

## W460C\_John's\_Gospel\_25.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour service. And we have come at last out of the Old Testament, foreshadowing into the New Testament, fulfilling. That you remember. We had to make a pause there and say, although Matthew opens with a genealogy. And gives us the birth of Christ at Bethlehem fulfilling the Word of God. That we are only going through a few chapters to discover that, he said. Woe unto this one and woe unto that, for they had not repented. And the parables of the kingdom come in not to teach children Sunday school lessons for their terribly difficult. And they have a dispensational attitude. And it shows that although John the Baptist preached the kingdom. It was like the ground that was so hard that the fowls of the air snatched it away. Few believed, and although Christ and his apostles preached the kingdom. There was no deepness of earth. But as soon as the sun was up, they were withered away. The very same crowd that said Hosanna said Crucify. And in the acts of the apostles, it brought no fruit to perfection. So when you get to the end of the Acts of the Apostles, Paul, as an all day conference with the leaders of the Jews. I would have exactly the same condition as their fellows in the land. Rejected Christ. He quoted Isaiah six for the last time in Scripture.

[00:01:34] Their eyes were closed. Their ears were stopped. He said, the salvation of God. He said to the Gentiles, and they will hear it. And that's where we come in. Those of you who are listening to this recording over the tape will have before you. A little diagram. I've done it very, very roughly on this board. But I just would like to give you an idea of where we've reached before we take up the New Testament teaching there, because we're not merely focusing our attention upon a text. We are focusing our attention upon the context, and that is the whole book. Now, you see when we come to the four gospels. It's generally accepted that three of them are called synopses has no sacredness about the word. They have one common point of view. At one stands out separately, gives us aspects of teaching which the other three do not contain. Now. There's no finished work in Nephew. Because, as I say, you've only got to get to Chapter 11 and 12 and 13 to find that he's already rejected. There is no finished work in Mark or Luke where they cover the same territory. But the one outstanding feature in John's gospel is that he came to do a work. And he said he finished it. Now we are taking that particular line throughout this series. We've been a long time over it. The first occurrence of the finished work in the Bible is Genesis chapter two.

[00:03:11] When the six days of creation were brought to a conclusion with a seventh day rest and God finished the work and had sin not come into the world, that would be the end of that. That sin came into the world. And while the work of creation was finished and the foreshadowing of the purpose of the ages by the six days work and the one day seven, which is characteristic of the whole prophetic teaching of the book. Yet God had to commence again with the work of redemption. And the work of redemption is particularly concerned with the person of Christ, particularly the Son of God. Redemption needs the shedding of blood and the offering of a sacrifice. And so we have the incarnation. We have the stooping down of the Son of God to death, even the death of the cross. So we have another finished work to remember. Blessed be God. It constitutes the very essence of our gospel. So you see our full year genesis to the work finished of the six days creation. That were there is the word aimed in one Corinthians 15. That's the last word of the Bible, one Corinthians 15. I don't mean the last piece printed, but the last. Syllable of recorded time, if I may quote Shakespeare. It says and then cometh the end, then cometh the end when God shall be all in all and the Son yields up to the Father a perfected kingdom.

[00:04:47] That's the goal of the ages. And the word chaos end. And the word Elias finished. You see the same verb. And now. When I was in the middle of it was the cross of Christ. It doesn't quite divide the ages up into geometrically two parts, but nearly. And we get the coming of Christ according to the teaching of Scripture. The apostle Paul, writing in the epistle to the Galatians, shows that when he came, it was the fullness of time. So in the purpose of God, those centuries went by with all their Typekit and shadow for casting the coming of Christ. You will remember that in this series we have spent the time to look at seven outstanding sums in this Old Testament scriptures that carry the story on able. And Seth. And Isaac and Joseph and Benjamin and David and Solomon all leading on to Solomon, who, though himself needed a savior as bad as most of us do, was a picture of the prince of peace and a universal kingdom. Well, then we moved on to the prophecies concerning that son. Showing that he was more than the sun in the physical sense. Unto us, a child is born unto us. A son is given and his name shall be, among other things. For the mighty God. Or from another angle, his name shall be Emmanuel. God with us. And when we come to the Gospel of John in the beginning was the word and the word was with God and the word was God and the word was made flesh and dwelt temporarily among us.

[00:06:39] We've got the whole thing, Daisy. So now she'll be for the moments we have acquaint ourselves with the way in which this emphasis upon the finished work really does through run through the Gospel, according to John. And the first occurrence is in chapter four. And while they're in harmony with the teaching of John's gospel, it was brought out not by speaking to Jews, but by speaking to a Samaritan. For John has the world as his parish. Matthew is limited, go not into the way of the Gentiles, nor into a city of Samaritans. Enter ye not how anybody can read those words and then say, The gospel of the kingdom is got to be preached. Today is beyond me. But perhaps their system of logic is different from mine. But when it says Go not and they misinterpret and say go, well, then you can get all manner of difficulties arising. But John comes along and says he is a Samaritan woman and out of the question that was arising in their hearts, he told them this. Verse 23. Therefore, said the disciples, one to another, that 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.

[00:08:03] There is a first occurrence. Finish his work. Whenever you come with me to chapter 17. I am missing a great deal because we should have to go over this again, I think, to get the whole before us as a one pattern that we have such limited time. Chapter 17. He is now approaching the cross. The external testimony is finished. These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come. Glorify thy son, that thy son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent. Do you notice that He links eternal life with the knowledge of the true God? Come back to chapter one of John's Gospel. What was the one outstanding reason for his coming? According to the first chapter, this. Verse 18. No man hath seen God at any time. The only begotten son who is in the bosom of the Father He hath declared him. The first statement here in John's gospel that he came to declare the father. Later on. Philip raises the question, Show us the father. And it sufficeth us. He said, Have I been so long time with you and you have not known me? Philip.

[00:09:47] He has seen me, hath seen the father. We do not necessarily link together the knowledge of God as the Father with the gift of eternal life simply because we don't know enough. But the apostle simply said, That's what I came to do. To link together the

knowledge of the father and the gift of eternal life. So which would you leave John's Gospel for a moment and look at his epistle? There's every possibility the episode was written earlier because John, in his epistle writes to those who already believe that they might know. Whereas John's gospel is written that you might believe. But look at the first verse of John's epistle. That which was from the beginning, not in the beginning. This is to do with him in the flesh here, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. For the life was manifested and we have seen it and bear witness and show unto you. Now, listen. Listen. We show unto you not merely preach unto you. We show unto you that eternal life which was with the father and was manifested unto us. So there are going to get the link between eternal life, the Son of God, and the revelation of the Father. Now come to the last chapter. Verse 20.

[00:11:22] And we know that the Son of God is come and has given us an understanding that we may know Him. That is true. And we are in him. That is true. Even his son, Jesus Christ. This is the true God and eternal life. Now we're here up against the mystery of godliness, which the Scripture warns us. Confessedly is a great mystery. We're not going to try to solve it. You will find that nearly every one of the writers of Scripture, even though under the guidance of the Spirit of God, had ways of expression which belonged to them. Now, when John says in the beginning was the word and the word was with God and the word was God, he doesn't stop there. He says the same was in the beginning with God. When he speaks about a man sent by God whose name was John, he at the same time, it's characteristic of John to pick it up the second time and say the same. Well, that word, this is the word same. Let's put it back. Don't tell me. We are in him. That is true. Even in his son, Jesus Christ. The same is the true God and eternal life. But it's a challenging statement to us, isn't it? Don't expect me to explain it, friends. For that would be denying the very fact that Confessedly great is the mystery of godliness. Now, you see, we have we're up against a problem in these meetings.

[00:12:51] We are dealing with some of the deepest teachings of scripture and trying to wrap them up and give you something intelligible in about 12 or 14 minutes. And so you sympathize with the fact that we cannot ransack the scriptures and lose all our jobs and go home and tell our wives and mothers and whatnot that the meeting was so long at the chapel. So we can't do that. You understand, don't you? But if you're going to give

me an opportunity week by week and we get a little bit at a time, I do trust that the Word of God will grow in your heart and mind and understanding. One more word. Before we finish this presentation, because we must keep faith with time. Just a way of interpreting Chapter five of John's Gospel. I'm sorry. Chapter six. It's the feeding of the 5000. And just these words, the verse 27 labor. Work not for the meat which perishes. But for that which endureth unto everlasting life, which the son of man shall give unto you. For him hath God the Father sealed. They said 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 sent. Now, very often you will have that verse lifted out to tell you that your work is to believe God.

[00:14:21] Well, that's the truth. But is that the truth here? Because that immediately got a response from them. And they said. I said therefore unto him, What sign shall is thou, then, that we may see thee and believe thee? What is their work? Don't you see we've gone off the track a little bit, so go back again. Jesus answered and said unto them this. Now this feeding of the 5000. This feeding of the 5000 is the work of God in order that ye may believe on him whom were sent. All they said the feeding of the 5000 was the work of God. What do you do? And that's the way in which these people face. The Son of God saw his wondrous works through him over and over again. But nevertheless, John says, I have written this gospel upon this pattern. Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But He picks out eight signs, and the whole of John's gospel is written by the linking up of those eight signs. And when we come to set out before you, John's Gospel as a whole, I will demonstrate to you that following every one of the eight signs is a reference to a work. It goes sign, work, sign, work right through the gospel. Well, let's tell you, like we say, to be continued in our next.