. And then a visitor. Coming from London or New York. He tries to imitate the voice and they just go on saying and leave it. You see? Good thing if we could say Bah, after some of these people who invited us to listen to what they say because they're not coming from God, he says, My sheep hear my voice. You do not hear because you're not my sheep. Or what a state to be in, to be to have to hear the voice of the Son of God and no response.

[00:14:59] But they that hear shall live, he said. And of course, you could even argue to say, how could Lazarus hear? He was dead, wasn't he? Well, I don't know how a dead man could hear. That's not my responsibility. But Lazarus heard. But if you and I stood outside that grave, and Martha and Mary have been weeping our hearts out all the time, it had made no difference to the man there. But one voice in the whole of God's creation had that all mighty power to quicken the dead. And in the spiritual world, he done it for you and me. We have heard the voice of the Son of God, and we have passed from death unto life. And we didn't stop arguing with ourselves and saying, Well, if I'm dead in sins and trespasses, how can I hear? No, we didn't wait for that. We had we had the response in our heart and we got the seal by the fact that we now can say, I know whom I have believed. So there we come now to chapter 1125. This is that most wonderful verse we've already looked at. Jesus said unto her, I am the resurrection and the life. The most stupendous claim for any man on earth to make. And if he wasn't

what he claimed to be, then this is approaching blasphemy. You haven't got to say, Oh, but he was a good man.

[00:16:18] He was not a good man if his things are not true. But oh, to think that the one we trusted could stand in a graveyard and say I am the resurrection and the life. And so he challenged Martha. He said, Believest thou this? And she said, Yeah, Lord. And then she went a bit further. She said, I believe that thou art the Christ, the Son of God that should come into the world. But he said, I didn't ask you that. I asked you whether you believe I was the resurrection of life. Richard said, That's all the same thing to me, Lord. I know there's only one who could ever say you. In truth, I am the resurrection, the life. It's the Son of God that should come into the world. Or she said it correctly. Her answer was a complete one. And it's right perfectly in harmony with what John himself said he had, in view that you should believe that Jesus is the Christ, the Son of God, and believing you should have life, resurrection, life, everlasting life as a consequence. Well, that brings us to Chapter 12 with 2 or 3 more verses. I think we should just about manage to get them in chapter 1225 and 50. He that loveth his life shall lose it. And he that hated his life in this world shall keep it unto life eternal.

[00:17:37] There is a contrast between this life and that life. The one. Don't hang on to it. It's a passing temporary thing. Oh, lay. Hold on. Life everlasting for that is eternal and unfading. And then in verse 50, he says. And I know that his commandment is life everlasting whatsoever. I speak, therefore, even as the father said unto me, so I speak in that word is everlasting life. Then we come to chapter 14 six, where we have one reference which is known to practically every one of us. Jesus said unto him, I am the way, the truth and the life. Now, this is a figure of speech, not meaning three things. Of course, our savior is the way and our savior is the truth. And he is the life. But it's more consistent with the disposition of the words to realize it's a figure of speech and I'll give you the name of it in case you'd like to look it up in the appendix of the companion Bible or Doctor Bullinger. Figures of speech. This is called Hendiatris. Not hendiadys. Hendiadys is one by means of two. This is one by means of three. You say, Oh, thank you. What's it all mean? Well, he says three things, but he only means one. He doesn't say I'm one the way to the truth. Three, the life. He says I am the true and living way. Psaki said. I am the true bread.

[00:19:13] Not false, but that was a type. And they they died. I am the true. I'm the real. So here is the real, the living, the true way. No man cometh unto the father but by me. And then we have in the chapter 17, verse 23, in that great prayer of our savior. And that's a mistake because it's chapter 17 two and three. Yes, I forgot to put a spot there. Chapter 17. These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour has come. Glorify thy son. That thy son also may glorify thee as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal. What? That they might know thee the only true God and Jesus Christ whom thou hast sent. So once again, it's focusing attention upon the sent one. And I didn't draw your attention. But perhaps you noticed that when it spoke of the pool of Siloam John puts in brackets and the word siloa means sent. He seized the opportunity every time he can. He speaks about Christ as the one who is sent. The father sent the son and even the name Siloam. He seizes to emphasize that fact. And that brings us right round to chapter 20, verse 31. And I almost like to feel I say, like, Jove, I'm saved by the skin of my teeth because my time is practically up.

[00:20:53] But let's get it now to complete it. Verse 30 and 31 of John 20 and many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but this elected those eight that we've just come through. He selected those under the divine guidance of the Spirit of God. But he said these are written that with this object that ye might believe that Jesus is the Messiah, the Anointed One and the Old Testament. Anointed was the anointed prophet and priest and king. The believing that Jesus is God's anointed prophet, priest and King the Son of God. He is the result of that belief and believing ye might have life. Now you say, Oh, what sort of life? This is the last occurrence of life in John's gospel. Surely it's this life everlasting. It's this life abundant. This life We shall live because he lives. He who is the true and living way. And so I commend to you this study. Now, if you are a little bit puzzled over this rapid review, if you have access to the book entitled Life through His Name, which is published by the Berean Forward Movement, you will find on page 113, all these references set out a little bit in order like a structure just to guide you a little bit more carefully.

[00:22:17] I only suggest that in case you would like to deal with them more. Now in the conclusion, we have three things that we can lift out in prominence. I am the resurrection and the life. That's one. No man cometh unto the father but by me because

I am the true and living way. And then this last one that we have life through his name. I commend to you this study in John's Gospel. And next time we meet together with this in front of us, we shall be dealing with one very crucial chapter in the Gospel, according to John. And then possibly we shall round this study off by giving the prologue the preface. The first 18 verses of the first chapter are consideration, but that I do not know. We may have to go on a bit longer, but I commend to you John's Gospel because it is your first approach to the seeking sinner today for he needs. The first thing he needs is the assurance that by believing this testimony, he passes from death unto life. All the arguments about dispensational truth and the relationship of the church, heavenly places all can take their place afterwards. But you and I need in the first instance before we need anything else is life instead of death. Light in the darkness. And this we only receive by virtue of Christ his finished work and our belief in Him.