

# Who Jesus Is

by Rolfe Barnard

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*The sermon emphasizes the importance of believing in Jesus Christ as the Son of God and the only way of escape from the consequences of sin.*

**Duration:** 40:36

**Scripture:** John 8:11-20

**Topics:** "Salvation Through Faith", "Eternal Judgment"

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## Description

In this sermon, the preacher emphasizes the importance of believing in Jesus Christ as the only way of escape from sin and eternal damnation. He highlights the fact that Jesus' sacrifice on the cross was necessary for salvation and that no one can save themselves. The preacher urges the congregation to make a sincere effort to come to a true belief in Jesus and to seek Him with all their hearts. He also warns that those who do not believe in Jesus will die in their sins and face the judgment of God. The sermon emphasizes the need to surrender to Jesus and find shelter and forgiveness in Him.

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## Transcript

I want to attempt this morning to enter into the agony and the conflict, if I may, between Jesus Christ and the folks who did him to death on religious principles. I'm asking you to turn, if you ever would like to follow the scripture, to 8th chapter of the Gospel of John. There is nowhere in the Gospel of John to begin reading.

If you start at verse 12, you wish you had started at verse 11. It is a tremendous book, as I understand it, in the 20th chapter of John. The Holy Spirit directed a man named John to say something like this.

The Lord did a lot of other things, said a lot of other things, but I hadn't recorded them in this book too many. But he said, what's in this little book called the Gospel of John, these things are written, that you might believe that Jesus Christ is the Son of God, and believing might have life in his name. One thinks of Pilgrim in Pilgrim's Progress, who puts his fingers in his ears and runs away from his companions, screaming as he runs, life, give me life.

He felt that he had to stop up his ears so he couldn't hear the rumblings of the Spirit of his day, and run to him who gives life. Men and women can be brought to a lifelong believing that he is the Son of God. Here in the 8th chapter, there is a controversy between this one Jesus and the leaders of the most religious nation on earth, rapidly coming to a head.

We just have a few more verses to read until we get to the 11th chapter. You are familiar, those of you who study your Bibles, with the fact that it was the raising of Lazarus from the dead that sealed the death of Jesus Christ. The high priest of that religion, unable to deny this, said it is convenient that one man die for a nation.

That just brings up the focus of the controversy of my Lord when he was here in the days of his flesh with the religious leaders of his day. It is a solemn thought to remember that the people who did the Lord Jesus that death were the most devout religious people of his day. If you read the Gospel of John, you can almost hear the groans of the people who finally found out what the score was.

And the score was this. We've got to get rid of this man. We've just got to.

The whole nation is going down the drain if we don't set the high priest. And they did, leaving God out. They nailed him to a tree.

They thought they had accomplished the one thing that had to be done to enable them to continue in their religious forms and doctrines and creeds, and at the same time live by devouring the widows. In the first part of this 8th chapter, when these religious people bring the woman taken in adultery, all the Lord has to do to get rid of them is to point to the fact that a bunch of adulterers are pointing the finger at adulterers, and they skeet at them. When he said, which of you is without sin, he wasn't talking about going to the movies, he was talking about the same sin they wanted him to condemn this poor woman for.

I believe with all my heart, and whatsoever not, that the cycle has come full circle now. I believe it's your privilege or your misfortune to live in a generation exactly like the one that with wicked hands nailed Jesus Christ to the cross. They didn't do it just as an afterthought, they did it out of stark necessity.

It's Jesus or us. Somebody's got to die. If we don't get rid of him, we will.

That's the issue of this hour. When it comes to a focus share, I believe I'll read verse 20. These words of John 8 speak Jesus in the treasury, as he taught in the temple.

And no man laid hands on him, yet they wanted to. 7 John, they already got signs all over the country, so much money for information leading to the apprehension of one Jesus of Nazareth. But they don't lay hands on him yet, for there's somebody else on the scene, Almighty God, for his hour was not yet come.

Then said Jesus again unto them, he'd said it before, he said, I go my way, and ye shall seek me, and shall die in your sin. And whither I go, ye are not able to come. Then said these Jews, the leaders of the Jews, wonder what he's talking about.

Will he kill himself? Because he saith, whither I go, ye are not able to come. And so he pressed it a little closer, and he said unto them, don't run out of the building now, ye are from beneath. Isn't that a compliment? I tell you, the Lord was a diplomat, forever was one.

This is a good way to win friends and influence people. Remember in the book of John, there are two classes of unsaved people all through that chapter. They're children of wrath, they're not God's children yet, but the door hasn't been closed on them.

But these folks that the Lord is talking about are not children of wrath, but they're sons of hell. Their character is crystallized. The die has been cast.

My Lord will say in this chapter, ye are of your father the devil. Ye are of your father the devil. When I say that the circle has turned full circle, I know it's true or not, I think I've got a good deal of evidence for it is.

I'm going to plead with men and women this morning, face the fact, pretty certain you're going to go to hell, brother. You're living in a day, you're living in a day, not of child's play, but of bitter hostility to God's Son. You're living in a day when in the name of Christianity, Jesus Christ is being crucified afresh.

And you're living in a day when there's a spirit back of all of the manifestations and crack-ups everywhere. That spirit is diabolical and satanically inspired. And under God there's a war going on now to get rid utterly of Jesus Christ.

And I think with your little Nambit Pambi experience that most any kind of preacher could shave with a little lollipop. I think in this day of the pampering of the flesh, until our religious flesh, s-t-i-n-k, stinks in the nostrils of the Holy Ghost. I think chances are most of us have been crystallized in our character.

Sonship has to do with character, maturity. Sons of hell, ye are from beneath! Brother, the crack-up of everything that's going on in the world. He'd laugh at us.

He'd laugh at us. He'd laugh at us. He'd laugh at us.

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He'd laugh at us. He'd laugh at us I'm from above, these crazy liberals on that doctrine of evolution that are turning our schools into incubators for eternal hell, there to see my Lord never claimed to be God. He does here, I'm from above.

He says, Year of this cosmos, your breath is saturated with the God-hating, Christ-denying, Holy Spirit-despising spirit and atmosphere of this age. I am not of this world. He says, I'm just going to put the cards on the table for you now.

Here it is. I said therefore unto you that ye shall die in your sins. For if you believe, and the word if here, I'm pretty certain means since.

Because these folks he's talking to, but they've already cast their vote. Since ye believe not that I am he, ye shall die in your sins. In our churches, in our homes, in our society, it looks like this generation is made up in my.

Whoever Jesus Christ is, he's dead sure not going to be my Lord. And I say, I'm going to stick to my little namby-pamby stuff they call experience, that knows nothing of the crucifixion of the sinner on that cross of shame, and the resurrection into an entirely new way of living. I'm going to stick to the spirit of this age that crucified the Son of God one time over just one issue.

It is amazing that they killed him because of their perverted view of the doctrine of election. A fellow told me the other day that this Church don't cede on election. I think it has.

I asked the Pastor him, and times he had preached on his line, and he said twice it took out both times. But I think we, just about all of us, don't cede on it when we look at this awful truth, that the reason those people with wicked hands, in spite of warning, in spite of plain talk, in spite of being faced with the alternative that we've read here in the scripture, the reason they did him unto death and made fun of him in his agony and congratulated themselves on their wonderful achievement is because they wanted to be claimed to claim that they were children of Abraham and live with our holiness and godliness and surrender. That's why they killed him.

Why, they'll say to the Lord, what's he talking about? You could do something for us! When he said, if the Son shall make you free, they said, what in the name of heaven are you talking about? You mean to tell me we need anything? No, sir, we be children of Abraham. If you read the book of John, that was the issue. Even if Jesus has got to go, we're going to have to prove that we're children of Abraham.

But there are two things that we ain't got. My Lord said, if you were children of Abraham, you'd have his faith. And my Lord said, if you were children of Abraham, you'd have his what? His words.

They both died out some time while we've been asleep in our generation. And in order to continue to have a religion that would leave men in control of the reins of their own lives, the religious leaders of that generation did not stop until they saw that Jesus stretched out on a gory tree, and carefully watched as his body was placed six feet under the ground, and went home to a state dinner, thanking God they'd got rid of him. This is about how serious it is now.

We're going to have to quit sitting on the fence. The issue my Lord made was this. I am he.

I am he. And unless men and women can come to the faith in the Bible, meaning of the word, that they believe that he is the Son of God and God the Son, the only remedy, they're going to die in their sins, too. My Lord says three terrible things here.

He says you're going to die in your sins. That's physical death. He says, second thing, you're not going where I'm going.

That's the second kind of death. In language that all of us youngsters and all can understand, he said, you're going to die in such a fashion, physically, that we are going to be forever separated whatsoever our chums are. You're from beneath, like Judas, you're going to your own place.

I'm from above, going to the bosom of the Father, and you're not going to be able to make it. My soul, how strict this is, you're not able to enter. He calls your attention to the only way of escape.





The doctor would give him some medicine to sober him up. And immorality? Well, there ain't no such animal now! It's just whatever I want, I'm going to get. There is nothing that Ralph Barnett wrongs that's wrong.

That's right! This is the atmosphere. This is the kind of thing you're living in, in which a gospel has been invented and is preached in most of our churches that allow you to be a Christian and never forsake sin. I expect you will join a church that allows anything under this wonderful term that we're not under law, we're under grace.

That's all. We can't be perfect. So let's go to church on Sunday and raise hell the rest of the time, and we'll go to heaven when we die.

That's Christianity. My Lord said, you know, there's just one escape. If you believe that I am he.

I suspect there's more dynamite crowded in that word there in the context. If you believe that I am he, that's the only way of escape. If you could get to where you could actually believe that I am the sent one of God.

Holy MacShane wrote in almost the last year of his holy ministry, said Mr. MacShane, the man who made such a contribution to the cause of Christ in Scotland. Mr. MacShane said, I had this evening a more complete understanding of that self-emptying and self-abasement with which it is necessary to come to Christ. A denying of self, trampling it underfoot, a recognition of the complete righteousness and justice of God that could do nothing else but condemn us utterly and thrust us down to the lowest hell.

A feeling that even in hell we should rejoice in his sovereignty and say all was rightly done. He was a man, Brother Pastor, the holiest man maybe Scotland ever knew. Almost a saint of God.

His conception of the character of Almighty God was so high. His experience with himself so deep. He never got to that nice little something that we call Christianity.

He never got to the place where he wasn't constantly trying to find something he could let hold of that would give him a little assurance in his own language that such a worm as he could dare to claim an interest in the merits and benefits of the shed blood of Jesus Christ. It looks to me like there is a man that is trying to come to terms on the most tremendous proposition any of our Lord ever faced with, come to believe that Jesus Christ is the only way of escape. Not a convenience, but an utter necessity.

Not an option! Oh! That some assurance that when Christ hung on that awful tree he did something for me that had to be done, R-H-E-L-L-A-O, that I can't do for myself. Some conception of the fact that this call for an agonizing, all-out, closing with the Christ of the gospel on his terms for time and for eternity. If you could just come to where you believed it, actually believe it.

These folks never did. These folks died in their sin. These folks didn't hear the warning.

Maybe it came too late for them. I don't know anything else except to say, Brother, you need Jesus Christ. I wish you'd try your dead little best to get in contact with him.

I wish you'd make it the all-out effort of your life to get in the only door, the only door, to get on the only fire escape, to get in the only lifeboat. I wish you'd press through the crowd until you'd touch him, with hands like a beggar laying hold on him, never to let him go. I wish the Spirit of God, he's been absent from this

generation so long, I wish the windows of heaven would be open and he could take this truth, who Jesus is.

Is he what he claimed to be? Is he a necessity or an option? Has God put all of his eggs in that basket? Is it Jesus or hell? I wish he'd set us crawling on our knees, if that's what it takes, to get under the rug, Brother, find a shelter, find a hiding place underneath his wings. I wish these next few minutes would be a time of seeking the Lord Jesus Christ. I'm going to ask the congregation if you'll be so kind.

If you will not, please nobody leave, nobody make any disturbance, I'll not hold you long. Will you stand quietly to your feet?

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