

W336-JOHN'S_GOSPEL_10.mp3

[00:00:01] This is number 36 of this series of short addresses or studies for young people. And we are still dealing with phases of truth in the gospel. According to John, in the earlier one, number 35, we touched upon necessarily the chapter which deals with Christ as the good Shepherd. I'm going to start off with that for this afternoon for the second one of these studies this afternoon. But I'm coming to Matthew's Gospel this time, 10th chapter. I do have a rather a ding dong argument with somebody recently. He did the ding and I suppose I did the dong, but I was trying to hold him. I said, You do not believe the gospel according to Matthew. Well, he maintains that he did. And in fact, he maintained he believed it more than I did. But put it this way supposing you gave written instructions to somebody and you were going to send them on a message and you said, Go, not in that direction. Don't go to that people, but go to that people. And then you found that that man and all his followers for centuries and entirely ignored it and gone to the other people. Would you say they believe the message? Well, of course he didn't fall into the trap because he knew what I was going to say. Matthew The 10th chapter. Verse five, these 12, that's the 12 apostles Jesus sent forth and commanded them saying, Go, not.

[00:01:39] Into the way of the Gentiles. Go not into the way of the Gentiles is just as much God's truth as John 316 or Ephesians one or anywhere else, isn't it? So you read that and then you ignore it. But if you say. But do you really mean that's true? Why do you say go not into the way of the Gentiles. Into any city of the Samaritans. Enter ye not. But go rather is the choice to the lost sheep of the House of Israel. Explicit instructions, isn't it? And in chapter 15, because our time is limited, it's repeated in a very personal way. A woman called a Syrophoenician woman came crying unto him, Oh, Lord, thou son of David. My daughter is grievously vexed with the devil. This is chapter 15, verse 22. She said, Thou son of David. And he answered her. Not a word. They you normally better send her away. But she again ventured. She said she worshipped him now and said, Lord. Lord is a wider term than the Son of David at that time. The son of David was to do with a sitting upon a throne with Israel as the kingdom. And this was a poor gentile woman. But she got to do with that. But the moment she said, Lord, he turned to her and he said, it is not meet to take the children's bread and cast it to dogs. But he gave her one little loophole for the word is not dogs, it's puppy dogs.

[00:03:14] Tunisia. Little dogs. The dog is an outcast in the east. It's a scavenger. But for a few short weeks of its little life, it can play with its tail inside. And then out it goes. So she said truth, Lord. But yet the little dogs eat the crumbs that fall from their Lord's table. Masters is the word Lord's. So the Gentiles are crumbs. If he acknowledged that she was a little dog and Israel were the Lord's. Is there anybody listening to this? Is there anybody in this chapel who is just satisfied with crumbs that fall from Israel's table when they can have all spiritual blessings in heavenly places exceeding riches that were never even known by Abraham, Isaac and Jacob? You see this message? Matthew was sent to that people, and we ought to respect it and acknowledge it. Now you turn to the 10th chapter of John's Gospel. You see, there's no neglecting. There's no forgetting. The 10th chapter of John's Gospel. Verse 16. Other sheep I have. Which are not of this fold them also I must bring and they shall hear my voice and there shall be one flock. Our version, you see, as not differentiated between the two words. There are two distinct words. They don't belong to the flock of Israel. This belonging to the one Shepherd. They could be one the throne of Israel.

[00:04:50] They could belong. Belong to him to be one flock, even though they are subdivided. You can quite understand that even in ordinary jeopardy, there may be two kinds of sheep that would be best to keep apart. Either because of their habits or because of their feeding or whatnot. Now, you do know that it's it costs less to feed black face sheep, black sheep than white ones. Do you know that? I'll leave that for you to find out. Perhaps it's nothing to do for me to tell you, but there's a simple answer. Well, now, here's John's gospel, ministering to other sheep that were not Israel for God's loving the world. Now he came to his own and his own received him not. So he didn't neglect the outside gentile world. If only people would believe God and say Matthew was limited until the moment came for the next move to be made. God knows what he's doing. He's forgotten nobody. And so we had John, which uses the word world more than any book in the New Testament, emphasizing and doesn't say over and over again, as Matthew says, that it might be fulfilled, that it might be fulfilled, that it might be fulfilled. Matthew is fulfilling Old Testament prophecy. You don't find that in John's gospel. You get men standing up, bearing a witness straight away without reference to the Old Testament until you get largely through to the inner portion of it.

[00:06:20] Let's look at this a little bit closer now, shall we? One well known passage. Romans one, verse 16, Supposing we read each little portion and ask ourselves, is that true now? Romans 11:6 How is this introduced? Well, he says, I'm on my way at last to Rome. I'd like you to know I haven't hesitated and thought, well, I've got a gospel, of course, to poor sinners, but I don't think I want to go to Rome. They're rather high brow people there. Oh, no, he says. I've been hindered, but I'm debtor, both to the Greeks and to the barbarians. That's the way in which the world was divided up. The Greeks were the wise people. The rest of the people were the barbarians, both to the wise and to the unwise. So much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the Gospel of Christ. And that's a figure of speech because I'm morally certain the apostle didn't say apologetically that he wasn't ashamed. Sometimes when you want to emphasize a thing, you use a belittling. Uh, you could hear, I don't know, as the children who were taken for their little treat yesterday would use the expression. But it's very likely they might if they got home. Mother said, Did you have a good time? They said not half. And then Mother says, Oh, not half.

[00:07:51] Poor little Rich. What's the matter with you, Mother? Not half means a belittling. In order to say who I should think I did. The Apostle says he doesn't say I'm not ashamed of the Gospel of Christ. He says, I'm ashamed of it. He said, I give my life for it. And he out of it. He did all He said, I haven't stopped away from Rome because I'm ashamed of it. I glory in it. I'm not ashamed of the Gospel of Christ, for it is the power of God. And that word power is the ordinary word for miracle. So if you have to tell some people that miracles don't happen now, be on your guard. There's one that happens. Blessed be God. Every time a sinner is brought to the savior and passes from death unto life. There's a miracle. And if it's a miracle, it's not merely reformation and turning over a new leaf, changing your opinion, changing your religion. A miracle. It's a miracle of God unto salvation to everyone that believe it. Now, up till now, I trust you believed all that and say, yes, that's perfectly true. Still. Now there's one little bit more to the Jew first and also to the Greek. The Jew first. They were under an obligation in those days to go to the Jew first. In the second chapter, when it's judgment falling, it's the Jew first. And in acts the third chapter, Peter said, You are the children of the prophets.

[00:09:14] It was therefore necessary that unto you first. This message should be given. Because they were the appointed chairman of blessing. And if they were converted and saved, then all the world through them would be evangelized. So God hadn't forgotten

the world. He was focusing upon the needs. But when they failed, then there was another way in which this was opened up. So we have here the Jew first. Now, at the end of this Romans, the 15th chapter, this is what he says. Verse eight. Now I say that Jesus Christ was a minister. Of the circumcision. That refers to the people of Israel. So this is the apostle Paul telling us that when Christ came. He had a limited ministry at the beginning. As he himself said, I am not sent unto the lost sheep of the House of Israel. So he says here he was a minister of the circumcision for the Truth of God to confirm the promises made unto the fathers. Well, they're all embedded in the Old Testament. And then when that's done, only then does it say that the Gentiles might glorify God for his mercy. So again, you see, now the only has to make a quotation. Or a reference to prove in his day that Christ had a ministry to the fathers, to the Israelites, to the promises of God. But if he wants to bring the Gentile into it, he has to give about four references to prove it.

[00:11:00] Uh, you look a little bit back in Romans and see the way in which the same thing happens at the end of chapter three. Verse 59. He the God of the Jews only. Well, that's not that's not a question that we asked in the church today, is it? You go to an ordinary church, an ordinary chapel, and say to them, Is God the God of the Jews? Only they wonder if you're crazy. Because they've got no room for the Jew at all, some of them. But when this epistle was written, the Jew was dominant. Even though Paul was writing what we call the Gospel of Christ, he says, Is he the God of the Jews only? Is he not also the Gentiles? He had to plead to get the Gentiles to look in. Yes, the Gentiles. Also seeing it is one God which will justify the circumcision by faith and the uncircumcision through faith. And then to take another illustration, you remember when Peter received his vision, and while he wondered what it meant. Cornelius, an Italian. Sent a message and came himself saying he was told that he would come to. Peter and he a words of life and in sin of Peter saying, Oh, my good man. I'm glad you come. Didn't you know the church was baptized into one body on the day of Pentecost? No, says Cornelius.

[00:12:23] I never heard of that. A good thing it wasn't. That's what people say. But, Peter, consider that He looks at this man up and down and he says, you know, it's a thing unlawful for a man that is a Jew. Now, I'm not calling Peter a Jew. That's what he called himself. Some long time after Pentecost. Peter said he was a Jew and he said, it's not right, not lawful for me to be found in company with one of another nation. But

what can I do? So he started speaking, but he never spoke to Cornelius. He said the word which God sent to the children of Israel, as you know, in the land of prophecy, he turns aside and says, you listen to what he sent to the children of Israel. And an airlock would have gone on. Nobody knows. God cut him short and the Spirit of God baptized Cornelius. And he said, Can any man forbid water? God intervened. Look at the man who was. I said that I could withstand God. Can you imagine a man talking like that who opened the door of the church? Have you ever been outside a door with a wrong key fields? Peter had the keys of the kingdom and that never opened the door of the Church of the Gentiles. And we've all had that. So you see. Right. Division is true all the way through and works.

[00:13:39] Well, here we have it then. The. Now look at the hope of the church as it's summed up in this last epistle before Paul became a prisoner. The hope of the church. So there shall be a root of Jesse. And he either to rise to reign over the Gentiles. A name shall the Gentiles trust. Now the God of Hope fill you with all joy and peace in believing. Now, that word, hope and that word trust are the same. Except one is a verb and one is a noun. So we ought to keep them the same. Let's do it in him, shall the Gentiles? Hope. Now, the God of that hope fill you with all joy and peace in believing. So the hope of the church right through the acts of the apostles to the last statement made by Paul, relates it to the root of Jesse, who shall reign over the Gentiles. If that's not kingdom truth and a kingdom hope, how can you express it? The root of Jesse was David's ancestry. David, the king reigning over the Gentiles in him. Shall the Gentiles hope now the God of that hope fill you with all joy and peace in believing? And then when you come to know that one Thessalonians four was written some time before this, how could one day selonians for be the blessed hope of the church of the one body when after it was all written, he says in Romans 15.

[00:15:05] That's the hope. But of course you are coming to our meetings on the Thursday evening. You know what I'm doing with regard to this question of the Second Coming. I've gone right back to the Old Testament and I'm working up through Enoch and Jobe and David and Isaiah. I'm trying to soak myself in all the things that they've said so that by the time I get to one Thessalonians four and read about the voice of the Archangel, I should know he's referring to Daniel the 12th chapter. But that's another story. So you see, we have been now looking at this gospel, according to John from two angles. First the great claim. I am. I'm just trying to round these off now with the two, but

I am is almost inexplicable because naturally we say I am what or I am who? Am is the vastness of the nature of God. What you said overwhelms me. All right, said the Lord. Are you hungry? I am. Bread. Are you in the dark? I am the light. Are you dead and buried? I am the resurrection. See? Whatever it is you need, that is to say you've got in the word. I am. A blank check. It's not very safe in ordinary ways to handle Black Brant checks, but occasionally it's done. I know so much about income tax that I send a whole bundle to Mr.

[00:16:44] Morton. I send him a blank cheque, which I sign at the bottom, and when he adds it up and tells me what I've got to pay, I pay just gladly to get rid of the thing. And then I suppose the rest of it's me own. You see a blank cheque and every day I can fill in a blank cheque and every time my need is expressed in prayer, I'm taking a cheque which says I am and I put the resurrection or I am the bread or I am the light or I am the way. And all these others. As you see, that's what Christ is inexhaustible for his bounty. It is such none can ever ask too much. So as you ask in the right way with the right object. Well, these short studies are being given in the Chapel of the Open book, and those who are attending that chapel are pretending for the time being that they are young people. And I believe that although that is the case, they are very, very glad that we go over these simpler things in this method because you can never have them too many times, or to simply express how long this series will last, I do not know, but I trust that whoever it is that uses them will be able to take, as it were, suggestions from them and then themselves. Break it down. Break it down more and more as circumstances will permit.