

The Book of John 2

by Edgar Parkyns

Edgar Parkyns explores the themes of light, belief, and the nature of Jesus' reception in the Book of John, emphasizing the importance of sincerity in faith.

Topics: "Genuine Faith", "Gods Authority"

Description

Edgar Parkyns preaches on John 1:47 to John 2, highlighting the encounter with Nathanael where Jesus saw him under the fig tree, revealing Nathanael's sincerity. Parkyns emphasizes the importance of genuine faith and surrender, urging the congregation to investigate Nathanael's character. He delves into the significance of John 1:9, discussing the true Light that enlightens every person, even the heathen, emphasizing the universal reach of God's love and light. Parkyns also explores the concept of surrendering to God's authority, becoming children of God through belief, and the necessity of acknowledging one's sinfulness and receiving forgiveness.

Transcript

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Tape 2 of 9 - [Labeled] John 1:47 to John 2

Transcribed May, 2004

Note from the transcriber: April, 2004

Although every effort was made to transcribe this work accurately and to convey the original intent of the speakers, due to the very poor condition of the source tapes, it was an impossible task. The tapes were made 18 years ago and they sound like they were made on a standalone tape recorder sitting somewhere in the room, rather than directly off the amplification system. The transcriber was not working from the master tapes, but was working from tapes that are at least third generation copies.

There were sections that were so muffled, it was impossible to tell if it was part of the class or just some side conversation or noise in the room.

Even though the tapes were listened to over and over again, many words still could not be made out. If it was an adjective or something that seemed to enhance the verbiage, but that didn't seem to be essential to it's meaning, it was usually omitted. If it was determined that a word or statement was there and that it might be meaningful, an underscore was added to indicate its presence.

Sometimes a word was inaudible or only partially audible. In those cases, if the meaning was clear, a word was usually substituted to complete the sentence, even though it might not be the one originally spoken. Sometimes the best guess was better than no guess at all.

Most of us, when we speak, start sentences and then backtrack and reword them. Most of that sort of thing was eliminated in the transcript.

Tape 2, side 1

CONTINUATION OF CLASS 2 -- QUESTIONS AND JOHN 1:13-51

AN ISRAELITE IN WHOM THERE IS NO GUILF: John 1:48-51

"Behold an Israelite indeed, in whom there is no guile." Have you ever thought what Nathanael was thinking? Nathanael answered and said to Him, "Rabbi, whence knowest thou me? Jesus answered, 'Before that Philip called thee, when thou was under the fig tree, I saw thee.' Nathanael answered and said, 'Rabbi, thou art the Son of God; thou art the King of Israel.' Jesus answered and said to him, 'Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.' And He said, 'Verily, I say unto you,'" That's plural. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." There's several things queer in that passage. What sort of a chap was Nathanael?

HOMEWORK

How is the time? Oh, I think they're about ready. Is our time up? [Student: Yes] Wonderful. 'Cause I'm not in certain shape. So when the first bell rings our time is just about gone. All right. Have a look at that and by next week when we meet, do a little investigation into Nathanael. Who is this chap who can happily perceive, some would say, "an Israelite in whom there is no guile"? Bob, isn't it? You know, a decent Israelite would bow his head and say, "Oh, not me." All right. Work up with that.

END OF CLASS 2

CLASS 3 - ADDITIONAL THOUGHTS ON JOHN CHAPTER 1

WHAT DOES JOHN 1:9 MEAN? - GOD HAS GONE BEFORE!

...nine. And here's something to think about. John's gospel chapter 1 and verse 9. "That was the true Light, which lighteth every man that cometh into the world." What does that mean? John's gospel chapter 1 and verse 9. Well, I'm not sure. And I would like to hear what you think about it. "That was the true Light, which lighteth every man that cometh into the world."

Edgar Parkyns: Yes, have you got a suggestion?

Student #1: No I don't.

Edgar Parkyns: Oh, I was hoping you had. Yes, there's a flash of response there.

Student #2: Thank you.

Edgar Parkyns: Oh, oh. [Students laugh] Yes.

Student #3: What was the question again?

Edgar Parkyns: John chapter 1, verse 9. "That was the true Light, which lighteth every man that cometh into the world." What does it mean?

Student #3: That's the Christ. He's our light.

Edgar Parkyns: Does He light the heathen?

Student #3: Heathen?

Edgar Parkyns: Does He.... the heathen?

Student #3: Good question.

Edgar Parkyns: [He laughs]

Student #4: _____.

Edgar Parkyns: Hmm. What's that one?

Student #4: Yes. I would say, "Yes, He needs to light the heathen."

Edgar Parkyns: No. Does He light heathen that comes into the world? Every heathen that comes into the world?

Student #5: Light or like?

Student #6: Without light.

Student #7: Without Him there's no light.

Edgar Parkyns: Without Him there's no light.

Student #8: Yes, we walk around in darkness _____ .

Edgar Parkyns: But if the true light doesn't reach the heathen, does He light [But it does sound like "like" and that confused the students.] the heathen?

Student #9: Yes.

Edgar Parkyns: You say, "Yes."

Student #9. Yes, of course He does.

Edgar Parkyns: Explain.

Student #9: Well, He loves the sinner. He gave His Son, right?

Edgar Parkyns: Yes.

Student #9: So He must like the heathen.

Edgar Parkyns: Light. L. I. G. H. T.

Student #9: I thought you said "like."

Edgar Parkyns: No, my Bible says L. I. G. H. T.

Student #9: _____

Edgar Parkyns: Praise the Lord.

Student #10: He says He's light. He gives light to every man and a heathen is a man, so He does give them light.

Student #11: It also says light shines in darkness and the darkness comprehended it not. Light shines in darkness, but the dark doesn't understand it.

Student #12: The light shines all over the world.

Edgar Parkyns: Yes.

Student #13: But it's the light shining that gives the darkness understanding. It shines there, but they don't understand it. It's there. They just don't grasp it.

Edgar Parkyns: The light is there whether the gospel is preached or not. Is that what you are saying?

Student #13: Yes, the light is everywhere.

Edgar Parkyns: Uh, hum.

Student #14: In Him was light and the light was the light of man. There was no light in the man. Without Christ in the man there is no light in the man.

Edgar Parkyns: Yes.

Student 15: _____

Edgar Parkyns: It's evident that the light is in Christ. That's verse 4. But, for instance, in West Nigeria there are still villages that have never been touched by the gospel. Does He light them?

----- Prolonged silence -----

[He laughs and so do they.] The answer is.... I think you'll see what I'm trying to rouse up. Does He move in advance of the gospel?

Several Students: Yes.

Edgar Parkyns: I think that's an important thing to note, especially as I hope some of you will fulfill a little bit of the great commission to go into all the world and preach the gospel to every creature. I hope you will learn to understand, even though you go into deepest regions, that Christ has been there before you. And

though they are in darkness, yet there is another level in which already the dawn has risen in their hearts and they are prepared. God has prepared them for the gospel.

Student: I believe that the creation is made ...has given a witness to all mankind that He exists in that He is in His glory and power. And I believe that there is something in the creation that draws men and lets them know. Psalm 19 says that the heavens declare the glory of God [Psalm 19:1]. They're a voice without day after day. And there's something about God's creation that's testifying to God. And all man has to do is reach out and respond to that and say, "I want to know you, Lord." You know, question, "Are You really there?" God will draw that person. There's a measure of faith in all mankind.

Edgar Parkyns: Romans 1 says the same thing. God's eternal power and the Godhead are made known in His creation. I want you to get hold of this because it's going to have a practical effect on you, especially if you do consider the mission field of the world. And you should, because Jesus did not say, "Stay home and build churches." He didn't say a word about bricks and mortar or stones or spires or towers or _____ or anything else. What He did say was, "Go!" Everybody looks over their shoulders and sees _____. [Laughter] So, you and I should _____. For He who has gone before us, lighting every heart, expects us to follow up with the clear simple light of the gospel. It is a very precious secret to carry in your heart. When our risen Lord was talking to Paul about Corinth, He said, "I have much people in this place." And He wasn't just referring to the population; He was saying some of them especially in My hands. "So move in and proclaim My word and don't be afraid." Halleluia! Now if you are fortunate enough to operate in the gospel field [?] as I did, thank God for it! I'm so glad they pushed me into a corner and forced me to do it. It was most exciting to know that God has gone before. Praise the Lord. Halleluia!

Young _____ [Coby ?], his father, as you probably know, was my right hand man in the field. We worked together. He was _____ when he was about 17. Praise the Lord. We had some precious times together opening up those villages. They did have an acquaintance with the gospel because they had Anglican village schools in most of the heathen villages. And there was some Roman Catholic schools. But it was only form. There was no light. They were glad to have a school and have a church. But the real dynamic of Christ in you the hope of glory was something they knew nothing about. But He has gone ahead for you - that true light that lighteth every man which cometh into the world.

HIS OWN RECEIVED HIM NOT John 1:11

Verse 12. Verse 11 says, "He came unto his own." His own nation. He came...He was in the world; the world didn't know Him. Verse 10. He came to His own: His own nation, His own people. They didn't receive Him. That is exemplified in the gospel story of one of the most striking instances at the.... was that little town of.....

Student #1: "Bethlehem. Bethlehem?"

Edgar Parkyns: Not really Bethlehem. Nobody knew much about Him there.

Student #2: Jerusalem?

Edgar Parkyns: Hmmm?

Student #2: Jerusalem?

Edgar Parkyns: Yes. Jerusalem saw it later on.

Student: Nazareth.

Edgar Parkyns: Nazareth was the sort of classic _____. Without a doubt when He reached Nazareth _____. The whole place was stirred. Their own son, they believed a boy, can come back again, and had He now charisma which they didn't fully understand. But they knew that He was a rabbi with peculiar authority. And, as you know, they called Him rabbi. Although He apparently had never been to any rabbinical school, He was allowed to read the scripture.

JESUS STANDS UP TO READ THE SCRIPTURE AND SITS DOWN TO TEACH -

BUT HIS OWN RECEIVED HIM NOT John 1:11

It's interesting that He stood up to read [e.g. Luke 4:16] and He sat down to teach [e.g., John 8:2]. The world's best teacher showed great reverence for the Book, but wasn't given to charging all over the platform. All right. _____. Jesus seemed to be able to get on quite well sitting down to teach. And His teaching was sufficiently rousing to create a riot. [Laughter] Fancy that. And He just told them a couple of Old Testament stories from a slightly different angle. They knew it all - the Old Testament - very well. But when Jesus taught, He showed them things they'd never dreamed of looking for. He showed them mystery. The greatest prophets in Israel's national history had been sent to change them, and that drove them pretty well crazy. They tried to kill that man in His home circle. My, it must have been exciting. We have such calm. We think no one ever gets annoyed at our teaching. There's quite a few people who get a little bit annoyed at truth. Like they did when Jesus was born. He came unto His own and His own received him not.

POWER - TWO WORDS: EXOUSIA AND DUNAMIS John 1:12-13

Exousia John 1:12

But as many as received Him, to them gave He power to become Sons of God, even to them that believe on His name. Two words in here are closely related. In our authorized version, verse 12, "He gave them power". That's exousia [Strong's G1849] authority. And those who received him received authority to become children of God. He opened the door to them. They weren't going to sit there and listen to the sermon. They were going to hear the word of God and see the doorway to the kingdom flung wide open and hear their own name called. Praise the Lord. God does work that way. Isn't it wonderful?

Pressed, but Not Forced - Press Gangs

When God breaks through your consciousness and does a fearful kind of inward earthquake, you say, "He's talking to me." Halleluia. [Student: Praise the Lord.] You can see, when Paul heard that voice he didn't eat or drink for three days. I don't mean that we all go through mighty emotional crises, but there should be something critical about the hour when your heart says, "yes," to Jesus. Halleluia! We don't just volunteer. The Lord pressed me. In the old days, the British navy, the good old sailing days, they had press gangs in Portsmouth and other naval stations. And the press gangs would go out to the end of public houses and grab fellows by the neck and bop them on the head, I'm afraid. And they'd wake up and find themselves onboard ships. But isn't a press gang foolish?

Receive by Believing; Believe by Receiving (exousia)

"As many as received Him." Halleluia! To them gave He power - exousia [Strong's G1849] - the right to become the Sons of God. It's one thing to have the right; it's another thing to have the experience. John goes on to say, "Even to them that believe on His name." How did they receive Him? By believing on Him. There were plenty on earth who saw and heard Him, but they didn't receive Him because they didn't believe on Him. The secret of receiving is believing, and the secret of believing is receiving so that your faith is not creedal. You know, "I believe in God the Father almighty the maker of heaven and earth and in Jesus Christ His only begotten Son who was born of the Virgin Mary, suffered under Pontus Pilate.... [said very fast, without meaning, like a pagan chant]" [He pants and laughs. The students laugh.] Ah, not like that, but by the Spirit and living. Halleluia! [Student: Glory to God!] Halleluia! God-given: the power to trust Him.

Man Believes; God Births (dunamis) John 1:13

It's difficult for us to say exactly where God's work begins and where our work comes in. God now commands all men everywhere to repent. He says you do it. And He commands all men to believe. You do it. And yet it also says He gives repentance. He who so _____ to give repentance to Israel. Praise the Lord. And then that - Can I say? - that jumping that hurdle which brings a man into the kingdom. It's difficult to see which is God's part and which is yours. You know without Him you could never have done it. And you know that you said, "yes." Who would have you? Praise the Lord. So there it is, here in the opening verses of John's wonderful gospel. So that's man's side to believe. And God's operation is new birth in which we're born, not of blood, not of the Jewish race, nor of the will of the flesh. Even the most enthusiastic creature doesn't really bring a person into new birth. He can have a hand in it. He can yield himself to God and speak as God directs and be God's mouthpiece, but ultimately the miracle of new birth is God's work. Halleluia. "Which were born." [John 1:13] None of us had a hand in our own birth, at least not consciously, not that we can remember. But I guess you did a little bit of struggling out of prison into life. Halleluia. And God gave that little pink speck [He laughs] the ability to struggle, too. "Born not of blood, nor of the will of flesh, nor of the will of man, but of God." [John 1:13]

Spurgeon's Door

Spurgeon used to say, "The doorway to the kingdom has written on the outside, 'Whosoever will, may come.'" If you come through that door, Jesus Christ, you'll find as you look on the door through which you have passed, "Elect according to the foreknowledge of God." Halleluia! And you can't see the two sides at once. Praise the Lord. "Which were born." [John 1:13]

Yes, verse 12 shows the authority, the exousia. Verse 13 shows the dunamis, the power. Two different words for power.

PETER - UNFEIGNING LOVE WITHOUT HYPOCRACY First Peter 1:22-2:2

I Peter 2. Good ole Peter. I'm glad he comes in at least occasionally. He didn't make quite as much a contribution to the New Testament as we would have hoped, but somehow the last were made first. And Saul of Tarsus, the obviated enemy of the gospel, became God's chief agent in spreading the gospel. But Peter did have a share. Let's have a look at Peter's epistle. I Peter 2. "Wherefore..." Oh, I better go back in chapter 1. Yes, I Peter 1:22. Dear ole Peter talking about conversion. Verse 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Praise the Lord. Before, you tried so hard to shake hands with a smile. But when the Reality came - Halleluia! - and you shared with the God in you, then unfeigning love took over. You didn't have to pretend. Praise the Lord.

Encouraging. "See that ye love one another with a pure heart fervently." You still have to guard the precious holy flame.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Two agents to bring about new birth: the word and the Spirit. "For all flesh," He's quoting from Isaiah 40. "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away." Man's best intentions collapse. The resolutions made on January 1st are often worn out half way through the month. Man's word is only flesh. "The grass withereth, the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." When your heart is open to receive that preached word, then there is brought about new birth.

Now then, I Peter 2 takes up our theme. "Wherefore laying aside all malice, and all guile," No pretense, please, "and hypocrisies." These are the major stumbling blocks in the Church, aren't they? Guile and hypocrisy and pretense. Most of religion is external. "I must supply more, and all the little angels will put it all into the right circumstances." I'm being falsely _____. _____. So we lay aside those things. First is a group of deception, and then the other a group of bitterness: "envies and evil speakings." Put those aside.

SINCERE MILK OF THE WORD

Don't waste time with things that divide, but "as newborn babies, desire the sincere milk of the word, that ye may grow thereby." [1 Peter 2:2] I went out in a farmer's field with a little girl who was friendly with one of the little lambkins. And she came out with an oversized milk bottle and called him. And suddenly from the far end of the field the pet lamb came rushing, falling over itself with its excitement, all across the field at terrific speed. And I got hold of the bottle and he pulled it and he pulled my arm out of the socket. [He's laughing] A powerful urge. I was surprised. I shouldn't talk with lambs. "As newborn babies, desire the sincere milk of the word that ye may grow thereby. If so be ye have tasted that the Lord is gracious."

BEHOLD HIM THROUGH FAITH, NOT OBSERVATION John 1:14 and John 1:29

Back to John chapter 1. We'll have a look at verse 13 and 14. Oh, verse 14. Stop for a moment. "And the Word was made flesh, and dwelt among us." Manifest. "And we beheld His glory, the glory as the only-begotten of the Father, full of grace and truth." How good of God to give us four-fold picture of the Lord Jesus. That's a wonderful thing, isn't it? A four-fold picture:

So that we may read and at least get some mental concept, which is necessary.

There's the hearing; that's necessary.

There is the concept of the mind and that is necessary.

And there is the receiving of the living Word of God. Halleluia!

Verse 14. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as the only-begotten of the Father,) full of grace and truth."

And then in verse 29, "The next day." This is after John's been having some arguments with those who come to him, John (John the Baptist) sees Jesus coming to him and says, "Behold the Lamb of God who's

taken away the sin of the world." Jesus had already come to him, as Matthew, Mark and Luke tell us, and had been baptized by John in the Jordan. But John just saw the Holy Spirit descending in the form of a dove upon the One who he had baptized. And then Jesus went away immediately driven by the Spirit into the wilderness.

You Can be Tempted after you are Filled with the Spirit

Some people think that when you're filled with the Holy Spirit, you can't get any temptation. It's just the opposite. Any real experience in God has to be tested. So "think it not strange, [I Peter 4:4]" says Peter. If you're going in fully for God, you're going to face testings. And sometimes you'll feel awfully alone in it. God is only bringing you through to develop what He has already given you. "Glory as the only begotten of the Father." [John 1:14]

"Behold the Lamb" - But Nobody Saw a Lamb John 1:29

And verse 29 lifts up, "Behold the Lamb of God which taketh away the sin of the world." Interesting how when you hear that great scripture and think of it. John has waited 40 days. He's baptized Jesus, lost sight of Him for 40 days, and at last he sees Him coming, rejoining the crowd, and moving clearly. And then he points Him out and cries, "Behold the Lamb of God which taketh away the sin of the world." But you wouldn't have seen a lamb. Nobody saw a lamb. All you saw was a carpenter. The beholding that John required of the people who stood there wasn't normal sight. It was the sight of faith. He said, "That's the man. That's the One. He is God's Lamb to sacrificially take away the sin of the world." How very few really beheld. They observed, but they didn't behold. There was very little living contact. But as many as received Him, as we have already seen, to them gave He power.

WITNESSES

Let's have a look for witnesses in this chapter. Verse 14 is the... Oh, here's the key verse. Verse 14. We beheld. Let's have a look at the witnesses.

John the Baptist - "Behold the Lamb" - Messiah Manifest to Israel John 1:29

Verse 29 we've already seen. John says, "Behold the Lamb of God who's taken away the sin of the world." He's the one who's come for a witness, as John said in verse 15. He's a witness. But there's others beside John in this chapter. Verse 31 is John's testimony that, "I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water." When was Messiah manifest to Israel? When Jesus was baptized in water. That fixes the moment. That's important because that is the beginning of Daniel's great week of blessing. To Messiah _____. There it is. Marked in the New Testament.

Andrew John 1:35-42

Let's turn to verse 41 - another witness to Jesus: Andrew. You'll see verse 35. "Again the next day after John stood, and two of his disciples, and looking upon Jesus as he walked he said, 'Behold the Lamb of God! [John 1:35]' And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and said unto them, 'What seek ye? [John 1:38]' They said 'Rabbi, Master, Teacher, where dwellest thou? [John 1:38]'" He had stayed somewhere there down by Jordan - probably a cave. I don't know where He was dwelling. It was down in the Jordan Valley. "He said to them, 'Come and see. [John 1:39]'" That's a good text for a gospel witness. "Come and see." Find out for yourself. "They came and saw where He dwell, and abode with Him that day. It was about the tenth hour. [John 1:39]"

That's near the end of the daylight. One of the two which heard John [the Baptist] speak, and followed Him [Jesus], was Andrew, Simon Peter's brother. [John 1:40] He first finds his own brother. [John 1:41] Here's his witness. "Simon, and says, 'We have found Messiah, Christ manifest of Israel. [John 1:42]'" These are quite important scriptures because they'll link up with all your Bible study in the fulfillment of Old Testament prophecy.

Simon Peter, Andrew's Brother - The Rock John 1:42

And when Jesus saw Peter, He spoke to him. How nice. Peter must have been thrilled. "'Thou art Simon, the son of Jona. Thou shalt be called Cephas.'" That's the Aramaic for Peter. The same word meaning "stone", which is by interpretation a stone. So Peter wasn't his original name. It was his nickname, his substitute name that Jesus gave. And just as you _____ to give a nickname to people what they don't want you to call them. It's going to be associated with some peculiarity of theirs. Simon, son of Jona, received his nickname. Verse 42. "Thou art Simon the son of Jona. Thou shalt be called Cephas, which is by interpretation, a stone." A little stone, incidentally. Later on when Matthew tells us of Peter's confession, Jesus says, "Blessed art thou Simon bar Jona. Flesh and blood have not revealed it to thee, but My Father which is in heaven." And He said, "Thou art Peter, Cephas. On this stone I will build My Church." [Bro. Parkyns is writing on the board all through the Petra teaching.] Thou art Petra. _____ Petros. I will build. _____ Jesus when He comes. But it was a form a teaching among people in the Middle East and He used it. Thou art Petros. I got that wrong. Tsk. Tsk. No. Little stone, known as Petra, referring to Himself. I will build. So He made Peter's name a word-play on which He taught His own nature. Thou art Petros and on this Petra I will build. Thou art Petros and on this Petra I will build. That's interesting.

Peter Develops the Stone Theme in His Epistle 1 Peter 2:4-9

See how Peter develops that in his epistle. Now I want you to turn.... [1 Peter 2:4-9], "To whom coming as unto a living stone, disallowed, indeed, of man, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone," That's the Lord Jesus, "elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." But when you dig into the Old Testament and you find these references, I hope you'll remember their link to the New Testament and see how God has interwoven the whole pattern, making by the very interweaving, a firm structure of proof. That's another testimony of Christ: verse 41.

End of Tape 2, side 1

Beginning of Tape 2, side 2

CONTINUATION OF CLASS 3 - ADDITIONAL THOUGHTS ON JOHN CHAPTER 1

NATHANAEL - KNOWN BY JESUS - John 1:45-51

...fortuitous Israelite and Nathanael answered to Philip, "Can any good thing come out of Nazareth?" Nazareth was a despised little village up in the hills there - a center of revolt very often. They were a fiery crowd, often in trouble. "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." Praise the Lord. When we're carrying a live, living testimony found on the fellowship of Jesus, we can say, "Come and see" "Oh, taste and see that the Lord is good." "Jesus saw Nathanael coming to him and said, 'Behold an Israelite indeed, in whom there is no guile.' Nathanael said to him 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' Nathanael said, 'Rabbi, thou art the son of God; thou art the King of Israel.' Jesus answered, 'Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.' And He said to him, 'Verily, verily, I say unto you, hereafter you shall see heaven open and the angels of God ascending and descending upon the Son of man.'" Like Jacob who, in his dream all those years before at the founding of the race, saw the heavens opened and saw the great staircase from heaven to earth and the angels of God ascending and descending. So He said, you're not just going to see Jesus of Nazareth, but you're going to see the link between heaven and earth, and I'm that link. Halleluia!

What Nathanael was Doing under the Fig Tree

Let's have a look again at this. Nathanael said, "Whence knowest thou me?" Wasn't He a little privy? Nathanael? When Jesus comes to Nathanael He says, "Behold an Israelite indeed in whom there is no guile." And Nathanael says, "How did you know me so well?" [The class bell rings] We're at the point we have to stop, isn't it? All right. _____ Where does that come from? Now if you said, "That dear Brother Parkyns, ___ absolutely ____ . Have you _____. Whatever would you think? [He's laughing]. It would be ridiculous. [There's a conversation going on. Can't make it out] I hope I can find my Psalms. Well, look it up by tomorrow. Find the word guile in the early Psalms. "Blessed is the man whose sins are forgiven and in whose spirit there is no guile." Where is that? And then the Psalmist goes on to say, "And when I kept silence, my bones waxed old through my roaring all the day long." Student: Psalm 32. Edgar Parkyns: Psalm 32. "For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Praise the Lord. That's the chap in whose sins are forgiven and in whose spirit there is no guile. He's a fellow whose own _____. Praise the Lord. Who has moved into forgiveness. The only kind of real _____ : a forgiven sinner. Halleluia! He who confesses sin is destined to soar because he's had the right _____ [beginning ?]. Praise the lord. Next time you think of Nathanael think of a man who is freshly forgiven. And now you know what he was doing under his fig tree: owning up what a rotten sinner he was. Amen! Getting right with God.

END OF CLASS 3

CLASS 4 - JOHN CHAPTER 2

THREE SURPRISES: WEDDING, WINE, and WEAPONS John Chapter 2

...is in this chapter. I'm not very good at alliterations. I'm not very interested in them, but I think I'll have to make a _____ and it will probably be alliteration and a little truth. But I like running this chapter. Three nice surprises. The wedding, the wine and the weapons. [Student: The what, the wine and the....?] Edgar Parkyns: The wedding, the wine and the weapons. And they're all short. First of all, because Jesus came

down to redeem mankind, He had a serious task on hand of unimaginable weight. He'd just been anointed with the Holy Ghost, has been tested in the wilderness.

The Wedding - Jesus is Delightfully Normal

Now He's moving into his ministry and He goes to a wedding - a waste of time. Ridiculous. Lord, don't You realize You have something important to do. Weddings sometimes take a whole week. And they go on feasting day after day having a high all the time. There's a world out there dying, Lord, don't you know? Odd, isn't it? I hope you look for the odd things as well as the straightforward things. They often ride just beneath the surface. But there I think it is absolutely crazy. Son of God come down to redeem mankind, and He goes off to a party. [Laughter] [Student: Oh, my gosh.] Your comment is apposite. It is right out of this world. So that's shot number one.

And it seems to me that Jesus is interested in ordinary people with ordinary neediness. And that's one of the things that John wants to set before us: before ever he takes the great deeper issues of eternity and life and death, he wants us to see that Jesus is delightfully normal. He can fit into ordinary circumstances. Praise God. Let's believe it - the obvious things. John was constrained of the Holy Ghost to put this thing right forward in his gospel of salvation. We get a lot of our theology out of biblical extracts. And often they set us on such narrow tramlines that it is limiting. God's not like that. It's wonderful how often my heart is awed when I think of the delightful little sidelights of the gospel.

The Wedding and Wine - Mary's Ambition John 2:1-5

Then let's drive at Mary. Jesus and His mother are invited. And in a way in that country the women don't feast with the men. The men sit down and enjoy the real feast. The women wait on them - just stand in the background. And when the men have finished and they're all snoring on their cushions, the women have their little part of the festivities. And so you can understand that while Jesus was sitting there with the men folk, Mary was out in the kitchen quarters or whatever they were. And she slipped out to Him and said, "They have no wine. [John 2:3]" Oh, me. There's something wrong here. And I think that her wrongness was her terrific ambition for her Son. The angel had told of two conceptions and had spoken to Joseph, while he was still alive, the wonder and the glory of the kingdom that was to come. And Mary, as you know, kept all these things and pondered them in her heart. But when she saw her dear Son come back from the wilderness, obviously empowered by the Holy Ghost, she could sense it. She thought _____. "Come ye, buy wine and milk without money and without price, [Isaiah 55:1]" said the prophet. And she thought, "This is it. This is where my boy takes His place. That's how she slipped up behind Him and said, "They have no wine. [Bro. Parkyns whispered the quote.]" And He was quite rude. He said, "Woman, what have I to do with thee? Mine hour is not yet come. [John 2:4]" Now the commentators go a long way out of their way to explain that the term "woman" was not disrespectful. But you look up the phrase, "What have I to do with thee?" and it always means that there's something wrong. You know, when David cut the pension and went slaughtering everybody, David said, "What do have I to do with you, you sons of Zeruah? I detest your bloodshed. [2 Samuel 19:22]" And when Jesus said, "Mary, what have I to do with you, Mary? The spirit that's in you is not the One that's in me." She wanted glory to her Son. He wanted happiness for the bridegroom. He wasn't going to spoil the wedding with a display of His power. And He saw the ambition in His dear mother's heart. "Woman, what have I to do with thee? Mine hour, the hour of My glory and My display, isn't yet come." But Mary, being a wise mother, saw behind the rebuke His disposition to help. And so, instead of being offended, she said to the servants, "Whatsoever he says unto you, do it. [John 2:5]"

The Wine - Water to Wine Miracle Done Unobtrusively John 2:6-11

There were standing at the entry of the feast, six enormous water pots - colossal things. Enough to wash the feet of a hundred people, _____ pour it over them. And they had been used at the beginning of the feast and now He was _____ and He didn't make a fuss about it. "Can you fill those water pots with water?" Away they went and did as He said. And He didn't touch the water; he didn't bless it; he didn't pronounce any powerful words of scripture over it. The whole thing was done so unobtrusively that nobody knew what was going on except the servants. And somewhere between drawing the water at the well and filling the water pots the lovely miracle took place. I'm glad it didn't turn into lemonade. [Some laughter]

After all, you can think what you like of it, but He didn't have to apologize for it. It's healthy. He turned water into wine. I used to belong to _____ but I could never find out how they got hold of this one. I think the secret was that the wine had been fairly sterile. [Some laughter] Because the only way you can get unfermented wine is to sterilize it. I was talking to a brother who lived in France and he said in the harvest season when they were treading the grapes, sometimes they would even get drunk while they were treading the fresh grapes. _____. You know, you get references in the Old Testament to the joy of those who drink the grapes. [Hearty laughter] I didn't want to _____ and wipe it all out. Praise the Lord.

Well, it became a very happy occasion. And instead of Jesus having all the glory, the bridegroom did. And the governor of the feast said, "Well done. That's a smart trick you've played on us. You kept the very best wine until last, didn't you? You give us all _____ and then you call upon the cheap wine, you see, what's left. But you kept this until last." Wonderful.

But nobody knew the miracle except Jesus and those disciples who were watching Him carefully. "And they," says John, "saw His glory. [John 2:11]" Halleluia. Wonderful. They saw that Jesus wasn't speaking junk praise. He really wanted to bless ordinary folk in ordinary domestic situations. Praise the Lord. Let's get adjusted to it. He's real. He's live. He understands our human predicament. Halleluia! And how delightful of Him to slip away from the feast - everybody happy - with His disciples. And there was no fanfare about this, no one saying how wonderful of God to come down to earth and fulfill the scriptures. None of that stuff. Only His disciples knew and did that very early. Halleluia! And even the little miracles for you. Halleluia! Glory. It's wonderful. Praise the Lord.

Anyone else have any thoughts on the wedding before we go on?

And as for the wine, please don't teach things the Bible doesn't teach. Just do it straight. Whatever it was, it made them happy. [Some laughter] Halleluia! The wedding and the wine. Those two are a bit surprising, aren't they? The opening of the ministry of Son of God and son of man. Wedding, indeed. The wine and the glory, don't you know? It has nothing to do with water. He had more serious things in mind. _____ So it's good to be quiet; it's good to love Him with all your heart. But beware of that very human tendency in us all to become artificial. God doesn't want it. Just be yourself. I'm not even going to try to be American. I couldn't if I tried.

The wedding, wine and at the end of the chapter: the will. My word. Whatever kind of statement is this? He makes the journey down to the temple for the great Passover feast and the great temple, you know, wasn't an exact square - something like that. [He's drawing on the blackboard] The porch is there. The laver. The altar. The door. The veil and the mercy seat. The outside area was the court of the gentiles, so called because even gentiles were allowed in there. Then there was half way across it, a middle wall, a partition.

And beyond that middle wall, the partition, no gentile was allowed. Now the Jews said that court there is only fit for dogs and gentiles. And the good Levites have their booths and their relatives set up their cattle booths out here. I'm not quite sure where. That's all right. Where they sell cattle. You're not allowed to bring your own cattle. You've got to buy from the _____. You have to buy through political families. They run a complete monopoly. That's because they can always inspect any animal and find it not right.

They're the official inspectors as well. So they run the whole monopoly. There they find it's a bit uncomfortable outside. And, after all, the outer court is already defiled by the gentiles, so they bring their stalls inside. And instead of the gentiles who may have come a thousand miles to worship the God of Israel, being able to stand there and worship God, we find that the whole place is a cattle market. Animal droppings and everything else. The sheep and the oxen and the noise and the clink of money - the money changers.

You can't even use ordinary money in there. You have to exchange it for the temple shekel, a special holy shekel. And there's a nice profit on the exchange every time. The whole thing is a den of thieves. And what a shame for a gentile to have come perhaps a thousand miles to worship the God of Israel and that is what he sees. And so the young carpenter from Nazareth stood and looked at the scene and thought, "Is that what they've done with My Father's house?" And he took out some of the cords by which the cattle had been tethered and he began to knot them together.

My! His disciples looked at Him and thought, "What on earth is He doing?" Where is the ____ Jesus, meek and mild? "The zeal of thy house has burned me up. [John 2:17]" And when He had knotted that whip, He strode into the midst of them, drove out the cattle dealers, drove out the money changers, overturned their tables, set the wretched fellow groveling out on the floor to pick up the remains and He was ablaze with anger. My, my! Wonderful Jesus. We are so busy painting Him meek and mild we don't see the whole Bible picture.

But John does right at the beginning of the gospel. Here is a man of awesome heart. And He's angry because these people put religion as a barrier between needy sinners and the God of grace. Wonderful Jesus. So. He hasn't changed, you know. Religion that puts a barrier between man and God is something contagious [?] and that's why there.... Not why, but there is in Christianity a great deal of pomp and ceremony which actually separates between the sinner and His God. And if Jesus is the same yesterday, today, and forever, He hates it.

So don't get taken up with religiosity. If it proves to be a help for people to find God, let it be. But if it's one of those things which produces a holier than thou attitude, then remember Jesus has a whip in His hand. That's what I find in here. Halleluia. Jesus. He is so very wonderful in His anger as well as His grace. So there it 'tis right in the beginning of John's gospel. The other evangelists only tell us of one cleansing of the temple - at the end of His ministry.

But dear old John and although he is deeply spiritual, he is a great historian. John remembers this first _____, and the shock it was to his disciples when he overthrew the tables of the moneychangers. Now you can see the fearful force of the second cleansing of the temple just before they crucified Him. For they haven't learned the lesson. He's been with them for 3 ½ years and He's taught in Jerusalem as well as Galilee and there's no excuse now. But all the people, all the profiteers, have crept back in to the shelter of religion.

It's an ugly side of human nature: religion does not change a man; it only puts a veneer on him. It only hides his faults. Nothing but new birth really changes a man. And there lots of people who are putting on even the garments of evangelical and Pentecostal religions, but they have no great crisis change that's associated with new birth. So whenever God convicts you of not being all He wants you to be, don't stop your ears and say, "That's all the devil." Some teachers tell you every thought of condemnation is from the devil.

That's wrong. God is the great accuser. The devil chips in and messes it up when he can, but basically God is not impressed with the fellow who says, "I thank Thee, God. I am not alone in life." He's not at all impressed. Where he sees that other dear tax gatherer hated by his fellows standing away there in the corner beating his breast crying, "God, be merciful to me, a sinner." God says, "That's My man. He's facing up to truth." Halleluia! Grace and truth came by Jesus Christ.

The Jews, verse 18, asked, "What great sign can You show us to prove Your authority to do all this?" He carried no certificate from the priesthood. They wanted to know where were His official papers. [He starts coughing and says, "The Book of Revelation has three frogs. This is one of them." They laughed] "And can you show us with who is your authority?" And He said, "Destroy this temple and in three days I will raise it again." Once again in a _____. It had taken 46 [I think that's what he said. Someone coughed when he spoke it.] years to build this temple. It wasn't quite complete at the time the gospel was written. Never was completed until one year before Jerusalem was destroyed. They had just got the last stone in place - the last finishing touch. And the Romans came and destroyed the city and the sanctuary. A.D. 70. They sneered at Him for what He was saying, but His disciples had the sense to see that there was sometimes different meanings in His words - not always, but there times when there are hidden meanings that lie beneath the surface. And the disciples had the sense to realize that. And after He was risen from the dead, they remembered what He had said and what was _____ to.

Any comments? And please, when you do share the lesson, please don't think it's your duty to sit quiet and make no comments and ask no questions.

Verse 23. While He was in Jerusalem at the Passover feast, many people saw the miraculous signs He was doing and believed in His name. _____ would have been pleased to see the incipient revival. But Jesus would not entrust Himself to them for He knew all men. Even the man's testimony about man, for He knew what was in a man. He knew there was such a thing as religious enthusiasm and profession, which does not spring, form a new birth and a new heart. And so He would not commit Himself to them. They had the enthusiasm, but they didn't have the reality.

Edgar Parkyns: Yes?

Student: _____ the Jews continually looked for a sign and miracles for something to happen. Yet He didn't give a lot of miracles.

Edgar Parkyns: Yes, He said there shall be no sign given to this generation except the sign of the prophet Jonah. And that was His resurrection from the dead. And yet when you read the gospels, it does seem that He was made known by many signs and wonders, wasn't He? There was sufficient continual background of miracle power to call attention to His works. God didn't overdose them, but He gave them enough so that the ministry of Jesus was a beacon to turn them back to God. Send them away from their _____ and back to _____. There was a blazing glory - the Christ in history. Peter said that after Pentecost, "A man approved of God by signs and miracles and gifts of the Holy Ghost."

So let verse 24 and 25 be a warning and a caution to you. It's not always the big cloud; it's not always the torrential triumph. But it is the deep staying work of the gospel and the deep convictions of the Holy Ghost that produce the results. If you're interested in gardening, which I'm not, you'll know that deep spadework happens. When that loam soil is thoroughly turned over, the hidden things are brought to light and the complete revolution of that ground begins to develop its qualities. So Jesus' ministry is a disturb ministry and if it doesn't disturb the satisfied soil of your inward being, it missed you. Many people, when they feel the disturbance of the Holy Ghost run away. They make excuses, find some way to escape the searchlight.

Edgar Parkyns: Yes.

Student: Can I ask you a question that doesn't really pertain to this?

Edgar Parkyns: All right.

Student: Why do _____ the people like try to get so excited or sort of more than they should. They tend to _____ before they do anything conservative. I was wondering why, you know, they have to get excited before they can heal _____ .

Edgar Parkyns: It doesn't seem as though Jesus had to do that, does it? He was in such contact with God and in such control of the situation that normally He didn't have to work up anything like _____. On the other hand, when He came to Nazareth, he _____ up, and that's a solid standard of superior knowledge. The gospels record He could do there no mighty works because of their unbelief. There some things in human nature that have to be broken down. Some men of God are so mightily anointed of God that their word goes straight through and breaks down every barrier of human unbelief. But those of us who have that tremendous ability.....

End of Tape 2

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