

W487_The_Son_of_GOD_7.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number seven of the series devoted to the Sun, the Son of God. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you would join us, will you switch off and read with us the third chapter of John's Gospel? Those of you who have come to this chapel this evening may have noticed that outside we have a poster. Where the words from John 316 have been set out as a sort of an anagram. G o s p e l. And we don't want to treat you as children, but sometimes you may have to speak to children as you may find that it's a very useful thing to put down in large letters. G o. S and against them. Write the word God and only son and then p e and write against them. Perish or everlasting life. It's one of those things which we are thankful for that apart from inspiration, the accident of those words helps you to say that here we have the simplest terms of the gospel in two parts. The first part is God's part, and God's part is that he sent his son. The second part is what you're facing the alternatives perishing or having everlasting life and the link between the two is the word believing. Whatever you might say to me, but I don't see why you should introduce such a simple text into a study like this, which has taken us pretty far afield with regard to the question of the Person of Christ and references in the Old Testament.

[00:02:06] So I say, are you among those who are referring to John 316 as what they call the simple gospel? You say? Yes. Well, let's have a look, shall we? It won't do us any harm. The simpler, the better, I should say. Wouldn't you? After all, if it's a matter of life and death to anybody who hears it. But first of all, notice, John, three as a whole. Nicodemus. Has been given a title, A Ruler of the Jews. He's given another title in verse ten, A Master in Israel. But he's got a third title. I don't think Nicodemus is ever spoken of in the Scriptures without this title, the same that came by night. Some of these things stick, don't they? But is a little encouragement. It is better to come by day and openly confess Christ, wouldn't it? But the bruised reed he will not break and the smoking flax he will not quench. And he wouldn't upbraid Nicodemus for stealing. And at night time that nobody could see him, for he knew what Nicodemus was in for, if what he stood for Christ. Unfortunately, he couldn't show his love or manifest his faith until Christ was dead and buried. And then he lavished upon him all that tremendous amount of ointment.

[00:03:40] But I think the little alabaster box that was broken beforehand was a far more value in the sight of the Lord. But there it is. As you will notice over and over again, we have the words verily, verily in this chapter. That's characteristic of John. And as far as I remember, he's the one who tells us in the book of the revelation that that is the title of Christ. But you say Christ isn't called Verily. Oh, no. But the word here happens to be the word Amen. He simply used the Hebrew word. Amen. Amen. And when he says that. Amen. It means. Now this is something that's important because it's all important, but some may be more vital than others. So right through John's gospel, you'll find the interspersions of this word. Amen. Amen. I say unto you. Well, you know what your response should be. I made Lord speak on you see, And that's when we get brought together. He speaks, he testifies, we believe we are blessed. And then you notice further. He has been speaking about being born of water and spirit. Or might be begotten of water and spirit. Eddie refers to John's baptism in this very gospel. And when it's all over, he says to this man, If I told you earthly things. The baptism. That had been practiced up to that time was included in earthly things. And Nicodemus is rather upbraided by Christ.

[00:05:24] Gently that even. An ordinary believer in the Old Testament would know a day was coming. Whenever it's going to be this rebirth, a nation to be born in a day. Endicott-davies was questioning this, you see. And of course we can understand his problem. And then another thought may be wise to drop. Verse 12. If I have told you earthly things and ye believe not, how shall ye believe? If I should go on and tell you of super heavenly things? Don't you see that while John's gospel does not teach the truth of the mystery? It makes no revelation of the church, which is the one body. It is the one gospel of the fire that can lead you on from the gift of everlasting life to consider what is now being taught. Because John wrote his gospel, as far as we know, long after Paul was dead, so that he could speak in those sort of terms and know that some might be just blessed. Well, I can't go on like that through John's Gospel. John three. Otherwise, our time will be more than up. But here we have then a chapter and we are concentrating our attention upon this verse 16. But then, of course, you know, it's not possible to start with verse 16, is it? I don't know how you could open a subject with a word for if you went up to a man in the street after this meeting was over and said for.

[00:07:05] Well, he wondered, What's the matter with you? You see, four is a logical connective. It has no meaning of its own. It only connects two statements together and

says Now, if that is accepted, then this must be true for. So I say to the person who says, John 3:16 Oh, that's the simple gospel. Especially when they use it in this category. I'm not concerned as to who wrote the Pentateuch or the Canonicity of Old Testament and all that. I'm just concerned with the simple gospel. And what do you say would be your chief texts for the Simple gospel? John 3:16 And what is the first word in? John 3:16 The word God there it isn't. It's the word for. So the word four throws us back a verse or two. We can't go on before we look and see what the connection is. Verse 14. But as Moses lifted up the serpent in the wilderness, even so, must the son of man be lifted up that whosoever believeth in him should not perish, but have everlasting or eternal life? Don't you see it utterly impossible for any person with any logic in his makeup to say, I have no room for the idea of Moses and the miracle of the serpent in the wilderness of Israel's wanderings? That may or may not be true. I'm not concerned about that. But then the savior himself endorsed it. Other witnesses here that it was true.

[00:08:52] And again, later on they said about the miracles and the feeding of the 5000. He said, Moses gave you not that true bread. Your fathers did eat manna in the wilderness. Oh, yes, but they are dead. I am the true bread. So you see, in more than one passage, John has linked the simple gospel, as we call it, to the books of Moses in the first chapter. The law was given by Moses, but grace and truth came by Jesus Christ. But he doesn't set Moses aside. He said he only fulfills it. In John five, he said, Had you believe Moses writings, you would have believed my words. That's John five. So we've got this first connection. Well, now, while we're dealing with that, let me slip in just another word. Sometimes we have to speak, or if we don't use it in our spoken ministry, we have to write about figures of speech. And of course, some people go off the deep end, which is a figure of speech, by the way. You understand, don't you? They're still on terra firma at same time because they say, Oh, no, that's explaining away the word of God if you do speakers. If you do your own English language friends, you know that you couldn't practically speak a famous sentence without using a figure of speech. You cannot possibly speak about an invisible idea that's in your mind without reducing it down to some terms that will be like somebody else in order to explain what you mean.

[00:10:38] You tried. Now there are 2 or 3 simple figures that it wouldn't do us any harm to become acquainted with and not use them indiscriminately. We sometimes hear

people say that speaking metaphorically. Well, that's using a figure of speech because if you say, what is a metaphor? Take. For now, there are three figures of speech which are linked together. The first and simplest is called a simile. And it sounds like it, doesn't it? It's similar as so. After Simone. You don't say that Christ was a serpent, lifted up on a pole. But just as Moses did that. So Christ did that. Then there's an advance. A metaphor doesn't say a thing is like something it says it is. So Christ said, I am the door. Now, if it's set up like a door, that would have been severely. But he said, I am the door. That's a metaphor. And then there's an even further advance on that. To assume the thing that you are implying and never say it. And that has got rather a correct your name until you know what it is. Hypocatastasis. Catastasis something put down underneath. But what do you mean by that? Beware of the leaven of the Pharisees. I mean, the leaven they put in their bread. If it had expanded it and said the doctrine of the Pharisees is like leaven. At Sydney if he said the doctrines of the Pharisees is leaven.

[00:12:33] That metaphor is implicit. Beware of it. That's implying it. There's more in these figures, you see, than meets the eye, isn't there? So don't despise him, but don't stuff yourself with him because you can be just as harmful as otherwise. But when you're studying the book yourself, just watch that you don't misuse these figures or that you don't miss them. So here we have this simple one as so as Moses did this even so, what have we come to? The third chapter 316 itself. For God so loved the world. This is part of the statements that I've made before, but I must make it again because of completeness. You could speak about the love of God and cheapen it. You could also talk about God being love. That it looks as though, well, it's all right. He'll pat you on the head at last like a kind old uncle and say, Now run away and don't do it anymore. But he spared not his only son in order that he might be just and the justifier of him that believeth in Jesus. Shall we have? The. Emphasis on the word love here. Now the emphasis on a word can be by two methods, by continual repetition. Or by isolation. Say it once and never saying it again. There are some people I know who use the word love in such a way that when they punch a ticket on a bus, it's just love.

[00:14:19] And when you buy something at the grocers, it's yes, love. And when I was up in Lancashire one time, I said to him, What do you say when you meet it? She said, What do you mean? I said, Well, you're going to be loving. You don't know me. What do you say when you mean it? Of course, there are others of us, like myself. I've said it once in my life and I never say it any more. I hope I'm not misunderstood. I think from.

But you see, don't throw this word about friends. Don't throw it about. Now, there are 28 chapters in Matthew's Gospel. And it's never one statement in Matthew's gospel that God loves everybody. There are 16 chapters in Mark's gospel, and there's not one single statement in Mark's gospel that God loves anybody. And there are 24 chapters in Luke's gospel, and there isn't a single reference to the love of God in Mark's gospel. The first statement in the four Gospels that God loves anybody is John 3:16. And the next feature that I would like you to notice is the word. So. I know we've had all this before at different times, but this is a recording as well as our ministry here and obviously include them all as far as it's possible. So. I remember asking one of my daughters when she was a tiny child, What do you think it means? And she put her arms wide open.

[00:15:46] She loves you like this. Well, it was fine, wasn't it? But of course, I had to let it go. But we got down to the Greek when she was a bit older. I did what I just did. Parentheses instead of playing a game with English letters, we played a game with Greek letters and they were familiar with those as if it was the ordinary Madam. Try to build up words all We managed it all right. But that's part of way. Shall we look at the way in which John himself has used this word? So now you turn to chapter three, verse eight. At the end of verse eight. So is every one that is born of the spirit. But you can't say it like this. You mean it in this manner. Like this. Of course, when said like this, I opened the arms wide. But that's the folks who listen to this tape recording won't know that. See, it's like this. This matter. So everybody's bored of the spirit. Let's look again at chapter four six. Now. Jacob's well was there. Jesus, therefore being wearied with his journey sat thus set like this. All the well know so about it in the sense of being vast and broad or just set like this. And you would actually find, I think in chapter 7:46. That is the translation. Chapter 7:46. The the officers answered, Never, man, speak like this.

[00:17:39] Man. He never meant spitefulness. Never man spoke like this and the last reference to her might as well get them. 21. Chapter one. Chapter 21. Verse one. After these things, Jesus showed himself again to the disciples at the Sea of Tiberius, and on this wise showed himself. So there. You've got a choice. God loved the world on this wise. How? See, that's asking the question now How? He showed his love in one way. That is he gave his son. You get the same thought coming into John's epistle. Hereby know we the love of God, how he sent his son. And you see, the whole of the love of God is concentrated down on that one spot. And it's an awful thing to say, but it's a

truth. You are listening to me may know the providence of God. For he sends his rain to fall on the just and the unjust. It gives fruitful seasons to everybody. Doesn't matter what nation you are. You can't always tell a person's a believer by his bank account. The less he believes God, the more money he may have thought we know. That's why we are looking at it. That's Providence. But I believe I'm right in saying that no one will ever know. The love of God. Apart from his son. You cannot bypass the sign of God. You cannot get into the presence of the living God. Apart from the veil that was raped.

[00:19:48] Apart from the cross that was endured, apart from the gift of their son. The diary, just for the unjust doesn't say all that in John 3:16 at the same time. There's the first occurrence of the word love. Of God. And he immediately tells you it was like this. We had the word world. Now this is being considered from 2 or 3 angles. One has said that it doesn't lead the world as we understand it, but it was looking forward to the future world where all will be blessed. Well, that doesn't seem to fit in with the next verse. For God sent not his son into the world to condemn the world. He's not going to condemn the world that is yet coming when they're all blessed. So we need not try to rush in and save anything. Because God has said to us in the epistle, love, not the world, neither the things that are in the world. Our own common sense ought to tell us that that's a word for us. All right. But you have not the slightest idea that when God loved the world and sent his son, God was compromising himself and getting mixed up with worldly things. So should we let it stand in the earlier gospel of Matthew? Go. Not into the way of the Gentiles. I am not sent but to the lost sheep of the House of Israel. There. The official comes along and says he is the propitiation for our sins and not for ours only, but also for the sins of the whole world.

[00:21:42] So John is the one that takes you away from the limitation of being sent to the lost sheep of the House of Israel. And it's. If God has sent his son. You the world. The world may believe and be saved. But that's not exactly what it says. Not that the world, I believe. And besides that, a certain character. The word whosoever. I believe there is a gospel hymn that says and God says whosoever. That means me. So you say to them whosoever what? Whosoever like that? No. Whosoever believeth. Whosoever thirsty. Whosoever is willing. Whosoever cannot stand alone. Cannot stand alone. It's got no real meaning. And then secondly. There is no word for whosoever there. Will you say a word for us over there? Well, what is there, then? Well, I'll just give you the Greek and then I'll try to explain it in case you say, Oh, dear, here it comes again. Well, I didn't

write the original New Testament friends, but if you've got a passage which presents any sort of puzzle to you, get at it somehow and build your doctrine of God's head. Tess. How pisteuo. Pisteuo is the verb to believe. Pisteuo is a participle. Believing. Pass is every and how is the article that introduces it? A literal translation would be that every believing one should not perish the same as every thirsting one should drink.

[00:23:54] So it doesn't say whosoever indiscriminately. It says whosoever of a certain class. There is no limitation of race or color. It's the world that is now being addressed. But it doesn't say whosoever whatever they think, whatever they do, whatever they believe, whatever they deny, it says pass. How pisteuo every believing one. April believing one. Relatively true, that is. Every one of you that listening to this that knows that Christ is your savior. That was the gate by which you entered. At the end of this chapter. I believe, as far as my memory serves me, is the verse. While which I entered into salvation and life. So here it is, the very last verse he that believeth on the son hath everlasting life. That's all I heard. And I sit there. And I listened to the preacher. I thought to myself, I'm within a 2 or 3 months of being 21. And, I don't know, A, from B with regard to what he's talking about. I do a few odd verses in the Old Testament that we made fun of. I knew Matthew, Mark, Luke and John, and I won't finish the chorus. We used to sing at the end of. It hit me. He pointed away to the sun. And the lake was believing him. And the result was the gift of God, which is everlasting life. I didn't know what happened to me. But I think. Something must have been vital that hadn't been.

[00:25:51] Because I'm still here. And that's 60 more years ago. And this whole book has lived as God's word to be increasingly ever since. So there is a precious thought. That's John 3:16 being applied. He that believeth on the son. Hath everlasting life. But John doesn't hide the fact. And he that believeth, not the son, shall not see life. But a wrath of God. Abideth on him. Dreadful thought to say the wrath of God abides on anybody. But. It says in verse 18 he that believeth on the son is not condemned. Well at a negative who are condemned. Later, believe it or not. Is condemned already. And this is the condemnation. This is this character. That light is come into darkness. And it doesn't say that folks didn't know it was light. All that. You too well. And you too well. But he says, I love darkness. Rather than light because their deeds were evil. Yeah, My deeds were evil. Your deeds were evil. The by the mercy of God. I don't know why or how, except his grace. The eyes of your heart were touched. I just as the man said. There on the pole was a serpent, a symbol of sin and all its consequences. I now say

this as I if I be lifted up the same word used I if I be lifted up. And he said they that looked lived. Okay. No promises. They turned over.

[00:27:55] No. No new deeds. I just simply believed what God had provided. Well, I looked. I lived. And it was now holding me. I immediately attended a series of Bible studies given by W.H. Griffith Thomas. A verified evangelical churchman. And to this day, I could remember what he said about the general characteristic of John's gospel. This was my first Bible study that I ever had in my life, and he had a structure in it. Would you believe it? Of course it did. But this is a simple one. He said, John seems to build his teaching like this revelation. Reception. Rejection. Eight to his own and his own received him not, but as many as received him. Oh, yes. Oh, yes, I see it. We'll have an examination at the end of this series, he said. Would you believe it? I'll put my name down to go in for an examination. After one week's acquaintance with a word of God. But there were so few that I never got a chance. There are about 7 or 8 years afterwards. W.h. Griffith Thomas wrote me from the United States, where he became principal of a Bible training college. It gave me a problem. And you had to do with the Septuagint. I reprinted my answer in this paper. I thought I must write to this man. I must write to him. And when I told him. That he administered the word to me an absolute ignoramus after being converted at that gospel mission.

[00:29:51] You could tell that the man was grateful and thankful that he never opened his mouth to speak in the name of the Lord. I say these things are not boasting about. It's all the grace of God. But you see, God can stoop and use very earthen vessels. It's not the vessel that matters so much. We have a saying in this country that some person's a crackpot. Yes, we know what we mean. Well, they said that a pretty well sometimes, but it's what God is pleased to put in it and pour out from it that matters most, isn't it? So here we then have this. Reference to. Whosoever believe it. I think that I go back on my story a moment and give you a 1 or 2 other references to this way of translating facile question, every believing one according to John's gospel. So just turn the page with me to chapter 413. Jesus answered and said unto her, every drinking wine of this water. Not whosoever it. But every one who does drink. Of course, it comes to the same thing at the end, but you can underline the word whosoever and make it mean more than it says it's whosoever that lines up to the conditions named. Well, the only way that you will get this water never thirst is to drink it. But if you're like some horses, they take to the water and they won't drink.

[00:31:32] But your first trades, you will. So believe and be saved. Drink and never thirst again. Or again in chapter 414. But whosoever drinketh of the water that I shall give it, he repeats it the same method and Chapter 1126 of John's Gospel. I don't need to say that other references cannot be found. What? We stick to the one writer. 1126. And whosoever liveth and believeth in me. And again, making it a bit more literal. And whosoever is living and believing in me. Shall never die. I rather think that's looking to the second coming of Christ. Whosoever is living and believing in me shall never die. And then in chapter 1246. Chapter 1246. I am come a light into the world that whosoever believeth on me should not abide in darkness. What a new meaning to the word abide. The wrath of God. Abideth upon him. If he does not believe the sign. But he did not abide in darkness. If he is among those who believe that every believing one. And then the last reference I give you in this connection is chapter 14, verse 12. Uh, just make sure. Did I say die team? Yes. Did I say I think it's 19. I'm sorry. That's my calligraphy. That's a figure of speech, I believe, for good writing. 19. Sorry. Verse 12, from henceforth, pilots sought to release him. But the Jews cried out saying, If thou let this man go, thou art not Caesar's friend, whosoever maketh himself a king.

[00:34:04] To everyone that makes himself a key is an enemy of Caesar. So you see, you've got to be watchful that you don't load the word whosoever and necessarily. Now let's get finally. This terrible word perish. There are some folks who won't have it. That means perish at all. Are they bring forward the axiom of chemistry that matter is indestructible. So the best way to. Establish your argument is to ask them to let you borrow from them a pound note. You know, just a, you know, a piece of paper with a pound on it. Matter is indestructible. He stayed on the fire. Oh, friends. All right. Matters. Indestructible. Somebody says there's a pound going up in smoke. Matter is indestructible. Yes, but the pounds gone. I see. Right. You keep on shoveling the coal on. And you get a combination of oxygen and carbon, which in the combination releases heat. Despite those opportunities, you haven't destroyed the coal. It's not perished. It's all there floating about in the atmosphere. You go look in your coal bin as coal. It's gone, isn't it? So it's a quibble. Whatever goes to make up a man is indestructible. In the sense that matter is indestructible, but the man is more than the sum of his parts. Is a living soul. As the Scripture says, in spite of the fact that some have loaded the word soul with immortality. I'll tell you whom to fear.

[00:35:58] He who can destroy both body and soul. And I think I told you that before. Standing either in a porch in Devonshire somewhere because of the rain. I got into talk with a man and his wife and asked this lady if she would give me a proof text from the Bible to prove the immortality of the soul. And she said, Yes, I've got that. The Old Testament, the soul that sinneth it shall die. I thought, Goodness me, what do I do now? A person brings out of the Old Testament a statement that the soul shall die as a proof of its immortality. And you know why? Because I've already invested the word die with that, which doesn't mean die, but it lives on in another form. So you can just bamboozle yourself. You can just lead yourself astray. Alicia keeps close to the word of God. Let's look at John. 627. Labor, not for the meat which perished. Siward. The beast which perished. What do you say? The beat doesn't perish. Already changes its form and so on. But, you know, there's common sense in the old children's little bit of when she got there, the cupboard was bare and so the poor dog had none. It's no good saying to the dog, It's all right. Farewell. The meat is not perished. It's only changed its condition. You see, it's not ordinary, everyday common sense, is it? Here's the word perish. In chapter 1028.

[00:37:48] I give unto them eternal life. And they shall never perish. Neither shall any man. Pluck them out of my hand. As a next stage in their. I shall never perish. If no man is able to pluck me out of his care. Out of his hand. So the alternative of everlasting life, according to several passages, is condemnation. The wrath of building upon you Patient. And chapter 1150. Well, I think we have an argument by a man who wasn't a believer, but he knew the language he was speaking. He said in 1150, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish. Not. So we don't want any quibbles about this. We read about the articles in Hebrews 11, chapter 1131 about. By faith the harlot Rahab perished not with them that believe not. When she had received the spies with peace. She perish? Not. But the others did. The walls went down flat. It was razed to the ground and they were put to the sword. Dede Alford, who was a churchman, that he was a great expositor. He said a canon of interpretation never use in a figurative use, a figurative sense, except where it is absolutely necessary to face a fact. Otherwise, you explain away the book instead of explaining it. But that's a danger. Now to to finish the word in the Old Testament for this perishing. All what it says.

[00:39:51] I shall perish. Like the fat of rams and so on is a bad. And John, in the Book of Revelation on more than one occasion, gives you both a Hebrew and Greek word. Will you turn for the last reference this time to. Chapter. Um. I think it's Chapter 11. Chapter 11, verse 11 book of the revelation. Chapter 11, verse 11. I think this is dealing with the evil one. Chapter 11, verse 11. I'm sorry. I've missed my way. Chapter nine. So look at that. Oh, yes, I think so. I repented. You see, friends, that's the only thing to do when you're wrong. Chapter nine, verse 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon. The Abbot. That's the word for destruction. And in the Greek tongue. Apollyon and apo. Dubai is the word we'll be looking at. Meaning perish. So we know that all the Old Testament references that use that word Abed. For perishing. Are those which are used concerning this poor unbeliever. Will you turn to Psalm 37, verse 20? And I'm going to ask Mr.. Ramsey who is listening to me. If he will find me. Volume two and three of the Bryan Expositor. While I'm looking at Psalm 37, I ought to have got this out beforehand. And I'm like the prayer book said, I have left undone the things that I ought to have done many times.

[00:42:10] Psalm 37. Here we have. Um. Our reference here, I think about the thank you about the. Verse 20. That's it. The wicked shall perish and the enemies of the Lord shall be as the fat of lambs. They shall consume into smoke, shall they consume away? Well, if God says that when he says perish, they shall be like smoke. They shall consume away. I think a dreadful statement. I'll leave it there. But I will not add to it. Anything that has been subsequently foisted upon it that they are going to be in conscious torment forever and ever. Uh, two, three. Now I've got to just look and see which is which of this I wanted the double value, but still see if I can't find it, I should have to do without it. 58. 75. 84. Now afraid that I haven't got the right volumes here. I also have had volumes two and three which are printed together and. If you got them there on the back of you in that room, on the on the shelf above you back, because I can't find it in this quick enough. Sorry, friends, but I'd like to have added they're not there. Volume two and three together I don't think. But they are. They are there. You know, the road that there is there, don't you? Because he. I doubt whether this is worth it, but I got a note I would like to have given you.

[00:44:33] Well, I'll have to leave it there, Prentice. It was a quotation by a comment by Dr. Weymouth, who was a Greek scholar, and he spoke about the way in which this

word has been so misconstrued, misunderstood. But I will tell you that you have access to the double volume two and three. It's page 133, but I've been given volumes two separately and three separately. And my arithmetic won't enable me to add anything together and make 133 cricketer. But I think we've looked as far as it humanly possible, except I'll bring it to a conclusion by just for references in John's gospel. And then we shall have to cry. Hold. Chapter one. 49. Chapter 149. This is John's gospel again. Nate. Nathaniel answered and said unto him, Rabbi, thou art the Son of God. Now I get this right. And then in chapter six, 68. 69. Chapter six, 68 and 69. Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God. There is a belief associated with a confession and an acknowledgment. Chapter 935. Chapter 935. Jesus heard that they had cast him out. And when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Know that I might believe. Jesus said unto him, Thou hast seen him, and it is he that talks with me.

[00:46:41] He said, Lord, I believe, and he worshiped him. I want you to notice the word cast out in Chapter ten, which has no chapter division in John's Gospel. It says in verse three to him, The porter Openeth and the sheep hear his voice, and he called his own sheep by name and leadeth them out. Same word. People may cast you out. But the Lord may be leading you out of any selfsame expression, you see. And then we have in chapter 1127. Chapter 1127. She says unto him, Yea Lord, I believe that Thou art the Christ, the Son of God, which should come into the world. And then finally a. Then finally in. So where have I got to now? There was one other passenger want to give you. Yes. Chapter 20 The climax that carries you right through with Doubting Thomas, who wasn't easily persuaded. And that's all to the good in the sense he wasn't easily persuaded, but he outdid them all. At John 20:26 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. Behold my hands. Reach hither thy hand and thrust it into my side and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God.

[00:48:30] However, some have explained it away as though Thomas simply said, Oh my Lord, God like that. But I do not know the Jew. The Jew is so careful about the sacred name of Jehovah that when they read it in front of them, they don't say it. They say Adonai. Never say it. Too sacred. So he is he's opposition. He's got to. Right to

John's gospel. And this doubting man says, My Lord and my God. So you see, there is a confession associated with the believing. You acknowledge. Oh, thank you. Mr. Mars has come to my rescue by writing just a brief summary. He says. Didn't Dr. Weymouth say that Apadmi was one of the strongest words for perishing? And to make it mean everlasting consciousness is just a contradiction of terms and the basis of scholarship or something like that. Well, thank you for that little hint. I'd forgotten exactly what the wording was, but there we have now at the close, shall I say to you where you came into this meeting? You knew blessedly new. John 316. You believed it. And you might have said, well, I don't think we want to spend our time on that because, well, we believe it. Let's have something a bit more down on our level. Friends, I don't think we'll never get to the scale of the heights or scale the depths either of John 316. Not until at last we meet him face to face. And we know even as we are now. Blessed are all they who put their trust in him.