

I want to talk to you for just a few moments about this wonderful book. First of all, who wrote it? Would you believe that while there's not much question but that John, the apostle, wrote it; no where does the book say he wrote it. But several times in the book, the apostle whom Jesus loved is mentioned and also the witness. There's no question, among Bible students of all schools of thought that the Apostle John, one of the disciples of Jesus, wrote the Gospel of John.

John was the brother of James, the younger brother of James. James was the older of the two. His father was Zebedee; his mother was Salomi and we believe that she was the sister of Mary, the mother of Jesus, which would, of course, made Jesus blood kin, humanly speaking, to John, who wrote the Gospel.

Now when did he write it? We know that it's the latest Gospel written. The oldest Gospel is Mark, which was written about 60 A.D. and then Luke and Matthew about the middle of the 60's. But this Gospel was written a generation later. It was written about 95 or 100 A.D.

Now by this time, some unusual things had happened in the Xtn world and you see this reflected in the Gospel of John. The Gospel began with Jews. It was really a group within Judaism that were converted. But after 60 yrs. of preaching the Gospel, the Gospel had spread out over the land and the world until it had got in to the Gentile world or the world, with a Greek background.

And so, we see that John is speaking to a broader audience. He's trying to interpret the Gospel to people of Gentile background; with a Greek background. You see it in the very first verse. WE'll point it out when we come

to it. We also know that there were some false teaching in the church at this time; that John was dealing with. It comes out and you can see it in the background, if you understand what John is trying to answer, which, indeed he does.

Now the purpose of the Gospel of John is very clearly stated in the 20th Ch., when he gets near the end of the book; when he tells you what the purpose of the book is. Turn to Ch. 120: 30 & 31 (read) John is getting to the end of the book and he says in V.30 - 'signs' (miracles). Now the Gospel of John contains the whole series of signs or miracles to show that JC IS the Son of God and should be believed. But only a FEW of them and matter of fact, John says 'if all the things that Jesus had done, were written down, that it would not be enough room in the world to hold the books.'

We have just a little bit of what Jesus did. But we do have enough that if we take the evidence, ~~xxx~~ we'd have to know that He is the Son of God, indeed. But he says in V.31 - 'these are written' (that is, the whole Gospel of John). Now this is the purpose of the Gospel of John and yet, IN the Gospel of John, some of the greatest teaching in the world, to the Xtn, is there.

For instance, the greatest section on the HS in all the Bible is in the Gospel of John. That's to the believer. John 14, 15 and 16. The washing of the feet of the disciples in John 13, is to the beleiver. But the primary ~~fixxx~~ thrust of John's Gospel is to create faith in JC.

Now John wrote the Gospel of John, but he didn't write only the Gospel of John. He wrote four other books in the N.T. He wrote I. John; II John; III John, the epistles. And then he wrote the Book of the Revelation. So if

you take Johns writings with Pauls writings, you will notice that JOhn, next to Paul, wrote most of the Books of the N.T. Of the 27 Books of the N.T., Paul and JOhn wrote 19 of them. Now Paul wrote more, but John was next to him.

Now JOhn wrote the first Epistle of John and the pupose of the first epistle is different from the Gospel - quite different. For instance, turn to I John, (it's over there near the back of your Bible) the 5th Ch. and 13th V., he tells us why he wrote his first Epistle. It's very interesting. He said (read Now the purpose of the Epistle of John was to assure Xtens of their salvation.

It's our assurance Epistle. There were people in that day, as in every day, who ask the question 'can I know that I'm saved?' 'Can I KNOW that I ~~am~~ have Eternal Life?' 'Can I be SURE beyond a doubt that I'm going to Heaven?'' Yes, you can and I'll tell you where you'll find it. In John. If you're wrestling with this question in your life, if, with an open heart, you read the First Epistle of John, you'll see whether or not you're a Born AGain believer or not.

And I'll tell you the standard's pretty high. There are some people that are believing with their heads and talking who are NOT Born Again, according to I John. But, now the Gospel of John had a different purpose, primarily. And that was: it is an evangelistic Gospel. It is a message to those who have never believed. It is a message to prove that Jesus IS the Son of God.

Also to draw people to Him. And yet, some of the grea~~te~~st teaching in all the world, to the believer, is here. As a matter of fact, there's as much material to the Xtn, in the Gospel of JOhn, as there is in ANY Gospel. We think of Matthew being the great teaching Gospel. We call it 'the Ecclesias-

tical Gospel' or 'The Gospel to the Church' and you have Matt. 5: 6 & 7 (the Sermon on the MOUNT) the great teaching lessons of Jesus, of the Kingdom.

Then you have the great parables in Matt. I, personally, have never been helped in my Xtn. Life by the teaching of Matt., as much as I have by the teaching of John, especially on the HS. And I think that any person, who interested in the Truth; who's interestēd in going forward with the Lord, would have to take account of John's great teaching on the HS - in John 14, 15 & 16. =

Now, I just want to say one other thing before we plunge right into the Book. John was writing for people who had been exposed to Greek thinking or Greek thought. And you run into that in the very first verse. For instance, the very first verse of Johns says: 'In the Beginning was the Word' - now when you see this word 'Word' - you're in a new world. You don't find this in Matt. Mark and Luke.

You see the word 'Word' in English; the English word is 'Word' but it was a great Greek word. The philosophers used it. It's the Word 'logos' (not 'low gos, but la gaus' is the way it's pronounced. And the Greeks talked about the Logos. The philosophers talked about the Logos. And what was the Logos to a Greek? The Greeks looked at the world in which we lived and they saw that it was orderly; they saw that the sun rose and set and the tides were on time and all this kind of thing and they said 'there's a mind behind the universe'.

You see, the Greeks were more Xtn than modern science, who deny that there's a mind. Even the pagan Greeks knew there was a mind behind this universe. And they said 'that mind, which makes this universe orderly, is the logos'.



Which, they said, is reasoning mind. Then they looked inside of them and they looked at themselves and they said 'and man is rational - he can think. He has memory. Unlike the lower creation'. What makes a man like this? And the Greeks said 'it's Logos - reason, mind'.

John comes on the scene and he says 'now you Greeks have been talking about the logos (the mind and reason in the universe) He's come to earth. He's come to earth in flesh. He's Jesus of Nazareth. And, of course, here's great teaching. You see, when you can take an idea ~~and~~ out of the world and relate it to something spiritual, you, then, are engaging in great teaching.

And you can imagine how the people who read this Gospel in that day thought. Now, we don't talk about the logos today too much. But, in THAT day, you see, that was the very talk on the streets. The Logos. And John says 'this is the Christ; this is the Eternal God, who is the reason behind the universe; the mind behind the universe and all that gives man meaning, is the Logos of God.

(e) And then there was another thing that was developing at this time - there was a great false teaching in the church which, you who read much, have already encountered. It's called 'nosticism' and the Nostics were people who said that all physical things: the flesh, the physical world - is evil. The only thing that's good is that which is spiritual. So they said that God could not have made this physical universe. Not the Loving God; not the Good God of the N. T.

So they said it was impossible that God could become a man. That's the last thing that a Greek would have ever said: that God could have come to this

earth in human flesh. That's exactly what John shows us, in his first chapter, is exactly what God DID do. The physical is not evil at all. This world is not evil. Your body is not evil. Sex is not evil. The Bible, nowhere, teaches this. Now evil makes it's entrance into life, often, through our body, often through the physical. But this world is not evil.

Physical things are not evil. God made it all and the Xtn Gospel teaches that life is wonderful - physical Life as well as ~~spirit~~ spiritual Life. Indeed, the Gospel doesn't divide it. I'm one person with the Lord. My body is just as sacred to ~~the~~ Lord as my soul, that's gonna be resurrected. And that's the glorious thing about the Gospel of Christ is: that it sanctifies the TOTAL man and it gives meaning to all of life.

And so, John deals with this false teaching of Nosticism - the physical; the flesh is evil. And then, by this time, there was a John, the Baptist movement in the church. And this is very understandable. It's understandable, to any of us, who've had any relationship with the church or with leaders in the church. There was a group of people in the church who got their eyes on John the Baptist.

Well, John was on the scene first; he had his disciples; he was quite a dynamic preacher; quite a dynamic man and they were following John. So in the very first chapter, John sets all of this to rest. He says 'I'm not the Messiah. I'm not the one to follow. I'm just the witness'. And no greater harm ever comes to the work of God than for people just to follow a man.

Now a preacher needs loyalty; a teacher of a S.S. Class must have loyalty and ~~XXXXXXXXXX~~ fellowship. But when that person becomes a substitute for

God, great damage is done to the Kingdom of God. Even as great a man as John was not Jesus nor is he to be honored, as Jesus. When we get to the 19th Ch. of <sup>act</sup> John, we find a whole group of people, in the 19th Ch. of <sup>act</sup> John who've not got any further than John's baptism. They've heard the message of John; they've been baptized in water, but they've never believed on Jesus; they've never received the HS; they're not even the children of God.

John  
And ~~XXX~~ has to instruct them. This was quite a while after Pentecost and after the church was going. So John was trying to point out the error of Nosticism; he was trying to point out the error of following him, instead of JC. Now, IN the Gospel of John, we have some of the most exciting things in the Bible that you don't ~~xxx~~ find anywhere else.

The Gospel of John is of enesnable value just for those things in it which you don't find in Matt., Mark or Luke. For instance: in the 2nd Ch. of John, you find the turning of the water into wine - what a lesson that is. We don't find it anywhere else. In the 3rd Ch. of John and ONLY in the 3rd ch. of John, we find the great interview with Nicodemus. You don't find that anywhere else.

In the 4th Ch. of John, you find about the conversion of the Samartian woman - this adulterous woman, who's thrown her life - been married 5 times. A very modern woman, indeed. She'd been married 5 times and her life was ruined, as a man would see it, and yet, she was redeemed and became an evangelist. And then you go on through the Gospel of John: in the 11th Ch. of John, you have the resurrection of Lazrus, the greatest miracle in the N.T. You don't have that anywhere else.

In the 13th Ch. of John, you have the washing of the feet, which is one of

the most beautiful lessons in all of the Bible. Often misinterpreted. But which has such relation to the saints of God today. There's some churches that engage in physical feet washing and they feel this is the meaning of that. We'll deal with this, in depth, when we get to the 13th Ch.

Then in ch. 14, 15 & 16, we have the very words of Jesus, in the Upper Room, on the HS. The wonderful teaching of Jesus on the HS. You don't find this anywhere else in the Bible. In the 17th Ch. of John, you have the Lords Prayer - you don't have it anywhere else. We have the disciples prayer in Matt. and Luke but you don't have the Lords Prayer - ther ~~ex~~ REAL Lords Prayer is found nowhere except the 17th Ch. of John.

And then it's very interesting that in the Gospel of John, you have three of the seven last words of Jesus on the cross, which you don't find anywhere else. You have the Third Word, you don't find it anywhere else. In John 19: 26 & 27. You have the Fifth Word in John 19:28 - you don't find it anywhere else. And you have the Last Word - no, the SIXTH Word in John 19:30: 'Woman behold thy son; son, behold thy mother'; 'I thirst' and 'it is finished' Those are in Johns Gospel.

You have an account of the ~~fixxx~~ thrusting of the spear in the side of John and the flowing of the water and the blood. You have that nowhere else except in the Gospel of John. You have the account of Thomas. Thomas speaks in the Gospel of John. You see him nowhere else. Andrew becomes a real personality in the Gospel of John. You find him no where else. The same is true of Phillip.

And so, you have things in the Gospel of John, if you just study the things in John that's not in the other three Gospels. And we call the other three



Gospels: The Synoptic Gospels - Matt. Mark and Luke are called the Synoptics which is a word, which means 'they see alike'. That is, they record MUCH of the same things. And they're called the Synoptic Gospels - Matt., Mark and Luke, because they see the same things. They record the same things.

John records something quite difference - or his approach - and yet, of course, it is the same witness to JC. Now let's turn to the first chapter.

We covered 4 or 5 verses of this before Christmas and we'll not repeat ourselves today in this, but we will just move through it and show how it fits together. How exciting it is - every word of it. He begins

V. 1(read) 'in the beginning' (you look back in Genesis 1:1 it says same thing). John says 'in the beginning' - but John is talking about a different beginning. In Genesis, the writer is talking about an actual time in his- <sup>xx</sup> tory when this world was created.

*"the Unbegun Beginning."*

But John is talking about a time that cannot be dated at all. In the Beginning WAS the Word (that's logos). We've talked about it. Was the Word. He's talking about the Eternal Christ who existed from Eternal ages; had no birthday in Eternity. And He says three things about Him;

1. FIRST: HE WAS ETERNAL. Eternal has no beginning nor ending of days. The Eternal Word.

2. SECOND: HE WAS EQUAL WITH GOD. He WAS with God. Which God? God, the Father; God, the HS. But not only that, he says

3. THIRD: THE WORD WAS GOD. He's Eternal; He was equal WITH God and He was God Himself. And so, in that one statement, alone, you have

probably, the greatest statement on Jesus that has ever been made by anybody,  
who ever lived.

*"The Small Town Boy" written about  
Jesus, but that does not make  
Him unique.*

Some years ago there was a book published 'The Small Town Man' and it was  
inspired by the fact that Jesus was born in the small town of Bethlehem and  
reared in the small town of Nazareth. But listen, this is not what gave Jesus  
His uniqueness. The thing that gave Him uniqueness is that He WAS God from  
Eternal Ages, come to earth in a human body.

TLB  
The Living Bible translates this to say: 'before anything else existed,  
there was Christ with God. He has always been alive and He's always been God'.  
And that's what he's saying. The verb 'was' here - you could give a whole  
lecture on it. But it means 'eternal being'. In the beginning ALWAYS was  
the Word. And the Word ALWAYS was with God and the Word ALWAYS was God. Talk  
about the old-time religion... Xtn-ity is the old-time religion. You just  
can't date it. It didn't begin yesterday. It began before ANY world was  
created and we can't even date it.

That's how great it is. V.2(read) this verse states V.1, but in a different  
way. Which the Bible often does. But the emphasis is on 'the Eternity of  
Christ'.

V.3(read) the nostics (I've already been talking to you about this) the nos-  
tics (and, incidentally, they claim to be Xtns). They were not on the outside  
of the church. See, the church has never been threatened by people on the  
outside. The church today, is not threatened by the outside. The threat to  
the church his ALWAYS on the inside. ALWAYS!

And the nostics were right inside the church and they were teaching that all



matter is evil. They were teaching it - it's foolishness to say that God, A Good God, created this world in which we live. And so, John answers that in verse 3. He puts that to rest. He says 'all things were created by this Eternal Logos (or Word). ALL things. Not part, but everything. And the word here in the Greek means 'everything' individually.

Every little thing. Every atom. Every single thing in this universe, was created by JC. He's not only the Redeemer; He's the Creator. 'All things were made by Him (and then the negative is stated) and without Him (or apart FROM Him) was not anything made that WAS made'. This world was made by Jesus. It was not made by the devil. And it was not made by an evil God. There's only one God and this is a wonderful world because He made it.

It's been contaminated by sin, but it will be redeemed, as we've seen in our study of prophesy and God has not abandoned this world at all. We ought not feel strange in the world, except the sin of the world. We should enjoy this world and we should enjoy the common life of this world. Because it is a gift of God, just as much as Eternal Life is a gift of God.

Now Paul states this same thing in Col.1:16 & 17 (read). But he states it a little different. He stresses the universe, as a whole, was made by Him. John is pressing the universe, in its individual parts, every little bit of the universe, John says (as you read it in the original tongue). Now this is very, very interesting because we've had various ~~experiences~~ theories of the creation of the world and of our solar system - before Gallileo or before about 1500 A.D., men used to teach what we call a G.O. centric view of the universe - that is; that the whole universe revolves around planet earth.

1. Before 1500 - world geo-centric
2. After 1500 - world helia-centric

Well, Gallileo came on the scene and invented the telescope and he proves that

everything was revolving around the sun and so, we moved to a Heleo-centric view of the universe. But you know the G.O. Centric view and the Heleo-centric view of the universe are both wrong?

### ③ Christo - Centric

Modern science has proved that the universe is not revolving around the sun because we live in just one universe or one solar system, and one scientist claims there are twelve quad-rillion solar systems. And I don't have enough space to write that on the board, but it would 12, with 15 zeros. AND that ~~each one of these solar systems has it's own sun.~~ So that means that our sun is not the center of God's world at all.

The world is not G.O. centric (it doesn't revolve around planet earth); the world is not heleo-centric (it does not revolve around the sun) but the world is christo-centric and that's what the Bible teaches. AND that's what John is teaching. The world is christo (or Christ centered). Heres the word: the world is Christo centered. And the atom doesn't hold the world together.

There was a scientist in Los Alamos, N.M. that says that the world is held together by the colosian force, based on Col.1:17 'all things are held together by JC'. This world was made by JC; this world is held together by Jesus. If Jesus were to withdraw His power, this world would fly to pieces. He made it; He holds it together and it'll stay here and operate as long as He wants it to.

And when He takes His hands off of it, it will fly in a thousand pieces. It's all revolving around Him. Isn't it wonderful! You see, science has not diminished MY faith in God. Or MY faith in the Saviour. It's increased my faith in Him. We have so much bigger God. We didn't used to know much about our universe. And everything that science learns just broadens the size of



Jesus Christ. He made it all, John says.

V.4(read) He's the Creator but in Him was Life. Now there are two kinds of Life mentioned in the Bible. There's biological life and then there is zoe life and this means Spiritual Eternal Life. And that's the word you have here, is ZOE. I was traveling over here in Okla. coupla months ago and I passed by the ZOE Church and I said 'there's somebody that had a lesson in Greek'. They called it The Zoe. Zoe Church - it's a pretty good name for a church, if anyone understands what it is. If you got that kind of life in a church, you've got ~~xxx~~ real life.

'In Him was Life' - and this Life was the light of men. (Until this Life comes in to our life, there's darkness. I would have to describe my experience before I became a Xtn as darkness. I did not know the Bible at the time and I did not know the language that was used like this, but my mind and my heart and my path was filled with darkness.

I had been to school but I was darkened and the future was dark. I couldn't see. Everything was so uncertain with me. And so clear, that when Jesus came in to my heart, the thing brightened up and things looked wonderfully BRIGHT to me. For a Light was turning me on, in my soul. This has been an experience with me: in Him was Light. And John teaches that there's only Life in Him. And outside of Him, is only death.

*Relative Happiness - T model vs. Cadillac  
Hot dog vs. filet mignon*  
Now many people don't know this. And they are living in the flesh; they're living it up and sometimes, I have people to tell me 'well, I'm happy like I am. I'm not a Xtn, but I'm happy!!' But you see, they --- that's just a relative type of happiness. It's like a man saying 'well, I'm happy driving a T-model Ford(until he discovers a Cadillac). Or it's like a person saying



'I just love hotdogs' (until he eats charcoat steak, you see). You see, there are many people who are self-satisfied in their sins and the flesh, but yet, it's death compared to Life. It's darkness compared to the Light.

In Him was life and the life was the light of men. Then, in V. 5, he says

V.5(read)that's a poor translation - that word 'comprehended it' because that means understood. That's not what John's saying. The word he uses ~~ixx~~ there means 'did not overtake it'. The picture you have is that the darkness is chasing ~~the~~ light, like a dog chasing a rabbit. That the darkness of sin is pursuing the light. Chasing it. But John says that the darkness of sin has never overtaken the Light.

You know, that's a wonderful thought to me today. I heard Kissinger the other night talk about the spread of Communism. It's a frightful thing. One out of three people in Italy, communist. ONE out of six in France. And he says if they get into Nato, those countries of Western Europe, elect a communist government, they will sit on the Counsels of Nato, ~~the~~ defense against the Soviet Union.

*We thought Comm. would overtake the world until 1989. Today Comm. is dead.*  
It looks dark, indeed, as we look at the world picture. Dark. Dark. Dark.

But listen, the Bible has said that the darkness will never overtake the Light. The greatest Xtn witness in the world today, is in the Soviet Union. The strongest churches in the world today, are in ~~xxxx~~ Russia, where communism is flourishing, so much.

The darkness has always chased the Light and it has looked like throughout Xtn history, that it would overtake it and it looks like that communism, if it continues for another generation - certainly for TWO generations, it will

have the whole world, if it continues as it has for the last two generations. it would have the whole wide world, including the U.S.

Really, if it continues to gain, it hasn't suffered a set-back, in 60 - or 50 years. But the promise of the Lord is: that the darkness CANNOT overtake the Light. Right in the midst of the darkest time, God raises up John Wick-  
leth in England, when they had no Bibles. Just a country preacher. Over in Behemia, He raises up John Huss. Over in Germany, Martin Luther. Up in Scotland - John Knox.

*1978 - I said Comm. had triumphed for 60 yrs.*  
In the DARKEST hour when darkness looks like it's got the last word and will close the church and stop every preacher preaching - and burn every Bible - God moves in. He just won't let it happen. It's that way.

*Julian 1990 - Comm. did not overtake the Gospel.*  
In the Fourth Century, Julian (he was called Julian, the Apostate by the Xtns) he ~~was~~ was a great enemy of Xtn-ity. He killed the Xtns; he burned the Temples; he did everything he could and finally, he died. He was killed and while he was dying, his last words were 'Oh Galileean, Thou hast conquered'. You CANNOT stamp out the Light.

And it shines the brightest in the darkness and the greatest opportunity for you to witness and for a church to witness and to invite people to Bible study ~~is~~ in the dark age in which we live. The greater the darkness - the brighter the Light. And John says it'll never overtake it.

V. 6 thru 9 (he talks about the witness to the Light). V.6 introduces us to one of the great characters of the Bible. John the Baptist. You say, well was he a Baptist? No, he was not a member of the Baptist Denomination. There were no denominations in those days. You say 'well, why is he called John,



teh Baptist'? Well, really, John, the baptizer. That's what that means. He baptized, in water. He was (before Christ died) he was of the ~~old~~ old dispensation. He was the last prophet of the Old Covenant.

John calls him a man. This was the text that was preached at my Ordination Sermon. There was a Man. Isn't it amazing? Why didn't God send an angel? Why didn't God just rain down some instructions from Heaven that Messiah was coming? I don't know. Why would God call me to preach? I don't know. Why would He call you to teach? And to win souls? I don't know.

*"A man" - not an angel, or set of instructions from heaven*  
He's called men. Now I think there's an emphasis on real manhood here. I think it takes a real man to preach the Gospel. I think it takes a real man, woman to teach S. S.; to be a real Xtn. I think it takes a man and man here, of course, does not exclude woman. It's the generic word and it means, of course, 'humanity'. But here we have one of the male sex. 'There was a Man'.

And notice, it says 'sent from God'. Sent from God. Now John the baptist did not have a virgin birth, but it was quite a miracle. His birth was quite a miracle. Because his mother and father were far beyond the age of having children. Zechariah and Elizabeth. And John the baptist was filled with the HS from his ~~xxx~~ mothers womb. So remarkable, that Jesus says, in Matt. 11:11 (read). Not a greater, than John.

*Matt. 11:11 - Jesus' mt. about John*  
And, of course, you can imagine how great he had to be, because he is the one who is going to introduce Jesus to the world. You see, Jesus didn't come and say 'hey, look here. I'm the Messiah. Come over here'. He didn't do it that way. God sent John about six months before Jesus came on the ~~xxx~~ scene, to introduce Him. And, as we'll see next time, John did not even know Jesus. Until he saw the HS come upon Him. God had spoken to him,

but he had not met Jesus. According to his own testimony. It's one of the real mysteries. But he introduced Jesus to the world.

*John = O.T. Jonathan = Gift of God.*

There was a man sent from God, whose name was John. Now the word 'John' is a wonderful name in the Bible. It's the O.T. word 'Jonathan'. You remember the friend of David? Jonathan? But it's a hallowed name in the Bible.

You've got John Mark; John the apostle (who wrote the Gospel) and then you got John Huss and John Wesley; got John Calvin... but the word 'John' means 'the Gift of God'. The gift of God and indeed, John was the gift of God.

He was sent from God to do a very special work. Now if you read of him in Luke's Gospel, you will find that he was a Holy man, indeed. He was a humble man. He was a great man of prayer. And if you read in Matt. you find what a great preacher he was. He preached repentance and judgment. John was quite a preacher. He wouldn't go over too well today, in many, many places.

*He was not a prechette, preaching sermonettes to Xtn-ettes who smoked cigarettes, who need chlorettes.* *who drive chevettos* He wasn't that at all. He didn't mince any words. He just stood up and preached and some of the biggest people in town came to be baptized and he said 'oh, no, we're not gonna baptize you, you generation of snakes.' CAN you imagine? He was not too concerned about his image or winning friends and influencing Greeks. He was not too interested in that. No. He was just interested in obeying God.

He was a messenger that was sent to deliver a message and, of course, he's the type of every true preacher. You know what a true preacher is? It's like a Western Union Messenger Boy. He's just to deliver the message. That God gives and what people DO with it is between them and God. That's all I can do. I'm not to edit it. I'm certainly not to make it up. I'm just to



*Believe  
100 times  
in Johns  
Gospel.*

deliver the message. That God has given me

Just a Western Union Messenger Boy - that's all the preacher is, really.  
Just one who speaks from the message of God.

Adn so he goes on to say in V.7(read) who is the Light? That's Jesus. Here is the key word (in latter part of verse) of the whole Gospel: he came as a witness, that all men, through Jesus, might believe'. This word 'believe' is the KEY WORD in Johns Gospel. It appears one hundred times. AND it doesn't mean what we generally mean by the word 'believe'. When we use the word, 'believe', it's an intellectual word.

I believe what I read in the paper. I believe; I believe. It appeals to my mind. It's rational. That's not ~~what~~ what it means in the Bible. In the Bible, it means 'trust'. It means 'commit'. It means 'surrender'. It means 'to rest your weight upon' - 'to rely' - to 'give yourself to'. For instance, in the 2nd ch. of John and 24th verse, if you'll look over there in John 2:24(read) see the word 'commit'? That's the same word as 'believe' translated in V. 7.

He did not commit! he did not trust himself to them. AND a person, of course, in order to receive Christ, must trust Him. Just believe in the head; the Bible says in James 2:19 (read) but the devil ~~never~~ will receive Christ. He never trusts! he never believes like Johns Gospel talks about. But John came to bear witness of the Light.

But notice in V. 8(read) it says that he was not that Light. You see, how John bows out? Now John could have come on the scene - after all, he was first; he had a lot of following; he could have said 'well, I'm the Messiah'.



'I'm the one to look up to'. But you see, John didn't do that. He didn't point to himself ever. But always pointed away.

*John 5:35 in KJV contradicts 1:8*

Now in the English text, there is a contradiction in John. If you turn to John 5:35 (read) John 1:8 says he was NOT a light. And so, the skeptic comes along and he says 'you see, I find a very blatant contradiction in your Bible'. You do in the English text but you don't find ~~ixixix~~ any contradiction at all in the original text. The word 'Light' in John 5:35 is the word 'Lamp'! John was a 'lu-cos'. Not a 'fost' but a 'lucos'. He was a burning lamp.

*John was a Lamp (Jn. 5:35)*

And there's quite a difference in a lamp and alight. The lamp has to be lit and gets its light from some other ~~xxxxxxxxxxxxxxxx~~ source and it goes out. Jesus was the very Light Himself. John was not the Light. ~~Th~~ He only POINTED to the Light.

Dr. Truett used to say that when he preached and people left the congregation and they said 'what a great preacher' that he had failed. But, he said, if people left his preaching and they said 'what a great Saviour' that he'd succeeded. I believe that. I believe that with all my heart. I do not believe that I can magnify Jesus and magnify myself. I believe that I can but witness to Him when He must ever be FIRST and foremost.

John was not the Light. But he was the witness to the Light.

V.9(read) Jesus was the True Light, lighting every man that comes into the world. Now here is the great verse for those who teach Universalism. Or who teach that all men are going to be saved. This is their text.

Well, this text cannot teach that. If so, it contradicts everything else John says. This is not teaching that all men are going to be saved. But it IS teaching a great Truth, which sometimes we overlook. It is teaching that JC Lights the mind of every man, whoever is born. And I believe that. And Paul talks about this in Romans. JS witnesses through the creation.

He's in the creation and He's given man <sup>the</sup> ~~x~~ mind and if he even looks at this order, he can see God. But Paul goes on to say, in Rom 2:16(read) you can take a man who's never seen a Bible, never heard a sermon, there's something in his heart that witnesses to right and wrong. What's this? This God.

It's this image of God that JC has placed in his heart. I believe that if a man - any man - will follow the Light he has, that God will lead him to MORE Light.

1:9- *Gods. thought impersonal "Logos" the enlightened human mind. It was the Eternal Word, Jesus*  
And I believe that he'll come to know Christ. I believe that the heathen will be saved, if he'll just follow the Light he has. That God will give more Light. More Light. The heathen is not without a witness. God is not without a witness anywhere in the world. YOU say, well, why send missionaries then? Because God says send missionaries that people may know precisely, of the death, burial and resurrection of Christ, and may come.

And that's our responsibility. God commands that we do it. Regardless of this ~~ifix~~ Light, which univerdally shines. But there is nobody in the world -- I think about the Cambodians that they're killing like pigs over in Cambodia. Those are people for whom Christ died. They are made in the image of God. Every man is precious because this Light has shone in his life. But that does NOT teach universal salvation. Let's look at one more verse.

V. 10 (read) that's Jesus. What a verse. He was in the world. This is re-

ferring to His pre-incarnate state. Before He ever was born in Bethlehem; He was in the world. And He was. Never been a time when He was not in the world. Active in the world. He was in the O.T. The angel of the Lord is Jesus, in His pre-incarnate state. He was in the world and the world was made by Him.

And the World knew Him not. So

Tape goes bad here -- I THINK I can hear a faint voice,  
but nothing distinguishable from here to end of tape.

mc