

W357_John's_Gospel_And_The_Mystery_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number one of a series of studies under the heading of the Gospel of John and its relation to the dispensation of the mystery. I want, first of all, to include in this study the reading. So we are going to read together a Ephesians chapter three verses 1 to 13. Ephesians chapter three verses 1 to 13. For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you, Ward how that by revelation he made known unto me the mystery as I wrote afore in few words, whereby when he read Ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the Gospel whereof I was made a minister according to the gift of the grace of God, which given unto me by the effectual working of his power unto me, who am less than the least of all saints, is this grace, given that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery? Or as the revised text? What is the dispensation of the mystery, which from the beginning of the world hath been hidden? God who created all things by Jesus Christ to the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God according to the eternal purpose or according to the purpose of the ages which He purposed in Christ Jesus, our Lord, in whom we have boldness and access with confidence by the faith of Him.

[00:02:18] Wherefore I desire that ye faint not at my tribulations for you, which is your glory. Now the subject we are considering has been suggested because a number of believers have been somewhat disturbed by a friend. I call him a friend, although he calls my teaching potpourri. And he says, My teaching is Gnosticism. And gives me quite a number of wraps. I'm not attempting to justify myself and I'm not going to call him names in return, but I'll just tell you that this is an attempt to deal positively with a problem, to give scriptural proof for what we believe. Because this particular friend has said that those who come under the teaching of John's gospel, the great outside number of believers that who have not any apparent knowledge of the truth of the mystery are nevertheless members of the Body of Christ just the same. And because I insist that they should know something of their calling before they make that stand.

[00:03:28] Because that Gnosticism. For some inexplicable reason, which I cannot follow. He says that. That's myself, you know, has no right to break up. Ephesians two 4 to 6. And he linked this is this passage along with John 20 verse 31 completely disposes of my theory. Now, you may be cleverer than I am, but I can't see what he's driving at. Shall we read those two passages and let them speak for themselves? Ephesians two. Verses 4 to 6. But God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ by grace. Are you saved. And hath raised us up together and made us sit together in heavenly places. In Christ Jesus. That's a passage which I will not break up. I must keep it together. And we shall give it a private a special consideration presently. But for the moment, you will search in vain in any writing outside of the Apostle Paul for this most definite statement that there are some who are reckoned to have been crucified with Christ. Dying with him. Buried with him. Quickened with him. Raised with him, seated with him. And one day manifested with him in glory. Surely those distinctive marks cannot be taken away from them in order just to spread it over another calling which is associated with John's Gospel. Now, in connection with that, this particular friend links John 20, verse 31, 30 and 31.

[00:05:20] So we'll give him an opportunity to put those two passages before us. John 20, 30 and 31 and many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name. But as far as I interpret, John, he's one great object is to bring life to the believer. But he doesn't say very much about what the calling is, and he certainly never calls them members of the Body of Christ. And never once does he say that they're associated with Christ as Ephesians two, Chapter four, verse six declares. And in that chapter two verse, verse six, there is a statement which occurs nowhere else in the whole range of scripture that any believer is associated with Christ, where he now sits, seated together with him. So it is not possible. To believe Ephesians two and then spread it to a gospel where we read that. What are the great signs of a unity in John's gospel is other sheep I have which are not of this fold them also I must bring and they'll be one flock and one shepherd. Now is that one flock just identical with the church, which is the body of Christ and reckoned to be seated with him. We'll look at that separately as time goes on.

[00:06:53] Now, in the first case, let's see if there's any way in which we can place the gospel, according to John. There is a well founded tradition that John outlived every one of the apostles. And one. Who actually was a friend of a follower, personal follower of John himself, declares that in his old age he was persuaded. To write his gospel. You know, his gospel has a different point of view from the other three. And each one, each gospel has its own point of view, and we do harm to scripture. For some reason of our own to smudge these differences. The gospel, according to Matthew, goes back to Abraham. The gospel, according to Luke, goes back to Adam. Where? Where? Matthew says King and Kingdom. Luke says salvation and forgiveness. You'll find them in the first two, 2 or 3 chapters of Matthew and Luke. Those differences. And then we come to John. He doesn't go back to Abraham. He doesn't go back to Adam. He goes back before the world began. In the beginning was the word. So they had their distinctive differences and we agreed. And then there's a limitation in Matthew go not into the way of the Gentiles, but there's no such limitation in John. It's the world which is his parish. But because the world is his parish, it doesn't follow that his ministry something which Ephesians Chapter three, which we read just now, was only revealed to the Apostle Paul as the prisoner of Jesus Christ to US Gentiles, and that he was commissioned to enlighten all as to what is that dispensation and what it comprises, that it's to do with the unsearchable riches of Christ, which can never be found out unless they are revealed.

[00:08:52] So what the idea is to try to bring the whole of John's gospel into line with the distinctive revelation that we have in Ephesians three. It's not for me to prove I have my own private reasons for believing that the friend who has taken that line has discovered a way whereby he need not come out from some denominational position and satisfy his conscience over it. But that's his affair, not mine. Well, now the way in which I would like to first of all place, if possible, John, in the scheme of things, is to go to the parables. Now, I know immediately you say a statement like that a person can say, but you can't. And you should not use such highly figurative methods of teaching to base your doctrine. That's quite true. But on the other hand. Supposing you cut out from the gospels, the parables. You'd have some big holes, wouldn't you? And you would say, surely, even though they're figures and they use figures, figurative language, they mean something. They were definitely given for a purpose. Well, now in front of you, you will see a chart which demonstrates the light of teaching associated with the second half of the gospel, according to Matthew.

[00:10:13] The parables fall into two great sections in Matthew. In Matthew 13, they are the parables of the mysteries of the Kingdom of Heaven. Because an enemy was at work sowing his tares and leaven was being put into the truth. And then there comes a pause. And after we get to the dividing line in the 16th chapter. From that time forth, Jesus began his a new line of teaching. We have another set of parables. Now, you must have pretty good eyesight to be able to read all these small words, but you will notice if you look. The first parable is a wicked servant, and I've got on this side. I'll just point it out to you a word soon. Now, if you run your eye down here, you'll see the same word comes here soon. So this set of parables are bounded by the word. He would take an account of his servants. It has to do with the absent king coming back again and taking account of servants. The idea is that this is going to fill the interval between his leaving this world and coming back again. They are filling the interval with service and we have the wicked servant and we have the faithful and the evil servant contrasted those two quite balance. Well, then we have in the next case the vineyard and the laborers called that is balanced by the marriage.

[00:11:46] And the guests called and here we have the early hour. The third hour, the sixth and ninth hours and the 11th hour. And here we have bid them, tell them again, go out into the highways. And the challenge about the wedding, the wedding garment. And then we have these words at the conclusion. Many are called, but few chosen. We have the words repeated here. Many are called and few chosen. So it does look as if this pair, the two sons and the Husbandman in this case, they say. Uh, they answer the question. They say the first one obeyed him, and the Lord said, Well, the many will go into the kingdom before you. And in this one they say he will destroy. And he says the kingdom will be taken from you and you will discover that that is more or less the incipient in this one. Well, now let's forget all that length of material and concentrate our attention for the moment on the parable of Matthew 20 to see whether it does give us an indication that there was a ministry that should take place after Jerusalem was destroyed and the temple burned that would gather in some from the great outside world. First of all, we read and Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son. The moment you speak about the marriage, you remember that it is, John.

[00:13:27] Who gives you the only statement concerning the marriage of the lamb and the marriage Supper of the lamb in the book of the Revelation. Here in the gospel. He speaks to these folks as you I think we'll gather there in the revelation, he says that marriage is coming. Now in the first case. So that's our stainforth. In verse three to call them that were bidden. This was not an invitation. Quite brand new. The words were bidden suggests that they had known it for some time. A but instead of responding. It said they would not come. They would not come. Do those words make you think of Chapter 23? If not, let's turn to it. Here. Our savior is addressing this very people who had received the invitation, verse 34. Now wherefore behold I send unto you prophets and wise men and scribes, and some of them you shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth from the blood of righteous abel unto the blood of Zechariah son of Vadakara, whom he slew between the temple and the altar. Verily, I say unto you. All these things shall come upon this generation. O Jerusalem. Jerusalem. Thou that kills the prophets and stones them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

[00:15:14] So the parable words are coming out into prophecy. And then in the parable, presently we're going to read about burning up their city. And here he says in verse 38 of chapter 23, Behold your house is left unto you desolate. And that is not speaking figuratively. It's speaking literally. Because in the very next chapter, they draw his attention to the building and he tells them there shall not be one stone left upon another. And that is historic truth. In Ad70. Under Titus, Jerusalem was destroyed, the temple burned and their house indeed left desolate. Well, now we'll go on with the parable again for a moment. It says in verse three, and he sent forth his servants to call them that were bidden to the wedding and they would not come. Again, he sent forth other servants. Now he doesn't say. He said, Well, that's a bad attitude to adopt when a king invites some to thee to be guests at the wedding of his son, that they refuse. And he cuts them off. Oh, no, He's gracious to them. He goes to the extreme of sending the invitation a second time to the same people. Now you remember our savior. His attitude on the cross. When they crucified him. When they reviled him, he reviled. Not again. He said, Father, forgive them. Had that prayer was answered.

[00:16:56] So we find that the disciples were told to stop at Jerusalem, not leave it. They received an equipment in the early acts of the apostles, and then Peter and the others could stand up and say, Behold, all things are ready. Thank you. Given the invitation and the acts of the apostles, that was richer and deeper than could be given during the Gospels, because now Christ had died, been buried, raised again and ascended. And they could say, Come, all things are now ready. And then instead of saying they simply said or they wouldn't come, it goes further. So we'll read verse four again. He sent forth other servants saying, Tell them which are bidden tell them that had been bidden behold. I have prepared my dinner, my oxen and my fatlings are killed. That is to say, it's now ready completely and all things are ready. Come unto the marriage. But they made light of it. They made light of it. Would you like to turn to Hebrews chapter two, where you'll have exactly the same word? Hebrews Chapter two. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received. A just recompense of reward. How shall we escape if we make light of so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him.

[00:18:36] So this is coming into the Epistle that there was a second witness to them, and the very word neglect is the word translated to make light. Well, then we'll take another view. Some made light of it. Others went their ways. One to his farm, another to his merchandise. Merchandise. Let's go to this rather ominous sound. If you look at John's Gospel chapter 216, you'll see something of what merchandise had become in the days when Christ was here. John 216. It says in verse 13, and the Jews Passover was at hand and Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves and the changes of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple and the sheep and the oxen and poured out the changers money and overthrew the tables and said unto them that sold doves take these things, hence make not my father's house a house of merchandise. Well, that's got an ominous sound about it. Some rejected the invitation because of their merchandise. You might like to know the word merchandise is the word emporium. We use that word to this day. Only we got an M on the end of it instead of an N, and then further. One further connection. It says in the remnant, took his servants and he treated them spitefully.

[00:20:11] And treated them spitefully. I think we'll get that confirmed. Acts 14. Verse five. Oh, in that word in verse 114. And it came to pass in Iconium that they went both together into the synagogue of the Jews. And so spake that a great multitude, both of the Jews and also the Greeks believed. But the unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren. And we are told in the fifth verse. And when there was an assault made both of the Gentiles and also the Jews with their rulers to use them despitefully and stone them so that any words come into the record what the Lord said in the parable they did. Using exactly the same word end. This brings us to a crisis. If you look at one Thessalonians, chapter two. Those who are listening to this tape recording, you may have heard some jet planes or something going overhead, but we can't stop them, so we endure it one day. Selonians. Chapter two. Verse two. Oh, verse one says for yourselves, brethren, now our entrance into unto you that it was not in vain. But even after we had suffered before and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. Well, now he goes further and draws a parallel. Verse 14 for Ye brethren became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews who both killed the Lord Jesus and their own prophets and of persecuted us.

[00:22:19] And they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved to fill up their sins alway, for the wrath of God is come upon them to the uttermost. Well, when we turn back to the parable, there's one more word that it says in verse six. He entreated them spitefully and slew them. That also took place, as you remember, as a consequence of this double ministry. What was the consequence this time? They were not spared. We are told in the Epistle to the Romans, the character of God throughout the acts of the Apostles is all day long have I stretched out my hands to a disobedient and gainsaying people. But the long suffering of God came to an end, as it does in the Scripture. However long suffering, it doesn't go on without limit. And this people were dismissed in the last chapter of the Acts of the Apostles. They became blinded and they are still, as a nation, blind to the claims of the Messiah. And very soon after Acts 28. A few years. Jerusalem was plowed, the temple destroyed and the people scattered. And we can now come into a gap. And that gap is filled by the ministry of the Apostle Paul.

[00:23:49] And God has made known while Israel are absent, that he had a purpose and a plan. Which is directed particularly to the Gentiles. And you and I rejoice to know that we have a calling that is independent of Abraham, Isaac and Jacob. But back again to Matthew, 22, and the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof, he was Ross and he sent forth his armies and destroyed those murderers and burned up their cities. Well. That is actually a statement in a parable of historic fact. The armies did come. They were invested. They suffered tremendously. And their city was burned down. Bird. What you say is at the end of the story. No, this is where John's gospel comes in. Then saith he to his servants. The wedding is ready. But they which were bidden were not worthy. Are those words used? Let's turn to the Acts of the apostles again. 13th chapter. The Acts of the Apostles and the 13th chapter verses 46 and seven. All verse 45 says that when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul contradicting and blaspheming. Then Paul and Barnabas waxed bold and said it was necessary that the Word of God should first have been spoken to you. But seeing you put it from you and judge yourselves unworthy of everlasting life.

[00:25:43] Lo we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth. Now, that doesn't mean that those Gentiles who believed in X4X 13 became automatically members of the one body of Christ. The apostle says he was fulfilling a prophetic statement made in the prophecy of Isaiah, which are not a mystery. We haven't got to the mystery yet, but we do see that there was this judgment of being unworthy, which was pronounced in the parable is echoed in the history. Well, now we come back to the parable once more. The 22nd chapter of Matthew. He said the wedding is ready, but they which were bidden were not worthy. But what are you going to do? What is this king going to do? Go. Ye, therefore. So he's sending them again once more. Go. Ye therefore into the highways. Now, this suggests that going outside the land of promise, this is going somewhere wider afield. Go ye therefore into the highways and as many as ye shall find bid to the marriage. So those servants went into the highways and gathered together all as many as they found both bad and good. Well, now, that's not to be made a basis for doctrine and say some people who believe the gospel are bad and some people who believe the gospel are good because there's a definite statement that says there is none righteous.

[00:27:22] No, not one. But you remember in the parable of the fish, they gathered both bad and good. Now there are no bad fish in the ordinary way in the sea. They become bad if you leave them on the quay too long. You'll soon find that out. But it doesn't mean bad and good in that sense. It means some were living clean and some were living unclean, so they separated them. But now the Levitical distinction between one person and another is obliterated. No, it doesn't matter whether they were outsiders from the point of view of the law of Moses or not, that doesn't matter. John has a ministry that came into being. I'm only saying in round numbers. It doesn't matter if I make a mistake. 20 years after the Apostle Paul had died. I don't know, ten years, if you like, after the Apostle Paul had died. He had a ministry which was last of all, and he uses the word cosmos or world more times in his gospel than practically the New Testament put together. And he had in view. Those who did not know certain terms which were common knowledge among the Jewish people. For instance, if you turn to John's Gospel, you'll see what I mean. First chapter. The first chapter. Verse 38. Then Jesus turned and saw them following and saith unto them what seek. They said unto him, Rabbi.

[00:29:03] Where? Dwellest there. But John has to spoil that and put in brackets. Which is to say, be interpreted master. Now, no Jew, no Jew living. Needed anyone to tell him what the word rabbi meant. And John didn't waste his time. He was writing to some people who never heard it. So this is right outside in the highway, you see. Or again. Verse 41, He first founded his own brother, Simon, and saith unto him, we have found the Messiah. Whenever you didn't need to be told what the Messiah was. He was the one that they were expecting according to their prophecies, even though they might have made big mistakes. So he says, which is being interpreted the Christ. And then in verse 42, he brought him to Jesus. And when Jesus beheld him, he said, Thou Art Simon, the Son of Jonah. Thou shalt be called Keith's. Will they be speaking in their common tongue? But he says, Oh, that means a stone. And then if you turn to I think it is the 10th chapter. If not, we shouldn't find it. Yes. In the 10th chapter. The verse 22. And it was a Jerusalem, the feast of dedication. And it was winter. Now that's just like getting a boy at school. Christmas always comes in the winter. Well, he says, I don't need anybody to tell me that, do I? But you see, this was going out to a world that didn't know.

[00:30:38] The Feast of Dedication came in winter. And then if you want one more proof, you go to the end of the story. Whereas a piece of literature, the Bible fails. Now, please understand me. The Bible is more than literature. It's truth. But no person who had any literary ability would go and spoil a story like we have it in this chapter. Um. Chapter 20. Verse 11. But Mary stood without the sepulchre weeping. She looked down and she saw that it was empty. And in verse 14, she saw Jesus standing there but didn't recognize him. And he said to her, woman, Why Weepest thou? She supposing him to be the gardener saith unto him? Sir, if thou have borne him, hence tell me where thou has laid him and I will take him away. And Jesus said unto her. Mary. She turned herself and saith unto him Rabboni. And he said to her, Touch me not. But you see it spoiled as a piece of writing to slip in. She said unto him. Rabboni, Which is to say, master. You see. But it's most important that we should know what she said. Well, that's enough for the moment. There's plenty of other evidence that John was writing to the highway people, the outsiders, the people who didn't know, even the alphabet. And then when I'm directed to John 20, verse 30 and 31, these signs have been written that you may believe that Jesus is the Christ.

[00:32:14] That's already been explained to me. Jesus is the Messiah. And have life through his name. And we shall examine those signs presently and see whether one of them gives a slightest indication that those who believe those signs and believe that Jesus is the Messiah become members of the body. It ought to be there somewhere, didn't it? Unless we get to the Old Bailey on a subject, if we got it based upon fact. But once more we turn back to Matthew 22, because we haven't got to the key word yet. Verse ten. So those servants went out into the highways and gathered together all as many as they found both bad and good. This is the whosoever element that comes, as you remember, in John's gospel. And the wedding was furnished with guests. The wedding was furnished with guests. Is that the Ford? Does Matthew 22, suggest that the gospel that came last of all when Jerusalem was destroyed and the temple burned? The gospel that went out into all the world. Was providing guests. For the marriage that's yet to take place. Now that's an honor because you're not made the member of the body of Christ. You're not slighted. You're given everlasting life and you are being invited. To be a guest at the marriage of the king's son. And it would be a great slight to remember in eastern in eastern lands for a monarch. To give a wedding for his son and nobody turned up as guests.

[00:34:05] It couldn't be tolerated. And there it is. So there will be the marriage of the lamb. The bride doesn't need to be invited. Friends. You know that as well as I do. She comes sometimes as the bridegroom has to be hurried up a bit, apparently in modern days. But the bride is not invited to the feast She's there by. Right. But these are guests who are invited. And we read in the book of the revelation. Chapter 19 about them in these words. Revelation. Chapter 19. Thus seven. Let us be glad and rejoice and give honor to him for the marriage of the lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints. And he saith unto me write Blessed are they which are called unto the marriage supper of the lamb. Well, that cannot mean the bride. They that are called cannot mean the bride. These are the guests. They are the ones who have received the invitation. And he saith unto me these are the true sayings of God. Well, one further point with regard to John's gospel, before we finish this first preliminary examination, will you turn to John chapter three? Now turn to John chapter two first and just look and see what the first sign was. There are eight of these signs in John's gospel and they all converge in the 20th chapter.

[00:35:53] These signs have been written that you may believe. You see. So here's one. Chapter two. At the third day, there was a marriage in Cana of Galilee. The third day. The third day from when? When do you reckon? The third day. Well, if you'll go back to the first chapter, verse 19. They came to John and they asked him a question. And then you are told the next day in verse 29, and then you're told further down, verse 35. The next day. And then you're told further down still verse 43, the day following. You will find in the first chapter there are four occasions when it says the next day or the day following. And then this is the third day. On top of that. So we've got the seventh day in the record of John chapter one. Is an accident. Why should it matter to us whether it was the third day or the second day or the fourth day? It's all a part of the story. The seventh day. The millennial kingdom is the seventh, apparently of God's great days. And that has to do with the marriage of the lamb. So the very first sign on the seventh day is a wedding, but it's not a wedding where Christ is the honored guest. It's not the wedding where Christ is the bridegroom. Oh, no. He was only there with his disciples as guests.

[00:37:18] His mother was perhaps a bit more honored than he was at that time because he wasn't known. He manifested his glory, first of all, at this marriage of the

kinder of Galilee. Then if you go to the next chapter, chapter three, we'll read about John the Baptist. Now, John the Baptist is spoken of as the forerunner that fulfills the prophecy of Isaiah. But John gives him another title, which is belongs to John's Gospel only in Chapter three. Thus. 29. He that hath the bride is the bridegroom. That's the first statement. But the friend of the bridegroom which it and hear it him rejoiceth greatly because of the bridegroom's voice. This, my joy therefore is fulfilled. Well, there's a statement in John that John the Baptist was also the best man in our modern parlance. He was the friend of the bridegroom. Well, all this is focusing attention upon something to do with a wedding, isn't it? And whether my theory is good or bad. What the Scripture says is that there is coming a marriage of the king's son. What the Scripture says is that those who were originally the invited guests failed. What the Scripture says is that the Lord then sent another message entirely outside of that scope to those who were not Jews. And the book of the Revelation says, Blessed are they that are called to the marriage supper of the lamb. That shows that at least some will be there. Then John adds, the first sign is the wedding at Cana, and the one statement that he belongs to John only is that John the Baptist was the friend of the bridegroom.

[00:39:17] Well, that's where we must leave it For the time being, we haven't got very far, but we've got so far as this as to see that without straining the point, without stretching it in any way, but just conforming to the very word used that John's gospel fits into the place of the parable of Matthew 22. After the city is destroyed and burned, he has a world wide message and it is to make sure that the wedding will be furnished with guests. Well, if that's truth, then the wedding, furnished with guests is not a fit figure at the very self-same time to prove that those who were guests at the marriage were also members of the Body of Christ under a dispensation which was alone revealed to Paul the prisoner. I need it there for the moment and pick up other aspects to try to put John in his dispensational place and see the distinction of calling that there is between John's Gospel and Paul's prison ministry. And we pray that not only may be prove something, but, sir, who may be a bit distracted, may realize that there is a great basis in the Scripture for the exclusive teaching of Paul the prisoner, which we do harm to, rather than help by trying to bring in even such a wonderful gospel as the Gospel of John into a place that doesn't belong to it.