

# John 1

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[ 0 : 00 ] Let's turn in our Bibles to the passage of God's Word which we read in the Gospel of John, chapter 1. And as God would help me, I'd like to concentrate on verses 11 and 12, so we'll read them again. In fact, we'll read from verse 10. John chapter 1 at verse 10.

He, that is Jesus Christ, he was in the world and the world was made by him and the world knew him not.

He came unto his own and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John's Gospel is so different from the other three Gospels of Matthew, Mark and Luke.

[ 1 : 34 ] Matthew, Mark and Luke, they're called the Synoptic Gospels. They concentrate on what Jesus said and on what Jesus did.

John's Gospel, on the other hand, concentrates not merely on us getting to know Jesus, but getting us to trust in Jesus.

As someone who said the Synoptic Gospels of Matthew, Mark and Luke are to be compared to the other Gospel, John, that we're looking at, as a difference between the 10 o'clock news on the one hand and a chat show on the other hand.

And what was meant by that is, the Synoptic Gospels tell us about Christ's behaviour. They tell us about Jesus.

Whereas, as you would get somebody telling you what the Prime Minister did and said on such and such a place. Whereas, a chat show, you get to know what makes the person tick.

[ 2 : 47 ] John is very anxious that we get to know Christ. Not just know about Him.

In other words, to have a relationship with Him. John is very keen that we get to trust in Christ's work at Calvary.

To trust in His principles. To trust in His policies. To trust Him. Now, John wrote this Gospel many, many years after the other three Gospels were written.

Some say, I think I may have read 20 years afterwards. And you ask now, John, why are you writing a fourth Gospel?

Matthew's written. Mark's written. Luke's written. Why are you writing, John? Do we need a fourth account of what Jesus said and did?

[ 3 : 57 ] If you're going to write a fourth Gospel, John, don't repeat what the other three have said. Is that not the way you would reason?

Not the way you'd speak? Well, for a fourth time, John gives us an account of the feeding of the 5,000.

For a fourth time, John writes to us about Simon Peter's profession of faith. Why? That's not recorded by John.

That's not recorded by John. John, the other three record a sermon. John doesn't. John doesn't. You see, if you're going to repeat things. What about repeating the temptation?

What a lot we could learn about Satan's temptation. Repeat that. He doesn't. He doesn't. What about the transfiguration?

[ 5 : 20 ] John doesn't. Isn't there much more we could learn about that? He doesn't repeat it. The other three do. John doesn't. John is the only Gospel that doesn't mention anything about the second coming.

So he said, John, what do you do? What's your purpose in writing if you're going to repeat some things that we don't think are of primary importance?

And then you don't repeat what we would consider to be of vital importance. Why are you doing that, John? Well, he tells us why at the end of chapter 20.

The last thing he wrote in his Gospel was telling us there is so much to write about Jesus that the world itself could not contain the books that would be written.

Let me read it to you. The last verse in the Gospel. There are also many other things which Jesus did, the which, if they should be written, everyone, I suppose that even the world itself could not contain the books that should be written.

[ 6 : 36 ] Amen. So, John, why did you leave out some things? And why did you include other things?

The explanation is the real author of the Gospel of John is the Holy Spirit. It's the Holy Spirit that moved John's, pushed John's elbow, as it were, and said, John, put that down, put that down.

Now, he tells us specifically in the end of chapter 20, verse 31, what his main purpose was. What the Holy Spirit, why the Holy Spirit made him choose what he's going to put down, why he did it.

The last verse of chapter 20 in John. But these are written. Why? Because that you might believe that Jesus is the Christ, the Son of God.

And that believing, you might have life through his name. Why did you write this Gospel? So that those of you who read it might believe upon Jesus.

[ 8 : 00 ] That's the purpose. That's the purpose. That's why he wrote. Have you read it? Have you read it?

Have you read the Gospel of John? Do you believe? The Spirit moved John to write this Gospel of good news so that you and I who read it might believe on the Lord Jesus Christ.

He came to his own, but his own did not receive him. Why?

I wonder why. He came to his own, and his own didn't want anything to do with him. Why? Why? We get two or three ideas.

We get some hints. We get some clues in verses 4 and 5. Three things I'd mention that instruct us why they did not receive him when he came to the very people he came to save.

[ 9 : 19 ] It's because they didn't have three things. And these three things, to help us remember, all begin with the letter L.

They did not have life. Ever since Adam took the forbidden fruit, we're corrupt, we're spiritually dead.

Dead in trespasses and sins. And only Christ can give us life. Human beings are born in sin, shaped in iniquity.

Spiritually dead. You can spread to them the clearest, spell out to them the clearest truth.

They don't grasp it. They don't grasp it. The natural man cannot receive the things of the Spirit of God.

[ 10 : 30 ] And so this wonderful Savior came into the world to bless his own people. They didn't want anything to him because they're spiritually dead in trespasses and sins.

And only Christ can give them life. And that's why we sang in Psalm 29. Do you remember? God's voice.

How often we sang these verses. What God's voice can do. When Christ was on earth, his voice calmed the seas.

They calmed the seas. And you'll notice how the word put it. He calmed the wind and the sea. Living on an island, using the ferries very often, we know that the sea can be rough 24 hours after the wind has ceased.

You know how often Calmark cancels the ferry. And the wind stopped. But the sea's swelling. Our Savior knew all that. So he wasn't enough to rebuke the wind.

[ 11 : 45 ] He rebukes the sea. He calms the wind and the sea. His voice did that. He just spoke and it was done.

His voice healed diseases. Cured people. All life resides in God.

And Christ is God. And until he speaks, you and I are spiritually dead. Christ could speak and forgive sin.

Christ could pass power on earth to forgive sin. And he can just speak and it's done. So the first reason, the first explanation, why his own did not receive Christ is that they're spiritually dead.

They have no life. But there's a second thing they didn't have. Not only did they have no life, but verse 5 tells us they had no light. He was, was it verse 5?

[ 12 : 55 ] Human beings are in darkness.

And we need light to see what is spiritually obvious. Light and darkness is very important to understand.

Light and darkness, while they are direct opposites, they are not equals. Understand that.

Light and darkness are not equals. They're direct opposites, but they're not equals. What is, what's the definition of darkness?

It's the absence of light. Light, as our text tells us, light shines in darkness. Darkness cannot, cannot shine in light.

[ 14 : 03 ] Light has the power, not darkness. Darkness is the absence of light. Light, they tell me, they tell me, there's only one real test you can make for blindness.

I don't mean short-sightedness. I'm talking about blindness. They say the only test, the real test, how to test somebody blind, is to take them into a dark room where there's no light at all.

And then shine a torch. And you ask them, can you see the light of the torch shining in the darkness?

And if you can't see the light shining in the darkness, you're blind. It's the same in the spiritual world.

Light has come into the world, verse 5 tells us. The light shined in darkness, and the darkness comprehended it not.

[ 15 : 09 ] Can you see Christ Jesus? If not, you're spiritually blind.

You're spiritually dead, but you're also spiritually blind. And the light can shine in front of you, and you're in darkness and you don't see it.

You're spiritually blind, as well as spiritually dead. So Christ, the light of the world, came into the world, came to his own, and his own received him not.

Because they had no life, they had no light, and thirdly, they have no love. Except self-love.

No love for God. No light, no life, no love for God. Only love for themselves. What I want.

[ 16 : 21 ] What I like. That's what I'll do. You see, no love for holiness. No love for truth. No love for righteousness.

We want to control our own lives. Am I right? Am I right? You don't want anyone interfering in your lifestyle.

You don't want anyone telling you what to do. You have no love for Christ. You have no love for God. You don't want to be under control of anyone.

We want self-control. We have self-love. In the last analysis, I suppose we could say the real reason why we reject Christ is that we just don't want to be under his control.

He came to his own, but his own did not receive him.

[ 17 : 30 ] But, oh, you look at these buts you get in the Bible. Very often at the beginning of a verse. Very important. But, yes, his own rejected him.

Madness personified. But, as many as did receive them. To them give you power to be called the sons of God.

Notice how faith is defined. Notice this verse tells us what it means to even to them that believe on his name.

The verse 12 tells us that believing on his name is not simply an intellectual exercise. It's faith.

Believing is defined here as receiving Christ. But, as many as received him.

[ 18 : 41 ] To them give you power to be called the sons of God. We take a long, long time to learn. That the gospel is not doing something.

It's receiving something. It's receiving Christ. It's accepting him to be our Lord. As well as to be our saviour.

It's taking him. We haven't to do something up to a certain standard. For the simple reason we can't reach the standard God requires.

Our very righteousnesses. Our Bible tells us is as filthy rags. You try to improve your situation by being righteous.

And our Bible tells us you're actually increasing your indebtedness to God. Because your righteousness is as filthy rags to be thrown away. You can't go near God's standard.

[ 19 : 46 ] God is an absolute being. And therefore requires absolute perfection. There's no hope of you and I ever being able to reach that standard.

And so. And so. Believing in Christ. Is receiving.

All that he is. And all that he said. I suppose as we try and examine. What is this faith?

Believing in Christ. Trusting in Christ. I suppose there are different levels of it. There is at the very lowest level. Accepting. That something is true.

About a person. Now. Let's. If we just. Give. An example. There's not.

[ 20 : 42 ] Probably not a person in here. Who does not believe. About. Teresa May. As prime minister. We all know she's prime minister.

We all believe. That fact. About her. Now. I question. If there's all that many here. That believe.

In. Teresa May. As prime minister. Am I right? Do you understand the difference? Very very few people do not believe.

About. Jesus. But how many of us. Believe. In Jesus. How many of us. Trust. What Jesus is doing.

You believe about. What Teresa May is doing with Brexit. Do you believe. In her. What she's doing for breakfast. See the difference. Very few intelligent people.

[ 21 : 47 ] Disbelieve. Christ died on a cross. But do they believe. He died there. To pay for sin. As our substitute.

Believing in him. Not just about him. We have to move from believing about. To trusting in. To receiving all he says. To receiving him. I speak reverently. Receiving him. I speak reverently.

Warts and all. And by that I mean is this. If I receive him. I'm prepared to put up with what receiving him means. Involves.

And it might get me into trouble. In fact it will get you into trouble with this world. But you accept that. Receiving him. As many.

[ 22 : 45 ] As many. As received him. In both. Hebrew. In the Old Testament. And Greek. In the New Testament. It's interesting.

That. The word. Faith. And the word. Faithfulness. Are both the same.

It's the same word. In both languages. Faith. And faithfulness. Are the same. And when we talk about faith in Christ. We ask ourselves.

Are we faithful. To him. Even although it cost me my job. Even although it. Cost me my marriage.

Sticking with Christ. Being totally committed. As a Christian. Will cost you things. But you still.

[ 23 : 44 ] Remain. Loyal. Is your faith in Christ. Faithfulness. To. Christ. Whatever the outcome.

Whatever the cost. That's. A very important. Isn't it. Oh wonderful. As many. As did.

Receive him. To them. Gave he power. To become a children of God. As many. Not. How few.

Came. But as many. As did. And make no mistake about it. Christianity is far. Far bigger. Than you may think. The gospel. Excludes.

None. The gospel. Is a genuine. Offer. To all. Who hear. Irrespective of.

[ 24 : 41 ] Background. Irrespective of. Condition. Irrespective of. Culture. Irrespective of. Lifestyle. Irrespective of.

The past. What you may have done. Is a genuine. Offer. Of. Instant. Pardon. Through. Trusting. Christ. That's a glorious.

Gospel. Can you get anything. Wider. Can you get anything. Greater. Receiving.

Christ. Trusting. Christ. His authority. His teaching. His. Command. actions. Are we.

Prepared. To receive. These. As well. It's receiving. All. These. Things. About. Christ. Without. Qualification. Just.

[ 25 : 37 ] Because. He. Said. It. Are we. Prepared. To accept. Everything. That's. Written. In the Bible. Just. Because.

God. Has. Said. It. Or. Are we. Saying. Look. I. I. I. I. I. I. I. I. Need. Something. Else. I need something more than simply words written on a page I want an experience how often Jesus said he that believeth on me has everlasting life I would be better to accept that I'm not taking that unless I have some sort of excitement, some experience, some dream some amazing providence are we prepared to accept the written word we read there in verse 1 the word was God and you'll see the word word has a capital W because it's referring to Christ

Christ is God to have Christ is to have the word you can't have maybe you've met some people and say oh no problems with Jesus I have no problems with Jesus but I'm not into this I'm not into writing, I'm not into books I'm not into teaching, I'm not into doctrine I'm not into the church listen the church is Christ's body you cannot have a head and not a body you cannot have Christ and not the word because he's the word in flesh the word in human form you see there is such a gulf between us we poor sinners down here such a gulf between us and the holy God in heaven we need something in between to identify with and Jesus Christ

I speak reverently is the human version of God he's the human version of God he is something that you and I can identify with what did Jesus do can you receive him just because of what God says he that believeth on the son has everlasting life but as many as did receive him to them gave he power to become the sons of God imagine having the right to be called a child of God having the right do you believe in Jesus you have a right to say you're God's child that's our Bible do you believe the Bible has John written in vain as far as you're concerned you're not going to believe

I wrote this the spirit moved me to write this so that you might believe but I'm not I don't I don't accept it I don't believe it how tragic how sad how awful the right to be called a son of God now you see one of the things great things is when you believe on Christ you aren't just given eternal life you aren't merely given forgiveness at that moment you become a child of God you are you're adopted into the family of God it's a doctrine we don't preach much about these days our we minister it's our fault but I want you to consider three things quickly as we close about adoption here is

[ 30 : 07 ] God the Father the creator of all things adopting you if you believe in Christ into your family now consider first God had a son already who who who adopts usually those who have no children but here is God the Father and that can't be said of him he has a son already and yet he adopts was there something wrong with that son which he had when he wanted to adopt some more no he was holy harmless undefiled quite separate from sinners and yet he chose to adopt more into his family that's worth thinking about that's the love of God think secondly of this think who he adopts into his family is it the cream no anyone who believes everyone who believes without exception he adopts into his family worms of the dust who believe adopted into his family our bible tells us we are all children of wrath even as others imagine it one moment under the wrath of

God and then you believe and the next moment a child of heaven a child of God not because you're better than others not because you've turned over a new leaf but you've believed what God has written about his son and you've come to know him and to trust in him consider thirdly consider thirdly the price God the father paid to adopt to increase his family what price did he pay what is the price the price is the crucifixion of that one son he already has who's holy harmless undefiled he had to give that son to the horrors of crucifixion in order to adopt worms of the dust like you and me into his family think of that that's worth thinking about that's worth meditating upon well we close if you're already a Christian if you already believe having looked at what we looked at what reason you have to rejoice to rejoice in God your saviour who else has a right to be happy on earth that people whose sins are forgiven and who are on the way to glory what a right we have to enjoy salvation and to be happy even on earth rejoice in the

Lord always and again I say rejoice said the apostle but finally if you're not a Christian if you've spoken about these few verses and you still do not believe can I ask you why not what has Christ done to offend you he died on a cross to pay for the sins of all who will believe and trust in him why do you not trust him why do you not believe him what have you got against him he came unto his own and his own received him not but but as many as received him to them gave he power to become the sons of God even to them who believe on his name may God the Holy

Spirit make his truth effectual to every one of us let's pray go for to every year to every man to him