

# Gospel of John (Study 4 of 24, Chap 1 Cont)

by G.W. North

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*This sermon explores the transition from the law to grace through the teachings of John the Baptist and the revelation of Jesus Christ.*

**Duration:** 47:18

**Scripture:** Matthew 5:21-22, Matthew 5:43-44, Matthew 19:16-22, John 1:23, John 1:29, Hebrews 10:6

**Topics:** "Christian Life"

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## Description

In this sermon, the preacher emphasizes the importance of understanding the true nature of God the Father. He explains that Jesus, as the only begotten Son, came from the bosom of the Father to reveal Him to mankind. The preacher highlights that Jesus' purpose was not just to die for our sins, but to lead forth the Father and show Him plainly to us. He also emphasizes the need for believers to be filled with the Holy Spirit and to have a personal relationship with God before relying solely on scholarship or human understanding.

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## Transcript

Where are we? We're in John's Gospel, aren't we? And we got to the end of verse 14, I believe. Army, we're not going to get out of this first chapter if we're not careful. John, who had come for a witness, verse 7, bore witness of him, and cried, saying, This was he of whom I spake.

He that cometh after me is preferred before me, for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him. So now you see the link with what I said, that everything was from the Father, and he came from the Father.

He came to demonstrate his Father by being himself. It would be wonderful if you just demonstrated yourself and it was Christ being demonstrated, wouldn't it? That's the great thing. And it's also tremendously true.

John's confession, of course, had to be as it was, because he was sent from God. John was sent, alright? You're keeping this in your mind, are you? Good. The law was given by Moses, but grace and truth came by Jesus Christ.

Note the difference in the words. John was sent, verse 6, John Baptist. The law was given by or through Moses, grace and truth came by Jesus Christ.

No man has seen God at any time. So that was the way God became seen, if not to the naked eye. And that's the way the whole truth developed.

I know Moses should be first, because he came first historically. But God only gave the law by Moses. That's right.

But John Baptist, he was sent by God to fulfill a law era, though not quite, because he was really sent to demonstrate and reveal him who was to be the law remover. In that sense, in that he fulfilled the law. When it's been fulfilled, it was of no more use.

It's only useful guidance to erring minds, so saturated, so that we could be called libertines in our age. Do as you like. What you want, that's it.

That's the law for you, as long as you don't break the main law. You go to prison if you do. Nothing worse than prison now.

You don't lose your life or anything. The glorious thing is that when the Lord came, something came with him. Hallelujah.

He was full of grace and truth. Wonderful Jesus Christ. The purpose of everything, both Moses, with the law which was given through him, or the purpose of John Baptist, they both pointed to Christ, led to Christ, or they should do, in a balanced mind at least.

Let's put it as low as that. The mental state is very, very important to us. We must have some mental function and condition as a result of it, or a condition that results in our thinking, whichever way, whatever perspective you have.

But grace and truth came by Jesus Christ. I mustn't sort of long for lots of these things, but one would like to say, I wish that John had talked more about Abraham at this stage, but he reserved that to a later chapter. Big thing.

Very important. When we reach it, we'll examine it a bit more thoroughly. How wonderful it is, that before the law was given through Moses, there had to be a father.

Abraham. Moses was not their father. Abraham was the father.

All right, have you got that? That's very clear, I'm sure it is to you. And then there had to be the one, I suppose, who was nearest to the sun on earth, and that is Moses. In that he gave them the utter word of God.

He wrote at God's dictation the law. All right. It was the law for righteousness, so Romans says.

And how wonderful it is. And John Baptist, so popular preaching had it, was the last great man of law. Of the law period, but it's not true of course.

He wasn't the greatest one. The Lord Jesus Christ was the greatest of everything. You keep that clear in your mind.

You can fall into the trap of thinking that, well John Baptist was the end of the law, and so on, and so on, and so on. It wasn't. Christ was the end of the law.

He was the greatest prophet of the law, for he lived through the law period, if you're talking about, because the new period didn't start till Pentecost. So there was the 30 year gap, if you want, 33 year gap between John Baptist and the law. And this very precious period, I better verify that from scripture, because it will probably be new to you, but if you turn to the Hebrews letter, you will discover it.

It says this, It's not possible, so we'll do away with Moses, since chapter 10, verse 3. In those sacrifices, there is a remembrance again made of sins every year. They committed many, many, many sins that they couldn't remember. They only offered sacrifices, now keep this clear in your mind, for the things that they were absolutely conscious of, and they could remember.

But there were perhaps thousands of sins that they couldn't remember. So on the day of atonement, they had a general clearance, if I may put it in those words, covered all sins of ignorance of the year. They weren't allowed to continue in a state of cognizance of sins.

If they knew they sinned, they had to go up and make the offering for it. If not, they would have been excommunicated at least, and that for the early Israelites was death. They would be outside the camp, gone.

Or else some sins were very, very bad, and would have been killed. But here was the thing. God cleared up 12 months, or shall we say 13, because they lived by the lunar calendar in those days.

We don't. We live by the Gregorian. They, beloved, had to have a clear up of sins they'd forgotten about.

Right. Right. Sins of ignorance, as they were called.

Right. Now we go on from there. God remembered their sins, and thank God he did, not to hold it against them, but to clear them out of the way.

At the end of the year, the sins they'd done and didn't know were sins. Because they had no indwelling Holy Spirit to convict them of sins. He hadn't come.

Not generally to the public. All right. All right, now let's carry on.

In verse 4, it's not possible that the blood of bulls and goats take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me. Now, that's why John was most studiously careful.

And this is the only thing that John records about him. Well, the major thing. The first thing that John records about Jesus Christ is this.

I am not that light. I only baptize you with water. You can be in darkness or partial darkness and be baptized in water.

He's going to come. He's going to baptize you with the Holy Ghost. All right.

But the first thing before he said that was, He's the Lamb that takes away the sin of the world. We'll discuss that a little later this morning. If we have time to get there.

All right. That's what he said. Now into Hebrews.

In burnt offerings, he said. Verse 6 of the 10th chapter. Thou hast had no pleasure in them.

Then said I, Lo, I come. In the volume of the book it's written of me. To do thy will, O God.

Above. When he said sacrifice and offering and burnt offerings and offering for sin. Thou wouldst not.

Neither had pleasure therein, which are offered by the Lord. Then said he, Lo, I come to do thy will, O God. He taketh away the first covenant.

That he may establish. Not. Took away the first.

And establish the second. He took away the first that he may. There were 33 years there.

When the old covenant had been taken away. Though they still functioned on it. Clear it out.

They functioned under it. And it was only at Pentecost. After the sacrifice had been made.

And presented in heaven. And accepted by God. And God sent him back again.

To carry on the teaching that he'd begun. A few days before his crucifixion. And had extended after his crucifixion and resurrection.

For another 40 days. All right. He sent the Holy Spirit.

He continued to come down and instruct them. They knew nothing about the New Testament. Nothing.

Nothing at all. He. And you remember this is why he.

He was. I was going to say God was upset. Excuse me Lord.

But. But. When these.

I can say. People. Who hadn't been baptized in the Spirit.

Now keep that clear. Though they believed in the blood. They believed in the sacrifice.

They believed in the resurrection. They believed that Christ could go back. To heaven.

Home. And down to earth again. For these 40 days.

They haven't gone. They weren't in. The covenant that had not yet been established.

It was established upon his blood. And the fact of new life through his blood. All right.

But it has to be done in the Holy Ghost. Now. During that time.

But I want to discuss this far more fully later on. Things have changed. But he.

When he said. Now I don't know. It's not recorded in the whole of the New Testament.

What. You know. About taking away the first covenant.

And he may establish the second. He took away our sins. John Baptist said.

He taketh. Behold the Lamb of God. Taketh away the sin.

Not plural. Keep that clear. The sin.

That's what your Bible says, isn't it? I hope so. They fool about with it these days. You don't know what to believe.

Give you alternatives this and alternatives that. I would like to be sure that a man is fully born again. And filled as full as he possibly could be.

With the Spirit of God. Before I am prepared to take his word. Just on scholarship.

For scholarship without God. Or without the fullness of the Holy Ghost. Isn't worth.

A fig. Not in these matters. Here then.

Is the great truth. What happened during these 33 years. And the little extension to Pentecost.

What happened? When he was dealing with the rich young ruler. You remember that? Are you all of faith with Scripture? You are Bible readers, are you? Good. You remember.

That this man came. And he said. Ask what good thing should he do.

To have eternal life. What are the Scriptures? How do you read the Scriptures? So he said so and so and so and so. This do and thou should live.

Now that may have puzzled you. As it did me for years. Fancy the Lord directing him back to Moses.

Fancy him directing him to the law. Well, that man was still living under the law. And the new covenant was not established.

So he turned him back to the covenant. Under which he is supposed to be living. All right? Am I clear? You do this.

You do that. You do that. And the man said.

I have kept all this for my use. All of it. What lack I yet? What lack I yet? But the Lord interposed this.

You must read these things in all the Gospels. He said. You've got to take up the cross.

Sell everything you have. What does he mean? I can't go and sell all my possessions. No, look here.

I suppose some of you have been wage earners. I have. I've never had the delights of going to a university or anything like that.

Whereby you never really do a stroke of work to keep yourself. How dare you? I mean, you say. Oh, I worked hard.

But you can't live on brain sweat. You understand. You've got to have cash.

You. It's no good. You try.

I'm 83, you know. I've lived long enough. Here is the thing.

But it's true. It's true. All right.

If you would be perfect, he said. You go and sell what you have. Give to the poor.

Come. Take up the cross. And follow me in there.

The disciples hadn't a clue what he meant. That's what I told you they weren't. They hadn't got a clue of real spiritual truth.

Not a clue. And I want to say nobody has until the Holy Ghost comes. You don't get a clue of spiritual truth from the Bible.

That's not spiritual. It's paper. With print on it.

It's true, of course. But it wouldn't save a sausage. Though you knew it weren't perfect from Genesis to Revelation.

I know. I tried that. I couldn't have put it as I put it this morning.

But still, I've tried it. Was he telling us if we're going to be perfect, we've got to sell all we've got? No. Take up your cross.

Live according to these things you've been taught from Moses. We're not really in the desire. The law has been transferred from the printed page, or written page then, to me.

I am the law. He didn't say he was the law, did he? But he was. Life for the Israelites, and he was an Israelite, born, okay, only consisted in the fulfilment of the law.

Making you think, aren't I? I want to. Life consisted in the law. The law briefly taught, do this and live.

Isn't that right? Just think, do this and live. But the gospel is, live and do this. That's rather different.

It's a transposition of a thing. So, he told him to do that. Because he's not yet established the new.

And if you've had mysteries in your mind like I did, as a good Bible student, I would like to think, why did he tell him to go back to the old, when he was comfortable in his life? He didn't say this. You might puzzle about that. I can't understand you, Lord Jesus, until one day it all clicked in my heart and life.

You see? You are seeing, are you? Good. Best class I've ever had. Let's move on, shall we? In this great and marvellous truth.

Here we are. No man's seen God at any time. The only begotten Son of the Father, which is in the bosom of the Father.

He hath declared him, the Greek word here is, led him forth. He came from the bosom of the Father. We shall find that expression in chapter 3, when we read on.

He came from the bosom of the Father to man. And what did he do? Well, he died for us. He did this, he did that, he did the other.

Listen, here is the summary. He led him forth. Led forth the real Father.

You see, this is the thing for you to get into your heads. You say, you did it for me, you did it for me. A sinner, a scarlet as ever could be.

You, I hope you don't know, you say, let's clap our hands and be happy. But I would talk good biblical stuff. I'm very thankful.

But, he led Father forth. In fact, just a few hours before he went to the cross, he said this. I will show you plainly of the Father.

I've had ministers come and ask me what that meant. I will show you plainly of the Father. That's what he came for.

That was on his way to the garden. He said the other bit in the upper room. I'm going to show you plainly of the Father.

You see, what did he do? What did he do to show you plainly of the Father? He went to the cross. Shed his blood. Is that the Father? Yes, I'll have my own son slain, if necessary.

Is that the kind of Father? Sure, that's the kind of Father we have. And I hope you understand it plainly. And only the blessed Holy Ghost himself coming could take all the misunderstanding of it away.

Could take a lot out of it. But Jesus, to all our sin, yes, but the Holy Ghost comes to take away the misunderstanding. Upon which modern evangelicalism is based.

The Holy Ghost is almost a non-person in evangelical circles. It's true. Because I was brought up in them.

As though He was a God. Aren't you as important? Are you as important as Jesus Christ? Every bit. Did you die for us Holy Ghost? No.

Only needed one sacrifice and that was Jesus. Do you see what I'm talking about? And do you know that on the day of Pentecost, when Peter made his first instruction, his first sermon, keep it clear in your mind and never let go of it. Because I doubt whether you may even have heard it preached.

You say, but I've been a church goer all my life. Yes, so was I. When they said, men and brethren, what shall we do? He said, repent, listening now, and be baptized in the name of Jesus Christ for the remission of sins. And then open your heart and ask Jesus to come in.

Did he say that? No, I was brought up on that. He said, and you shall receive the gift of the Holy Ghost. Do you ever hear anybody preaching a gospel message that says, now come and accept the Holy Ghost? They say, come and accept Jesus.

Come and get your sins forgiven. It's so biblical that it blinds our eyes to truth. When did the preachers in this room say that? Repent, be baptized in Jesus' name for the forgiveness of sins.

Not believe in the blood notice. Not believe in the sacrifice. You must do, of course, that's implicit in it all.

But we preach on the implicit things and spend hours sermonizing about them. And you shall receive the gift of the Holy Ghost. That's the promise.

It's unto you and your children, them that are far off. I never heard Billy Graham preach that once. He's a great man.

Please don't think I'm dishonoring him. I'm not. But it seems that a scale has come down over the eyes of Bible readers.

Repent. I've accepted Jesus Christ as my Savior. You can't accept him any other way.

You haven't accepted him at all. Not even as a man or as the person. What you've got is a persona of Jesus Christ.

A web of words. You have to see, beloved, what God said. The Spirit-filled preacher.

First sermon, it's called, in the New Covenant. That's what you've got to say. Not hatch out something from theology.

May I interpose a word about the Toronto Blessing? God bless them. Good word that is, isn't it? People go into the church and they receive the Holy Ghost. There might be all sorts of things.

They go in, they've never heard the Gospel preached. They go in and get the Holy Ghost. I read Acts, Chapter 2, and that's what I see.

It's very Biblical. The extraneous things, whether they keep junk shout well like a cat or hoot like an elephant, or whatever it is they say, it happens. What's that matter? They haven't yet been taught the manners of heaven.

Don't be quick to condemn. I've not had their blessing. I've never been in the church.

I've never read any literature about it. Most I've read have been condemnatory, unfortunately. Now, I'll be on your black list for saying that, perhaps.

But listen, Father, I've said it. I won't be on his black list. You've got to receive the Holy Ghost.

And be prepared to get on that cross with Christ. That was the thing he said to that young woman. Take up the cross.

Follow me. I'll lead you to the proper demonstration of the cross. But take it up.

What a marvelous thing it is. But I mustn't make my dissertation on that too long. Let's go on in the scripture, shall we? Hallelujah.

This is the record of John. Verse 19. When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He confessed, and I've not confessed, that I'm not the Christ.

They asked him, What then? Art thou Elijah? And he said, I am not. Art thou that prophet? That's the one that Moses spoke about. They answered, No.

Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? I am the voice of one crying in the wilderness. Wonderful in it.

Make straight the way of the Lord. As said the prophet Isaiah. So on.

Now that was John Baptist. Now relating it to the human person. John, he's the human there.

We say, was he the voice crying in the wilderness? Well you will know he came from the backside of the desert. He came across the wilderness from somewhere where he was living. A place not specified.

He signified the children of Israel in one sense. He comes across the desert. Right.

And in the desert side of Jordan, keep this clear. He starts to preach what we'll call his gospel. Gospel only means good news.

He started to preach what he had to preach. For which he was sent from hell. And if you think that God, that John Baptist preached baptism in water.

He did not. Put this down. John Baptist did not preach baptism in water.

He practiced baptism in water. Keep it clear. For if you read on through his gospels you'll find this is exactly what it says.

The baptism that John preached. So it is in the holy word. Was the baptism of repentance.

And it was the symbol of repentance when he dipped them in water. He practiced that. Read it yourself.

You've got a bible. But men have collared it. They've made it a symbol of being a member of their church.

And so on and so on and so on. You may think that the baptism was spoken of in Mark 16. Means water baptism.

But if you read it thoroughly you'll come to a conclusion that I came to. He's talking about the baptism of the spirit. He that believeth and is baptised.

And the signs shall follow them that believe and of course are baptised. Cast out devils, speak the truth. That doesn't come from being baptised in water.

It's self explanatory. I've been baptised in water. And in spirit.

Praise God. There's a big gap between the two. So many people suffer from that.

Beloved. Whether it was the intention of God. Instead of just the intention of denomination or church practice.

I don't know. But here is the thing. Who art thou he said.

I am the voice of one that crieth in the wilderness. Now you locate that on John. And it's true.

But he borrowed it. Or took it. Whatever you want.

From his knowledge of Isaiah. And you will find. Listen.

Here's one of the great condemnations of the Jewish nation. Excuse me. Blessed sister.

You're like me. I don't belong to any nation. I go to Germany.

And I go to Australia. I'm not an Englishman. Don't you call me an Englishman.

I gave that up years ago. No Englishman in heaven. Did you say thank God? No Englishman in heaven.

No Germans. No whatever you are. Nationality.

You've got to give all that up. I've given it up. I just happen to live here.

God gives every born-again Christian to the world. You understand that? This nationalism. Let's have a few more minutes.

It's nearly twelve. I've got to sneak every second. Alright.

He takes that from Isaiah. Now you can see why I shan't get through this gospel in this session. I don't know what we're going to do.

But here it is. He goes back. Go back to Isaiah.

You'll find the first time that God speaks, recognizably speaks, so that Isaiah heard. Him was in the temple. He saw the doorpost of the temple move.

He saw everything. His train was filling the temple. But the next time Isaiah hears him, he's calling in the wilderness.

That's where the Israel got to. So John comes. Now God's taken up, right from Isaiah.

He said, you know the way that this man John Baptist was born. Alright. If you don't, you should equate yourself with it.

Luke chapter one. And then he was in the backside of the desert. Backside isn't used, but that's where he was along the way.

And he comes to Palestine. Certainly modernly it's been called Israel. Palestine simply means the Philistines land.

Philistines land. Alright. Not Israel's land.

Keep that clear. I know God gave it to him. It belongs to him.

That's alright. But he's in Palestine. So he comes.

And he would have assembled Israel. Call it Jews if you want. There to him.

It was his purpose. And then he stayed there. He didn't cross Jordan and come into the promised land.

He stayed in the unpromised land. The desert. He preached.

And they had to go out to him in the desert of Jordan. And then he baptized them in water. Alright.

He was saying, do you remember Joshua? How that you wandered as a nation for these hundreds of years in the desert. Do you remember that? And do you remember where the law came from? It came from the backside of the desert of a place called Sinai. I'm representing you.

You come to me and recognize your spiritual condition. Okay. And he preached repentance.

And he wasn't prepared to baptize anybody unless they first had the baptism of repentance. We've never read our Bibles properly. Or perhaps some may have done.

And then they came into their promised land afresh. Baptized. This is how Joshua brought you in.

This is how Joshua led you in. And the voice is still calling to you in the wilderness. The temple, the temple, the temple of the Lord are these.

Remember Jeremiah. His great temple prophecies. Just don't talk that rubbish words.

He nearly said what Jesus said that God is able of these stones to raise up children unto Abraham. He said nearly the same kind of thing. Gosh.

So they had to come in via not the last representative of the law but the last representative of the teachings of the law and Moses. You say, well, what did Jesus say? No, no. No.

If you read Matthew 5 you will find that Jesus took hold of Moses' law and nearly tore it to pieces. He allowed the principal and he is the principal P-A-L, not P-L-E. He is the principal of the law.

And he said, you've heard it said this but I say this. He took up Moses' stuff and he changed everything. He virtually issued a new law if it was put in the right hand.

It was in Matthew 5. That's why he was crucified. Don't you understand? He did this. He was revolutionary.

He never said, oh, you can lust after your labour's wife. No, he didn't alter that. But he altered, you know, hate your enemies.

That's what Moses taught. He said, not that. He said, if an enemy of yours or something, oh, you've got to walk a mile with me, go to.

He changed it. He made havoc of it all. In their eyes, not in God's.

Well, now you're beginning to see. I am the voice, says John, in chapter, verse 23, I'm the voice of one crying in the wilderness. And whose voice was it? God's.

Moses had the first privilege of writing it down. I mean, Isaiah. Had the first privilege of writing it down.

Chapter 40. John took it up. Same God, same spiritual condition in the Jewish nation.

I want to say it's in every nation too. Don't just pass on the Jews. Love them.

Preach the gospel to them. But don't preach a twisted gospel. Know what you're preaching.

Preaching is a very onerous task. I want to give this, I've got a word. Sometimes I think, oh Lord.

It's an onerous position. You shouldn't be preaching unless God has elected you for preaching. May I say this personally? I know God has elected me to preach.

So don't boast. I'm not boasting. It's nothing to boast of.

He takes nothings and makes preachers of them. If I could give you my testimony of how many times I've been asked to write it, you would know it takes nothings. He takes beggars out of the dunghill.

You should read Mary's Magnificat. He exalts them of low degree. Puts down the mighty from their seats.

That's God. That's going to cover the whole of life. Christian life anyway.

So God moves. Now, this man John was not the last great prophet of the Old Testament. Jesus Christ was.

Yes, but he combined the new and the old in himself, don't you see? He never entrusted it to a mere man called John Baptist. God himself came and preached. But he took what Moses said.

Now I want you to see what grace will do. Grace and truth came by Jesus Christ. We read it.

Law was given by Moses. So comes the last and the first. For he combined the two in himself.

He never suffered a man to wind up the Old Testament. He was a man, John Baptist. He became a man himself to do it.

My personal responsibility is nearly five past twelve apologies to you to be continued in two days time, I hope. And God bless you.

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