

W365_John's_Gospel_And_The_Mystery_9.mp3

[00:00:00] John five, isn't it? Now, would you look at verse 43? I am. Come in my father's name and ye receive me. Not if another shot. In order to provide an appendix to the series on John's gospel and the mystery. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you will join us, we are going to read together the 10th chapter of the Gospel, according to John. Since the series has been in circulation dealing with the Dispensational position of John's Gospel. Some of you have received the study worked out by a friend in London, in England, and have been a little bit disturbed because of its conclusions, and I felt that it was a responsibility that I mustn't shirk, even though it seems as though I'm taking up arms against a fellow student because I want to put you wise with regard to certain things, and then you will exercise the very spirit. You will not take it from this writer that I'm complaining about or from me, but you will be driven back to the book and base all that you believe upon its teaching. I shall have to deal with a little bit of Greek. But you need not worry because the word that we have to deal with particularly has already entered into our language. I should have to deal with the word lexicon. But most of you know that the word lexicon is a glorified dictionary and is usually used in connection with Greek and Hebrew and possibly Arabic.

[00:01:52] The Mexicans came into use, roughly speaking very roughly about, say, 3 or 400 years ago. But the New Testament was written nearly 2000 years ago, and as far as we know, neither Paul nor Matthew nor John nor James ever looked at a dictionary. And one of the reasons is they didn't need to because they were speaking the language in which they'd been brought up. And the trouble with the friend that I have to criticize is that he's opened a lexicon is read that a certain word as a definition and then is picked out a few passages. It is there you are that explodes the whole thing. Well we want to search and see whether these things are sound. The word occurs in the state. The little bit we read in John ten. Other sheep. I have other sheep. And the word other is the Greek word. Ellos A double ellos. Now there are two words that are translatable as those by the word other. And there is the one I mentioned, Alice. And there is the alternative word, the word heteros, which is in our language coming into the word heterodox. And so we've got two words now. The lexicon focuses attention upon these meanings. It says, alas, means another of the same kind. Noticed that. And heteros means another of a different kind.

[00:03:27] So if. Means another of the same kind, then other sheep I have cannot be gentiles. They must be Israelites. And then, of course, once you've started that, then you begin to piece together other parts of John's gospel and you begin to wonder where you are. Now, it may be true, you see, may be true, but we are going to test it if truth will not stand the test. You wonder whether it is true. If you do test it well, then you begin to get results and consequences. Now, first of all, I'm going to bring it right up to date. Sometimes I've complained in this chapel that occasionally you would imagine that we were all homeopaths because 1 or 2 friends are chasing one another around doctoring them up with regard to this medicine and that medicine or the other. So let's let's make a virtue of necessity. Now, what is this word homeopathy mean? All that means a system of medical treatment where you have induced into the body in a very small form, a different sort of disease. I'm sorry, a similar sort of disease to that from which you're suffering. And the body then responds. And in the ordinary way, you survive, revive and are cured. But the other system of medicine is called allopathic. The ordinary medical practitioner is generally an alpaca. And that's the word, alas. What is an unfortunate thing? The very first example I give you in the in the dictionary says an allopath or allopathy is a system of medicine, the object of which is to produce in the body frame another condition of things than that in or for which the disease has originated.

[00:05:24] That's unfortunate, isn't it? The very most up to date worldly using allopathic means one of a different kind. So what are we going to do about it? Well, I say this. Never use the lexicon and make it your master. Use it as a servant. The endeavour is to put a living language into the straightjacket of a respectable dictionary, then to accept what the dictionary says. And that's the end of the story. It isn't correct, not by a long chalk. And so this evening we are going to test it and let the words speak for itself. I did notice that Dr. Johnson, whose dictionary you may know. He made this remark. Such is the fate of hapless lexicography. Big word lexicon making that not only darkness, but light impedes and distresses it. That was an admission, wasn't it? After he's got his definition down, somebody says, Well, what about this? Or he says, What am I going to do now? He says, You can't do that with a language. Language refuses to be put into a straitjacket. Even in our own town, you discover that what would be a dictionary term is not possible. Some of you who have listened to this tape recording may remember that when I was dealing with the first miracle of the turning of the water into wine at Cana of

Galilee, I said that there were some people were very distressed to think that our saviour should turn about 200 gallons of water into wine at the end of a little.

[00:07:05] Country wedding. Well, now in order to show that that was untrue. I said, you imagine that when he says draw out now, as he says in that record, that he meant draw the water out of the water pots that have now been filled to the brim. And I said, You've made a mistake. You haven't got the usage of the word draw. And I illustrated it like this. A young student from Europe has come over to this country in order to improve his English and get to know a little bit of our manners and customs. And he was invited to a lady's drawing room, afternoon tea, and he thought he would better. So he very diffidently said, Yes, yes, please. Can you give me another bucket of tea? Yes. And there was a little smile went round the drawing room bucket of tea. We never picked out his dictionary. Bucket. A receptacle for the holding of liquid. Yes, he was right, wasn't he? A cup is a receptacle for the holding of liquid. That's dictionary. It's only because a bucket is exactly the same description. But you never say a bucket of pee, would you? Don't you see usage? Not a dictionary is the guiding thought.

[00:08:27] Now I would like to turn to a passage to show you that this is impressed upon us in the writings of the Apostle. One Corinthians chapter two, verse 13. I put this beside the right division of Scripture as another principle of equal value. One Corinthians 213 which things also we speak not in the words which man's wisdom teaches. Without discrediting the labors of these learned men who have spent many, many hours and a great deal of headache in providing us with these tools. But we want to keep them as servants and not let them be our masters and dictate to us. And we are dealing with inspired words in this book. Which things? Also we speak not in the words which man's wisdom teaches, but which the Holy Ghost teaches comparing spiritual things with spiritual. Now it's no good saying We believe the Scriptures to be inspired and we are going to use a particular word. We're just looking in the dictionary. We list out a few specimens and that's that. No, the Spirit of God has used those words in the Scriptures. And until we collate them together and get some sort of general idea of their usage, we dare not pin the scriptures down to one little definition. It won't allow us to do so, and we shall be proved very wanting if we persist in that method. So now I think the next thing I must do is to give you a few samples.

[00:10:04] But I like this friend whose work I'm criticising. First of all, to speak for himself. Here are 1 or 2 passages that he picked out to show us that the word, alas, means other of the same kind. You see, that's perfectly true. But it's not all the truth, because it can be sometimes another of a different kind. But he says. If this says other sheep and all are the same kind, then the Gentiles out of it. They must be the lost sheep of the house of Israel still, you see. So we're just testing that now. Here are some of the examples he gives. Mary Magdalene and the other Mary. Well, that's all right. There is another that Beareth witness. That's John five. He shall give you another comforter. John 14. She can give me those. I saw another angel ascending because that was the second time. So more and more anxious now. He says Each of these references indicate that the other person or team mentioned is another of the same kind and that all that is involved is merely a numerical distinction in the light of. Now, listen to this in the light of this positive evidence. Although according to his evidences, there is another that beareth witness. Will you turn to John 532 to see the passage? Verse 32. There is another that beareth witness of me. And I know that the witness which he bespeak, which is of me, is true.