

## W333-JOHN'S\_GOSPEL\_7.mp3

[00:00:02] In our last study in the record made in the chapel of the opened book of. Short studies for young people. We were dealing with some of the testimony we find in John the fifth chapter. And if you will turn to that chapter, we shall be considering its teaching again in these two 20 minute recordings. I draw your attention that as an outcome of healing a man on the Sabbath day. The Jews met together and here they decided that they would take the life of Christ. Extraordinary, isn't it? And then he gives his testimony and they accuse him of blasphemy because he made himself equal with God. And the opening words of verse 19 and the closing words of verse 30 are these then answered Jesus and said unto them, Verily, verily, I say unto you, the son can do nothing of himself but what he sees the Father do for what things soever he does these also do it the son likewise. That's claiming equality. Although being subservient as a servant, serving as a son. Then he rounds it off in verse 30. I kind of mine own self do nothing as I hear, I judge. So I do nothing but what I see. I do nothing but what I hear. But he both saw and heard. Would you look straight at verse 37? Ye have neither heard. Nor seen. There's his challenge. Don't forget, it belongs to the same argument. Now, then, in verse 31, he says, If I bear witness of myself, my witness is not true.

[00:01:51] That's only relatively so because Christ being truth, whether he spoke with witness or whether he spoke without other testimony, it would be true. But he was conforming just the same as he said, I do nothing of myself. I'm a saint one. So the scripture says that any serious matter is confirmed by the testimony of 2 or 3 witnesses. I bear. If I bear witness of myself, my witness is not true. But he says I have witness and it's been born to you and you have a responsibility with regard to it. So should we notice these witnesses that our savior brings forward? There is another that beareth witness of me. And I know that the witness which he witness of me is true. And this other one is John. Ye sent unto John, and he bare witness. Unto the truth. But I receive not testimony from men. But these things I say that ye might be saved. You'll find that he took the same attitude later. He said all this voice came from heaven. Not because of me, but for you. These witnesses are not necessarily to confirm me, but they are to confirm me to you. Now, some people have a little difficulty with verse 35. And he was a burning and a shining light. Now, if you turn back to the first chapter of John, you'll see why that is a difficulty. And as I'm speaking to young believers, I would like you to be.

[00:03:17] Clear over this that although we speak of the inspiration of Scripture, we do not mean that the authorized version or the revised version or rathom's version or anybody else's version is inspired because they all differ. They are all attempts to translate the original Hebrew and Greek into English. But what we do mean is that when God gave the word to Moses or to Isaiah or to John or to Paul, that word was infallibly true. You can't believe the living God would have a difficulty to make himself understood. Or he could say things that he didn't mean. There was no reason why it should not be explicitly true. Now, it says in the first chapter of John these words. Verse six. There was a man sent from God whose name was John. Now, I have read a comment on this Finding fault with the English. It says, This reads that God's name was John. Now, that's foolish, isn't it? But you see what people can do with it. There was a man sent from God whose name was John. But we don't bother about that. It might have been put the other way round, of course, but here comes the point. The same came for a witness to bear witness of the light that all men through him might believe. He was not that light. That was said to be a witness of that light. He says he was not that light. Now, John five says he was a bright and shiny light.

[00:04:44] What are you saying? The moment you come to that young student, you go beneath the surface of the English as say, Now, possibly there are more words than one for light. Oh, yes. Oh, yes, there is light in itself and that is light as it's contained and reflected and used In Genesis one, God said, Let there be light. And the Hebrew word spelled in English letters is o r. But when you get and there were great lights. Well, I think as far as my memory serves you, that's may or may meaning a thing. There were light things. Lamps. The sun is a lamp. Life is there, of course, but life is not exactly the sun. So in the first chapter of John, he was not that light. No, no. But he was a lamp. A bright and shining lamp. Now, do you see the two words that could be used of John the Baptist to give us some idea of what true Christian witness is? In the beginning was the word. Chapter one. John says in chapter one, I'm a voice. Christ was the light. John in chapter five is a lamp. Oh, isn't it wonderful? If Christ is a word, let me be a voice to make that word audible. If Christ is a light, let me be a candle or a lantern or a lamp or whatever it might be to let the light shine through. We are originating the word. We are not originating the light.

[00:06:12] We are sent to be witnesses of it. So there is that one thing. Well, now we go a little further. He says in verse 36, But I have a greater witness than that of John. What

witness? Greater than John? Well, one of the things that's written about John is this. He did no miracle. Some people accuse the Bible of being so loaded up with miracles, you can't believe it. Well, what an opportunity for John to do a few miracles. No, he didn't. John did no miracle. The miracles only occur in the Bible and at critical moments. And you would understand that it's reasonable. Moses said. You said to me that a pharaoh to demand the liberation of a slave nation. Well, what sign am I going to give them? They're sure to ask for something. So God said, Oh, yes, that's reasonable. Cast down your rod. It becomes a serpent. Put your hand into your bosom. It becomes leprosy. Serpent, Leprosy, devil and sin. Now go with those testimonies. They are meaning. And they gave his credentials. Then when Christ came and claimed to be the Son of God sent and the Messiah that was long expected, the whole place was shaken with mighty miracles. That's every reason it should be. And then they ceased. After the end of the Acts of the Apostles, we walk by faith and not by sight. Somebody very kindly put their hands on my head. But I was no better, no worse. Afterwards, I didn't want them to do it.

[00:07:37] But there was no no healing power in their hands today. But there was once. Now he says here I have a greater witness than that of John for the works which the father hath given me to finish. Remember he had that in mind in chapter four. Keep it before you. Verse 33, therefore, said the disciples, one to another. Hath any man brought him ought to eat. Jesus saith unto them my meat is to do the will of him that sent me and to finish his work. And if you turn the page again into chapter six, a mighty miracle has been wrought. 5000 had been fed and there were still following the Lord. And he said to me, verse 27, Alter the word work not for the meat which perishes, but for that meat which endureth unto everlasting life, which the son of man shall give unto you for him as God the Father sealed. Now the sealing has to do with the witness that he received. He sealed his work, then said they unto him. What do we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath said. Now, a good many misinterpret that. They say that the works we've got to do is to believe God. Wouldn't you say that's all right? But he didn't mean that there. Because look how it goes on.

[00:09:01] They said they have. Therefore, as a consequence unto him, what sign shall we sell? But how does that read from it? Supposing we read it again like this, then said they aren't doing. What shall we do that we might work the works of God? Jesus answered and said unto them. This feeding of the 5000 is the work of God wrought in

order that you might believe on Him whom we have said, Oh, I see, it's the work of God. You didn't do it. Well, what sign shall is thou that we may see and believe thee? What dost thou work? Then they turn back to Old Testament. Our fathers did eat manna in the wilderness. As it is written, he gave them bread from heaven. But Jesus said, Oh, no, no. Moses gave you not that true bread. My father does that. So he said, If you're going to criticize me because I work by the power of the father, you criticize Moses in whom you trust because all that he did was through the power of the same living God. So see how Christ had to meet these quibblers all back again in chapter five. But other greater witness than that of John for the works which a father hath given me to finish the same works that I do, bear witness of me that the father hath sent me. Now, if you would go through John's Gospel and mark every occurrence of the word send, you discover that it's a key word of this gospel to be sent.

[00:10:26] It comes even in the prayer of John 17 that the world may know and the world may believe that thou hast sent me. John even goes out of his way to interpret the pool of Siloam, he says, which by interpreting interpretation, means sent every opportunity. Christ is a sent one and as a sent one he spoke not from himself. He worked not by his own power. He was the ideal servant son. Well, now it goes on to say, and the father himself, which hath sent me, hath borne witness of me. When was that? When did the father do that? All you all I know now. Yes, I prepared you, haven't I? But you find people lifting out these next words. You have neither heard his voice at any time or seen his shape as a very abstruse argument concerning the invisibility of the living God. But why put that in there suddenly? He says the father has borne witness of me. When? Well, you've only got to read the record in Luke's Gospel that John the Baptist stood there at the waters of baptism, and as he did, the heavens opened and a voice came from heaven saying, This is my beloved son. And I saw the Holy Ghost descending in shape. Like adults. You may not have heard the voice, he said. John the Baptist did. You may not may not have seen the shape. John the Baptist did. And he came with that credential behind him and it gave force to his witness.

[00:11:53] Well, here he says, these are the witnesses. And then he finishes this section and you have not his word, abiding in you for whom he hath sent. He be believed not. So you see the last word in this opening? Testimony concerning himself is that he had miracles wrought. He had John the Baptist testimony. He had the open heaven. And somebody in this meeting or somebody who was listening to this recording may say,

well, I was never at the River Jordan and I never heard heaven open. Seen the tape? No, says Christ. But there's still a witness that you can all have. He have not his word abiding in you. Ultimately, we are all reduced to the fact that these things have been recorded. We only know them because there's a record written, and if we close the book, we have no knowledge, whatever with regard to the person and work of Christ. The reason why he came, what he did and the consequences. So here is the first half of our little study for young people. The witness is there. The witness suits all occasions at all times. But ultimately we come to the written scriptures and there we find all the testimony we shall ever need or ever get in this life until we see him, who in himself bears the title of the Word of God Living, fulfilling all the Word of God written has already put on paper.