

W359_John's_Gospel_And_The_Mystery_3.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is another study in the series entitled John's Gospel and Its Relation to the Mystery. The first thing that we do and what to do is to read a portion of scripture together. And the portion we are going now to read is Galatians Chapter three, verse 15, into chapter four to verse seven. I trust that all who are listening to this tape recording will read it together with us because it's an integral part of our witness. Galatians Chapter 315. Brethren. I speak after the manner of men. And when the apostle says I speak after the manner of men, he is generally turning away from a biblical illustration to something that belongs to the knowledge of the people themselves to whom he speaks. He is speaking to the Galatians, who were Gentiles, who had very little knowledge of the Old Testament. But is appealing to them of something with which they were very familiar. Brethren, I speak after the manner of men though it be but a man's covenant. Yet if it be confirmed, no man disannul or addeth thereto. Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one, and to thy seed which is Christ. And this I say that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul that it should make the promise of none effect.

[00:01:48] For if the inheritance be of the law, it is no more a promise. But God gave it to Abraham by promise. Oh, wherefore then serve it the law. It was added because of transgressions. Till the seed should come to whom the promise was made. And it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one. But God is one. That's a verse that's been subjected to a great deal of consideration. All sorts of things have been brought into it, even with regard to the question of the Trinity. But has nothing whatever to do with the nature of God. If I could expand it a little bit like this, I would read. Now, wherever you have a mediator, don't bother about that, friend. Whenever you read about a mediator. You have two contracting parties. You can't have a mediator with one person only. But he says in this case, God was one, because you may remember that. Abraham was put into a deep sleep so that he couldn't promise anything and couldn't break anything. That's the difference, you see. Is the law then against the promise, promises of God? God forbid. For if there had been a law given which could have given life verily righteousness should have done by the law of been by the law. But the Scripture hath concluded all under sin.

[00:03:17] And that the promise by faith of Jesus Christ might be given to them that believe. But before face came, we were kept under the law, Shut up unto the faith which should afterwards be revealed. Wherefore the law was a schoolmaster. Now that isn't true. The word schoolmaster here is a rather loose translation, referring to the fact that in those days when the Apostle wrote, the Pedagogue was the one who had charge of the children, took them to school and brought them back again. But he wasn't their teacher. The law was our pedagogue to take us by the hand, take us to school, bring us back in safety. But he says, after fate came, we are no longer under a pedagogue. We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek. There is neither bond nor free. There is not a male nor female, for you are all one in Christ Jesus. And if he be Christ's, then are you Abraham's seed and heirs according to the promise? Whenever visitors just go on. A few more verses. Now I say that the heir is speaking about the inheritance. You see the heir as long as he is a child. Differeth nothing from a servant. But though he be lord of all. But is under tutors and governors until the time appointed of the father.

[00:04:56] It's people are like to read. It will take bits in the papers about the royal children that sometimes they have little tantrums and they have to be smacked by the nurse and so on. Even though one day they're going to be perhaps sitting up on the throne of this empire or this monarchy. And so he says, even we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his son made of a woman. That goes back to Genesis three made under the law that goes back to Mount Sinai. It involves both Gentile and Jew to redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God has sent forth the spirit of His son into your hearts, crying Abba Father, wherefore thou are no more a servant but a son. And if a son, then an heir of God through Christ. Have I stressed the word son enough? Look how it crams into those verses. I want to read it again. Verse four. But when the fullness of time was come, God sent forth his son. To redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God has sent forth the spirit of his son into your heart, crying Abba Father, wherefore ye are no more a slave or a servant, but a son.

[00:06:24] And if a son, then an heir. Emphasis, you see. Well, now the subject before us is still this question which has been raised. Or antagonized. My own understanding of Scripture is that John's gospel does not minister to those who are members of the Body of Christ that you will not find the dispensation of the mystery in any writings in the New Testament except those written by Paul, the Prisoner of Jesus Christ. It doesn't say, and I have never taught, and I do not believe that if a person enters into life through believing John's gospel, there's nothing to stop him from believing anything further that God should reveal. For I myself started with believing John's gospel, but it didn't stop me from going on. But when we come to consider that John chose eight signs in order to establish his teaching. I don't see how anybody can read those signs. The marriage of to. The healing of the Nobleman's son on the point of death. The murder was 38 years a cripple. And the walking on the sea. The feeding of the 5000. The giving sight to the man that was born blind. The raising of Lazarus. And the providing of a meal on the seashore. In what way does any one of those or altogether give you the slightest hint that those who believe in Christ are members of his body? Now, the we've either got to criticize John and say you picked out the very worst possible signs he could or we must say he picked out those that were contributing a share in the witness he wanted to make.

[00:08:18] And I drew your attention in a previous study that he has gone out of his way in this gospel to tell you that when he speaks of Christ, he's referring to the Messiah. It says so in chapter one. It says Our guide. In chapter four, the Samaritan woman uses the word messiah. So taking the hint from John himself. These have been written that you may believe that Jesus is the Messiah. What if we only let the Word of God speak in the terms that it's put down to use? In what way does believing Jesus is the Messiah and entry into the church which is the body of Christ? We are not only robbing the believer who reads John's gospel of a key, but we are putting one of our own interpretation instead if we so do. Well, now I want to be positive over this teaching. I want to give you as far as I can a basis, but I've got to refer to the criticism. But I do it without a contagious spirit. I'm not very much concerned with what people say of me, what they call me. I've lived for 50 years with that sort of thing. I can endure a few more, I think.

[00:09:29] So. While we should contend earnestly for the faith once delivered to the Saints, we must do it without a contagious spirit. There are two principles which guide

us. One, we know very, very well. We must rightly divide the Word of truth. The other I'm trying to bring forward many times the words which the Holy Ghost teaches, comparing spiritual with spiritual. If we will start building and ignore the way that the Word of God is used by the Spirit of God, we may expect to build that which will not stand the test. Well, now, this is one of the criticisms that has been passed that I'm trying to meet just now. I have said he's quoting me. Believers today seem to fall into three groups. He offers no scriptural proof to others. They might seem to be a dozen groups, you see. So he just lampoons a dozen groups. I've said as far as I can see, believers fall into three groups. Well, now, when I said that, I wasn't so much thinking of the three adoptions that we're going to consider, but I was considering something which is similar. But I see a large outside circle today of those who are what we might call John 3:16 Christians. They've got life through his name, but very little else. Then I have a smaller circle within that of those who are appreciated and understood and believed the great teaching of the Epistle to the Romans.

[00:11:02] Justification by faith without works and in a smaller circle still of those who on that glorious basis have been able to see the erection of the church of the one body at the present time. Those three, I think, are together today around us. But of course, this friend wants to spread this and sees enough to warrant, so far as he's concerned, that those who belong to the great outside circle, those who believe John's gospel, are nevertheless, I suppose, whether they know it or not, are members of the Body of Christ. Well, now let's take this attitude and we'll find what? The Holy Ghost teaching. We'll try to get some basis. There are in the New Testament three definite statements which use the word adoption. And it's this word adoption, which is going to be the key to our thoughts today. This is scripture. This has nothing to do with the argument with anybody. There are three different companies which are given the position called the adoption. Now, most of you know that this adoption is a legal term, but of course, I can't say therefore, because you know it. I'll gloss over it quickly because I'm speaking to some who may not know it. So you'll be most glad to have the opportunity of hearing it all over again. The first reference to adoption is found in Romans the ninth chapter. And while we're turning to that. The just ask you to remember that there's only one reference to the word family in the New Testament in our version, and that it comes in the epistle to the Ephesians where our version says the whole family in heaven and earth.

[00:13:06] The revised reads Every family in heaven on Earth. And the word family is really the word patriot named after the father. So we have a father who has three families. And while that may sound strange, so far as doubt here is concerned, yet it could take place even in human affairs, where a man is married three times, he could have three families. We're not speaking that that is the case here, but that's the thought that we have to keep in mind. Now, then, let's look at this word adoption in Romans, the ninth chapter. He's speaking of his great sorrow for his own people, Israel, and says in verse three, for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh. That is no possibility of intruding into this passage. The church is there. My brethren, my kinsmen, according to the flesh who are Israelites. As far as I know, there is no warrant that never, ever the word Israelite can be transferred to a church or a Gentile company. There is nothing that tells you that we today are spiritual Israelites. That's something which people say without scriptural warrant. Who are Israelites? Now, what's their peculiar prerogative? To whom? Pertaineth the adoption.

[00:14:39] The very first thing that said is this adoption. We'll read the rest of it and come back to that again. To whom? Pertaineth The adoption and the glory and the covenants. And the giving of the law and the service of God. And the promises. Whose are the fathers? And of whom, as concerning the flesh Christ came, who is over all God blessed forever. Amen. Well, that's the peculiar privilege of Israel, and nobody could enter that. Now we come back again. The adoption. The adoption in the days when the apostle wrote was the choosing of an heir. Going to the notary, getting the will confirmed with the knowledge that when once you made your will and got it confirmed, you couldn't alter it. Of course, the argument today wouldn't quite hold. A person could make a will today, and then if he feels like it, he can go to the lawyer and he can have a codicil added or he can alter it. But it wasn't so in the apostle's day. And he wrote to the Galatians and he said, You know as well as I do that when once it's confirmed, no man addeth all taketh away from it. Well, he says, if Galatians, you could make a will that's unalterable. Don't you see that God who made a will? 430 years before Mt. Sinai, that that promise that he made is unalterable. Whatever they did at Mount Sinai, he'll see to that.

[00:16:09] That's his argument, but he brings it in and focuses upon the adoption. So first of all, we have an emphasis here that. On one plane. At least the people of Israel

have a first position. Let me give you the Greek word for adoption. I don't think I've written it here. The Greek word is *y otesha*. Now, the word *y* is the ordinary word for a son. And *thasya* is a part of the verb to be to place. Now a person who's born into a family is not placed. But after he's been born into a family, if his name is put in a will he's placed. And it's the placing of that one particular one in that family to the firstborns position. And it doesn't always follow that. It's going to be the first one that was born. Take Jacob, for instance. He had a number of sons long before Joseph was born, but when Joseph was born, he had the coat of many colors, and he has the double portion in Israel. He was given the adoption. And then you remember in Genesis chapter ten, we have 70 nations named, and Israel doesn't exist at the time. 70 nations. And then afterwards, the people of Israel come on the scene. And they are called God's firstborn. Let my firstborn go. So it's not the first to be born, but over 70 before them. But it was a place given to them of dignity and honor.

[00:17:41] And they became the heir and the firstborn. And they could they could take that place of privilege. Well, there's nobody as far as I know, nobody has tried to read into Romans the ninth chapter. Uh, the church of the wide body. We don't want to assume they have, but that's where we come beginning. Now, will you turn back again to Galatians? And see. Who this company are. We'll look at chapter three again. Verse 27, for as many of you as a be baptized into Christ have put on Christ. Now, the word there in this verse should not be read like we use it. There is like that, but it's put a stress on the place. They'd be baptized into Christ. They're in this company. There is neither Jew nor Greek. There is neither bond nor free. There is not a male and a female because it's simply untrue to say there is not a male or female. Because that would that would be a contradiction of fact. But he says, oh, no, in that company. Now, once again, we have to remember that the apostle Paul had been brought up a Pharisee and he attended a synagogue service. And to this very day in the Jewish prayer book, there is a prayer uttered by the men of the congregation that they thank God that they were not born a a Greek or a gentile.

[00:19:22] They were not born a slave and they were not born a woman. Those three things are still embedded in the prayer book. Says the apostle. That's gone. This is a new company. Well, it's glorious, isn't it? But does that teach membership of the one body, whether they come in? Well, then further down in this chapter for. He says that Christ was sent to redeem them that were under the law that we might receive the

adoption of sons. So here we have a company which is not Israel, according to the flesh. This is not Israel according to the flesh, because there is neither Jew nor Greek. So this must be a new company. And so they are. It's a new company and they have the privilege of crying ABBA father. And that again, goes to a statement of fact that we read that it was forbidden in the rabbinical writings for anyone who was a slave to use the word ABBA. And you'll find it used in Galatians. It's used in Romans and once in the Garden of Gethsemane and nowhere else. So they have the privilege of the first born of using that term of address ABBA father. Now he says and because ye are sons. Because you are sons. God has sent forth the spirit of his son into your hearts, crying. Abba Father, wherefore thou art no more a servant but a son. And if a son, then an heir.

[00:20:56] He doesn't stop at the word son. You cannot be a son in the sense that this means you cannot be a son by adoption without any inheritance. And of course, many of us are sons or daughters of our parents. But the only inheritance we had was we glad to say a good name. Nothing more. Automated available all the same to me. When I was a boy, he said, You know the difference between me and a millionaire boy? Well, I knew something was coming. He said, Well, I'll tell you. The millionaire is started on his second million. What do you got about tuppence in his pocket? So he started on his first. So it left me nothing in that sense. But God isn't like that. When he takes hold of a company and says, I give you the adoption, you become an heir, not merely a son. You are a firstborn. You have an inheritance. So it says wherefore there are no more a servant but a son. And if a son, then an heir of God. To Christ. Well, we'll turn once more. Then we'll come to the Ephesians chapter one and find an adoption there. Let's read the first. 5 or 6 verses. Paul, an apostle of Jesus Christ by the will of God to the Saints, which are at Ephesus and to the faithful in Christ Jesus. Which you have to come back to this later because I have been accused of Gnosticism of stressing the fact that you cannot be a you cannot be a believer in something you don't know.

[00:22:33] Uh, well, what about the apostle? He doesn't really say. This epistle is addressed to saints, but to faithful. We'll come back to that again later. Grace be to you and peace from God, our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places, in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself,

according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. And here we have at the end of this chapter, this church is called in verse 22. He hath put all things under his feet and gave him to be head over all things to the church, which is his body. The fullness of him that filleth all in all. Where will you find in John's Gospel anything comparable to a church which is the body of Christ, the fullness of him that filleth all in all. And secondly, where will you find a reference to the word adoption in John's Gospel? John's epistle or anywhere that John wrote? Surely if he was ministering to those who had this high privilege, you would imagine that somewhere or other he was said it.

[00:23:59] All we needed to say, Oh, well, I think it must be. It isn't. So we have seen positive evidence that John's gospel was filling a gap. The marriage of the king's son was without guests, and he coming last of all after Paul and the others had finished, went out into the highways and compelled bad and good to come in so that that John's gospel is largely emphasizing the bringing in of guests to the marriage of the king's son. John the Baptist is there called by John and nowhere else the friend of the bridegroom. And the first sign that he picks out is a sign where Christ and his disciples were guests at a little wedding. It's all in harmony, but where do we get anything which will give us a basis to say that they have entered into the high calling ministered by Paul, the prisoner of Jesus Christ, blessed with all spiritual blessings in heavenly places? Where do we get any idea that this adoption belongs to John's Gospel? And if it doesn't, well, then we say we are not depriving folks of any blessing. We're only saying it wasn't there. So here we have these three statements. Well, now there is a way in which we can supplement this a little bit and test it.

[00:25:15] And I wonder if if Mr. Meyer would come forward and try to pick up the book that I dropped just now. Your name is perpetuated in a tape recording. You see wherever it goes throughout the wide world. Thank you. Mr.. Meyer So that's a Jewish believer who is a member of the body of Christ who is helping me. Well, now, in our authorized version, for some reason that I cannot explain, they seem to have twisted in the translation of two words There is a word technon, which means a child. There is a word with us, which means a son. And for some reason or another, they put sons where they ought to put children and they put children where they ought to put sons. So that you see a person listening to me might immediately turn to John. The first chapter you see. Let's turn to John, the first chapter and say this verse 12. But as many as received

him to them gave he power to become the sons of God. They said, You've been emphasizing the word son in the epistle to the Galatians. You've said it over and over and again. Well, there you are. Well, now I've got an independent witness. This is Rotherham's version. Rotherham as dead. He's left behind this this testimony and is quite unmoved, so far as our opinions are concerned. So I'm going to read that passage in John's Gospel. In Rotherham's version. John The first chapter.

[00:26:47] A verse 12. But as many as did receive him, he gave unto them authority children of God to become. Is altered it to children. That is correct. You'll never find John calling anybody a son of God in his writings. Although if you turn to the authorized version, you will. So we'll look at 1 or 2 more to test this, and I'll still use this version. The first epistle of John. This is another reference of John, which is often quoted and could be quoted by someone against me if they weren't checking their references. One John Chapter three. Now our version says, behold what manner of love the father hath bestowed upon us that we should be called the Sons of God. It says in verse three. Behold what manner of love the Father hath bestowed upon us that children of God we should be called and such we are. Therefore, the world understands us. Not because it understood not him. Beloved, now are we children of God and not yet has it been made manifest what we shall be. But we know that if it shall be made manifest like unto him, shall we be? Because we shall see him just as he is. All I'm doing is to show you that he is an independent witness who changes the word son, which is in the authorized version to children. Well, now the other way round. And we find that the Apostle Paul uses the word son or we are sometimes our version puts children.

[00:28:31] Let's check Galatians three. 17. Galatians 317. Uh, just wait a minute. Galatians three seven. I'm just getting in my own light for a minute. I hope I'm not doing that spiritually. And it's very small print here. Yes, be taking note. Therefore three seven that they who are of faith. The same are the sons of Abraham. See Sons of Abraham. And again, in verse 26. But. Uh, wait a minute. I can't see the. For ye are all the sons of God through faith in Christ Jesus. And that is the consistent rendering all the way through where Paul is translated. Children of God. Strangely enough, you will find that the word is in the original sons. And where John is accredited with saying the word son, you will find in the original the word children. Now, as I say, I haven't got into responsibility about it and I can't justify it. I can only draw your attention not to build upon a wrong translation. Well, now you would agree with me. You can't help yourself. That Sons of

God must all be children of God. But all the children of God need not necessarily be firstborn sons. You may know of families where there are 5 or 6 or 7 or 1 of them will be the first born, but they'll all be children. So that if we want to know about the family as a whole, we go to John's gospel and there we have life through his name.

[00:30:27] If we want to know about any peculiar distinction in the family, well then we find that so far as Israel are concerned on the earth, they have the adoption. They are the firstborn. Well, now you can't be first if there is no second. I mean, if I if I were to say that I went. Swimming one certain day, and I came in first. And then you discover that there's nobody else there swimming. There's nothing in it. Wouldn't it be? So that whenever you have the adoption, you have related to those who are in the first born position, some who are subservient. Well, when you go to the Old Testament, you know this that Israel are going to be a kingdom of priests and the Gentiles are going to be their plowmen and their vine dressers and their servants. And there we've got the two. We've got the dignity of the firstborn and the relation to them, of the rest who are saved nations on the earth. Well, when you come to the next calling, if we had Galatians open again, you would find if we continue reading into Chapter four that Jerusalem above is the mother of all, Jerusalem above. That's the only reference to the heavenly Jerusalem outside the writing of John. Now Jerusalem, which is above is spoken of in Hebrews. Oh, said it was outside, John.

[00:31:59] I meant to say, apart from the reference in Hebrews and the book of the Revelation in the Epistle to the Hebrews. You remember, he stresses more than once the Firstborn's position. I think we ought to turn to that passage. Chapter 12. I wanted to make this study positive as well as argumentative. And here's an opportunity. It is to them. I'm warning you. Verse 15, looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled. Now he tells you that certain people like Esau, is called a profane person. The word pro fame in the English means he's on the doorstep of the fame, the temple, and never goes in. He's an outsider. And what was his character? For one morsel of meat sold his birthright. He swapped his birthright for a morsel of meat for a little ease. Now, he forfeited that blessing. Well, when you look at that word birthright and then you look at verse 23, you'll see the same word in another grammatical form. Prototokos Prototokos. He says in verse 22, But we are come unto Mount Zion, in contrast to Mount Sinai, which is mentioned, and unto the city of the living God, the heavenly Jerusalem, and to

an innumerable company of angels, to the General Assembly and Church of the Firstborn, which are written in heaven. The Church of the Firstborn have the adoption, and Galatians and Hebrews marched together.

[00:33:47] So much so that there are those who believe that the epistle to the Galatians was a covering letter to the Epistle to the Hebrews, and that's why Paul never signed it. And many of the subjects which you find in Galatians are expanded in the epistle to the Hebrews. But that's another point. So here we have Hebrews and Galatians, the the true Hebrew connected with the Gentile, who also was a spiritual descendant of Abraham. But in this covenant is neither Jew nor Greek. They have their relationship with the heavenly Jerusalem, and they are the church of the firstborn. But when you come to the epistle, to the Ephesians, there's no idea of the heavenly Jerusalem. We do know that there are those who are Jews and those who are Gentiles who are in that church. But there the figure is the middle wall of partition, which existed in the acts of the apostles, is broken down and you're taken away before the foundation of the world for their choice. And nowhere else in the whole range of scripture is any company of God's people ever associated with a purpose that goes back before the foundation of the world. You could find in the book of the Revelation the The Lamb's Book of Life dealing with the foundation of the world. But no company has ever been associated with a decree or a directive purpose as those in Ephesians.

[00:35:13] They are also associated with Christ in heavenly places. And lest you should think that doesn't mean what it says. Don't forget in Colossians, where it picks it up, it uses an adverb of place. Not merely a dignity on earth, but an adverb of place that we set our affection on things above where Christ sitteth at the right hand of God. So that you see, the more we investigate these things, the less likelihood there is that any company outside the teaching of this inspired Apostle, the prisoner of Jesus Christ for us Gentiles will have any knowledge of, let alone any standing in the church, which is the body of Christ during this present interval. So I feel quite unperturbed by the critical remarks that there might be a dozen groups. Well, if you're going to talk like that, of course. Yes. But here's three. In the one case, there's the dominant nation on the earth and all other subsidiary. In the second case, in the heavenly Jerusalem, its angels, the innumerable company of angels. That's all you get mentioned there. But when you get to the third one in the heavens, which are far above all, again, a little criticism. Some people object to the word super heavens. Well, super is Latin and hyper is Greek. If you

like to call them the hyper heavens. That's what it says in Ephesians chapter four. But that will be a bit pedantic, wouldn't it? So the super heavens mean far above all heavens where Christ sits.

[00:36:53] So if it's far above all heavens, it's far enough for us to say in harmony with the original super heavens. And in that calling and that company, we have the body. They have their citizenship in heaven. Each one has a citizenship design on the earth. There's the heavenly Jerusalem in a second. There's the citizenship in heaven and there above not only angels, but they're not mentioned, but above principality and power. Are we going to bring all this down then? Are we going to level it? Are we going to ignore these distinctions simply because someone says that he thinks a little bit unfair and unkind to say that those who believe John's gospel are not necessarily ipso facto. I hope that's a good word by that very fact. Members of the Body of Christ. I have a feeling that some folks find it very awkward to believe the distinctive ministry of the Apostle Paul at the moment. I heard one who was a minister in a church expressed his wonder in his belief that possibly those who were outside the church were as much the members of the body of Christ who they were inside. Then I was prepared to discover that there was no need to leave any denomination, because if you did generally meet the same people outside and that gives you a good opportunity of not coming out and being separate.

[00:38:18] I'm not saying whether that's true or false. I'm only telling you that at the moment I heard it. That flitted through my mind, but my mind might be an evil one. I leave it with everyone's conscience and with the Lord. But here we have two things. Then a positive witness that the families of God contained within them are firstborns position. And if John is ministering to the church of the one body, it must minister to those who have this firstborns position, because Ephesians most distinctly says that is their position. Well, there's not a trace of it in John's gospel. And further adopting the principle that we acknowledge and reverence the words which the Holy Ghost teaches. He never calls them sons. He always calls them children, whereas Paul calls them sons and leaves the children to somebody else. All There must be a reason for this distinction and this emphasis. And it seems to me the only thing to do is to honor the distinction and say once again that if we adhere to the teaching of the New Testament, that we must all go to the Apostle Paul as the prisoner of Jesus Christ in the first instance. If we are going to be enlightened as to what is the fellowship or the dispensation of the

mystery which was hidden in God and only now made manifest through the revelation given to that man of God? We are not belittling John's gospel in any way.

[00:39:45] We are only seeking to honor God and keep it in its place. So back again to the beginning. The one essential feature of John's gospel is life through his name. You must have life through the name of Christ. If you're a member of the children of Israel for all the promises of God, whether to Abraham, Isaac, Jacob, or anyone else are only fulfilled in Christ. But life doesn't mean that you've got all the blessings that belong to all companies, because that's an utter impossibility. And as John has never defined in his gospel, the calling. We could only infer by relating Scripture to Scripture that he was fulfilling the terms of that parable where those who had refused for on the second invitation to call that went through the Acts of the Apostles after the city was destroyed, you remember. Then comes another ministry which goes out into the highways. And John is the one that goes into the world. And we believe that John's great ministry is to furnish the wedding of the Lamb of God with guests. Then again, we leave it and come back to this subject again from another angle. When next we meet together and we pray that those who are listening will not think that we are merely fighting words or worthy battles. We are rather seeking to defend the truth as we see it and give chapter and verse for the basis upon which we build.