

## W460D\_John's\_Gospel\_26\_E.G\_.mp3

[00:00:02] Return with me friends to the 20th chapter of John's Gospel. The 20th chapter of John's Gospel and verses 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 you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name. I believe, friends, that that statement there at the end of that chapter. I think is the key really to the whole of the gospel, according to John. Those signs. And there are eight specific signs given here in this gospel. Have one aim in mind that God. Was pointing out in every one of them. Something that has a deep significance. A sign with a great significance. And rather, a couple of weeks ago when he stood in for Mr. Welch. Made a statement when he said that every pupil that stands here possibly can minister the word. You won't be able to help. But to hear something of the master that taught. I think that's so in all things. There is very much although we are in the spirit, we are very much still whilst we're in this life, very much in the flesh. And I believe that we do follow our earthly teacher in many ways. After all, when the Apostle Paul wrote his letters to Timothy, he stresses this fact about being an understanding the things which he had taught Timothy that he might be able to teach others also.

[00:02:03] And so the teaching goes on one after the other. And I'm quite sure, too, that Timothy manifested many of the little things that the Apostle Paul had as personal touches that were his and his alone. And so when we use this, what should I say when we use this Greek language as a sort of stepping off stone for a subject? You know, I never did understand the Word of God, anything like I do today until I began to understand something of the original words that the scriptures were written in. How frequently we come across a word which we say, well, why did this? Why did the translators change this word here? Why did they why didn't they stick to the the word that it really means? And you begin to wonder and since I've been looking at this gospel of John, this very simple word, Simeon. Simeon is the word used throughout John's gospel for this word sign and many other signs we've just seen in verse 30 and many other signs. That's the word, Simeon. And yet, yet I say out of 17 occurrences of that word in this gospel. Only four times. Is it translated sign. The other 13 is referred to as Miracle Circle. Why has a miracle a definite sign? No, I don't believe so. But I believe when a miracle is shown and recorded under the inspiration of the Word of God, I believe that, as in this gospel, he gives you the answer here in verse 30 when he says,

These are written that you might believe that Jesus is the Christ and that believing you might have life through his name.

[00:04:11] I was looking upstairs just now and a concordance. It was rather strange when I looked at. I thought, surely the word Simeon rings a bell because it was Simeon who took the child, Jesus in his hand, and then quoted that very wonderful passage about. Now let us, thy servant, depart in peace for her. And you know the passage well enough. I won't turn to it. But you see, I thought. Simeon. Just look at Luke two, will you? Luke 234 is the passage just to get the. Keep the thought in mind. In verse 29 of Luke two, Simeon lifting up that little child said, Lord, now Lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people. Israel. And Joseph and his mother marveled at these things which are spoken of him. And Simeon blessed them and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel. And for a sign which shall be spoken against. And that word sign is exactly the same spelling as the name Simeon. So I think it's rather significant that the name of that man should be the very thing that God was recording there.

[00:05:33] And the more one goes through the Gospel of John and looks through these signs, you see how it's like a sort of repeating hammer blow that finally drives a nail right into the very head. And although, of course, we can't go through these eight signs, I would like just for the brief moments left to us to just look at the introduction to the first and the last sign of these eight. Of course, as you well know, is the number of resurrection. And it's all marked with the spirit of God right throughout the whole of Scripture. Number eight, eight, eight. It's the octave, the repeat of the first and the. These eight signs, particularly, of course, the last one which mark you the last and eighth sign is the one sign which was given after the resurrection of Christ, which again has that hallmark of eight stamped upon it. But just I just refer briefly, first of all, to them all, and that is that the first one in chapter two refers to the water being changed to wine and the in chapter 21, the draught of fishes, the second balances with the seventh, that is the ruler's son that was saved just before dying. He was brought back to strength and health. And in Chapter 11, the one that balances that is the raising of Lazarus from the dead in chapter five and in Chapter nine are the impotent man that had been crippled

for 38 years balances the man born blind in Chapter nine and the two central figures, the feeding of 5000 and the walking on the sea have again to a very deep significance.

[00:07:19] And if the Lord leads that way, maybe we might take these pairs of signs as Wednesday meetings if if the Lord will, and if the principle is not well enough to take the meetings. But first of all, will you turn to the first chapter of John and verse 46? The first chapter of John and verse 46. We have just seen here Nathaniel has just been introduced to our Lord and. In verse 45, it says that Philip FINDETH Nathaniel and said unto him, We have found him of whom Moses in the law and the prophets did write Jesus of Nazareth, the Son of Joseph. Joseph and Nathaniel said unto him, Can there any good thing come out of Nazareth? And Philip said unto him, Come and see. We turn to chapter 21. Keep your finger in chapter one, because we'll turn back to it in a moment. Nathaniel is introduced in the first place. But here in Chapter 20, which precedes this miracle or sign in chapter 21, we have this disciple, Thomas, the well known passage when Thomas in verse 24, Thomas, one of the 12, was not with them. And of course, he says, except I see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side. I will not believe.

[00:08:49] And after eight days, there you are. The eight, again is significance in this question of coming up to the resurrection sign. And after eight days again, his disciples were within and Thomas with them. Then came Jesus, the doors being shut and stood in the midst and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. They're at the very end. You've got this Thomas saying, I'll not believe. He's denying his Lord. But the moment our Lord appeared, all he could do was to fall at his feet. He didn't want to see the the print of the nails in his hands. He didn't want to thrust his hand into the wound in his side. All he was content with seeing the Lord. And immediately his confession was my Lord and my God. If we turn back to chapter one, we'll see that Nathaniel has a very parallel thought here. Introducing the first sign. Nathaniel has already said in verse. 46 is all he said. Can there any good thing come out of Nazareth? And then they said to him, Come and see. But you see in verse 48. Then Nathaniel says to our Lord, Whence knowest thou me? Jesus answered and said unto him Before that Philip called thee. When thou wast under the fig tree, I saw thee.

[00:10:21] Nathaniel answered and said unto him, Rabbi, that is master. Now the Son of God, thou art the king of Israel. This denial of our Lord immediately being followed by a personal contact with him. And shyness, My Lord, My God, Thou art the Lord Thou art the Son of God Thou art the King of Israel. And on those two confessions, these balancing signs, the turning of water to wine and the miraculous draught of fishes right at the very end, after our Lord's resurrection has a very, very deep significance. And it's not a bit of use trying to see that thought now, but just think, if you will, friends on these wonderful signs of John's gospel fire. Believe, Believe what the Spirit of God has recorded that as we read at the very beginning, these as matter how many other signs Jesus did, it doesn't matter. The Spirit of God records this fact. These these eight that are recorded in John's Gospel are recorded with one specific aim. Assign eight signs with eight significant stresses on this question of Christ, the Son of God. And we will see later on, perhaps right in those two central ones is the is the great title of God brought out in a very wonderful way when he says that I am. He uses that great title of Jehovah I am. But remember these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name. Amen.