

(John) His Own Nation Received Him Not

by Willie Mullan

The sermon explores the concept of 'his own' in John's Gospel, highlighting the rejection of Christ by his own people and the fulfillment of Isaiah 53.

Duration: 1:00:01

Scripture: Matthew 5:16, John 12:37, John 13:34, John 14:2, John 15:26, John 17:20-21, 2 Corinthians 8:9

Topics: "Rejection"

Description

In this sermon, the preacher reflects on the capacity of the nation and the immutability of the world. He emphasizes the activity of the Lord and the deity of the tongue. The preacher also discusses the mentality of the rulers and the simplicity of the gospel. He encourages the audience to examine the miracles performed by Jesus in the twelve chapters of the Bible and highlights the lack of belief despite witnessing these wonders. The sermon concludes by mentioning that Jesus turns his attention to his own followers and begins teaching them important truths.

Transcript

John's Gospel, chapter twelve, and we're way at the end of the chapter tonight, and I'm going from verse thirty-seven right down to the end of the chapter. We've just come to the close of the first section of John's Gospel. John's Gospel, composed of twenty-one chapters, divides itself very neatly into two sections.

That's one running from chapter one to the end of chapter twelve, and the other one running from chapter fifteen right through to the end. And they're both governed by two statements that I want you to notice this evening. Let's go back to the first chapter, John chapter one, and verse ten.

John one, verse ten, 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. The first section of John's Gospel is governed by these two words, his own, because it's in the neuter gender, in the Greek, and you could say his own possessions, or his own creatures, and that's actually the idea.

He came unto his own creatures, and through twelve long chapters, he's preaching, and expounding, and revealing, and performing, all to bring them to himself in saving faith. But the whole statement is before us, his own received him not. And when we come to the end of chapter twelve, you'll find tonight that he's turning his back upon those who rejected him, and he's leaving them in their darkness as well.

Now, chapter thirteen, have a look at it. It starts a new section again. We'll get into it more fully next week, but here's thirteen, verse one.

Now, before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. But this time, it's not his own creatures, you know, it's his own followers. And for twelve chapters, he was preaching, and expounding, and performing, and working miracles before his own creatures, that he might draw them to him, but his own creatures received them not.

And at the end of chapter twelve, tonight, he will be turning his back upon them, leaving them in their darkness to dwell. And from chapter thirteen, we shall find that he's shut in with his own followers. What a beautiful section of John's Gospel it is, from chapter thirteen.

He's up in the upper room, and he begins by teaching them the touching, wonderful truth of feet-washing. We'll get into that next week, but it's his own followers he's dealing with. Then in chapter fourteen, he begins to reveal to them the wonderful grace that he's going to prepare for.

Chapter fifteen, he teaches his own followers all about foot-bearing. Chapter seventeen, he's at the throne praying for them. And in these chapters to come, he's occupied with his own followers.

Two sections. One to twelve, his own creatures, stretching right through to the end, his own followers. And what teachings there are in the chapters to come for his own followers.

Why, it's the cream of the whole Gospel. But we're at the end of this other section this evening, and we're commencing at verse thirty-seven, and we're dealing there with the prophecy of the nation. See how it's worded? But, and it's not only but, but no.

It's a magnificent wording. But, oh, he had done so many miracles before them, his own creatures, yet they believed not on him. Why, he had done everything down through these wonderful chapters, everything by the way of miracles, and everything by the way of messages.

But neither messages nor miracles would move him. But, oh, he had done so many miracles before them, yet they believed not on him. And that brings before us the prophecy of the nation.

We shall go into that in a moment, I suppose. And then that leads on this evening to the immutability of the words, because through their rejection and through their stubborn rebellion, they can fill the word of Isaiah. And it brings out very clearly how immutable and unchangeable and indredinable and unalterable and infallible is the word of the living God.

And then that leads on to something that's really deep, that we must take time with this evening, the activity of the Lord. Yes, the prophecy of the people proved the immutability of the word, but all that led on to the activity of the Lord, because these rejecters were left in blindness and darkness, and that was the Lord's doing. And that's a very touching bit of the chapter, and we need to take time with it.

And then, in verse forty-one, these things said Isaiah when he saw his glory and spake of him. This is one of the phrases in John's Gospel that brings out very clearly the deity of the Son. Then afterward, in verse forty-two and forty-three, we can see the mentality of the rulers who profess to know him, but were afraid to confess him openly.

And then the last part of the chapter this evening is just a re-capture, I believe, by the Apostle, of all the great teachings right through these twelve chapters on the glorious message of the Gospel. We have the simplicity of the Gospel at the end of the chapter. There are the headings for you, the prophecy of the nation, the immutability of the word, the activity of the Lord, the deity of the Son, the mentality of the rulers, and the simplicity of the Gospel.

Now let's begin now at the beginning. Verse thirty-seven. But though he hath done so many miracles before them, yet they believed not on him.

Now, this is worded like a wonder. Is there a little job for you students to do? Sometime, and begin very soon, go through your Bible and mark every verse that you can find with the word, though, and the word, yes, in it, and you'll get a whole host of wonders. Now, let me find one or two for you, and that will start you off, and then you can find the rest.

Here's a lovely one. In 2 Corinthians, chapter eight, 2 Corinthians, chapter eight, on verse nine. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sake, he became poor.

You know what that is? That's the wonder of his grace. That's the wonder of his grace. You know what marvelous grace is here? The grace of our Lord Jesus.

That though he was rich, mind you, he was, but this brings the pre-existence of Christ before Bethlehem. For the sake of young believers, let me repeat this. You know, Unitarians, they don't believe that Jesus Christ existed before Bethlehem.

They think that he just became the Son of God when he was born at Bethlehem. There was no pre-existence. And once a very clever Unitarian spoke to a believer and said to him, could you show me one verse in the Bible to prove that Christ existed before Bethlehem? Now, could you show me one? Could you prove very simply that Christ existed before Bethlehem? I could show you fifty.

There's no trouble with this at all. But on this occasion, the believer just couldn't get a verse. And as he stood, you know, all taken back and in the corner, Dr. Ironside was going down the far side of the street and he said, Doctor, come here a wee minute.

But the old doctor over his head said, this fellow wants a verse to prove that Christ existed before Bethlehem. And the old doctor rattled this one out. Though he was rich, yet for your sakes he became poor.

And the Unitarian said, what's that got to do with proving that he existed before Bethlehem? It's got this to do with it, said the doctor. Supposing I asked you the question, when was Christ rich? Was he rich at Bethlehem? No, he was born in a stable. Was he rich in life? By the foxes it holds and the birds of the air that nest, and on one occasion he had to say, show me a penny.

Was he rich in death? He hung on another man's cross and he was buried in another man's grave. So that from Bethlehem to the cross of salvation, where was he rich? But the Bible says, though he was rich, where was he before he came? Way in yon heaven of holiness, in the bosom of the Father. High and lifted up we shall see him this evening, with all the created intelligences and heaven bowing before him, and adoring him, crying, holy, holy, holy.

With every angel bowed at his feet, but yet the wonder of his grace. Though he was rich, and don't quote it this way, for our sake, no, for your sake, reach it out. For your sake.

For you. Let me look into your face and say this, that the Lord Jesus, who was rich beyond all estimation for you, became poor. Nobody else will ever do that for you.

You can be perfectly sure of that. That's the wonder. Isn't it wonderful that he became poor for a thing like me? My, that humbles me to even think of it.

That's the wonder. The wonder of his grace. Now here's another one.

Back to the Old Testament, to Micah the prophet. Jonah, and then comes Micah, and we're at chapter five. And verse two, the prophet is saying, But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to the ruler in Israel, whose goings forth have been from of old, from everlast.

You can see the though and the yet, can't you? And this wording always produces a wonder. This is the wonder of his birth. My, to think of it, that the king of kings and lord of lords, yea, the lord of glory, should be born in the little town of Bethlehem.

Oh, the wonder. And when you get the stable in its right place, and the manger in its right place, and the swaddling vans in the right place, oh, the wonder of his birth. The wonder of his birth.

Here's another one for you. I mustn't go round too long at this, but I'm starting the younger ones off. This is Hebrews chapter five.

It's a lovely one. Hebrews five, verse eight. Though he were a son, learned he obedience by the things which he suffered.

There's a wonder there. It's the wonder of his experience. You know, don't ever read it like this.

Though he were a son, yet learned he to obey. Oh, not at all. Oh, not at all.

It says though he were a son, yet learned he obedience. He had the experience now of what obedience really meant in a human form. He was ever in harmony with his father, you know, before he came.

Never disobedient. But now he learned by experience what obedience to the word of the Lord really meant. And he learned it by the things which he suffered.

That's the wonder of his experience. Why, to think that he took upon him the form of a servant and was found in fashion as a man. Yes, if you go through your Bible, you'll find quite a host of these.

I think that I can memorize about ten of them, maybe twelve. You find them and you'll get a lot of wonders. The wonder of his grace.

The wonder of his birth. The wonder of his experience. Here's another one to finish it off in 2 Corinthians, chapter thirteen.

2 Corinthians, chapter thirteen, verse four. For though he was crucified to weakness, yet he liveth by the power of God. That's the wonder of his death.

And the wonder of his resurrection, all bundled up together. All these wonders, they're right through the Bible. You know, when you leave the Lord Jesus and begin to look at other characters, you'll find that Job said this.

When he was a weighed-down group in sorrow, and everything around him had collapsed, out of the depths he cried, Though he slay me, yet will I trust in him. That's the wonder of real faith. We're not looking at the wonder of his birth, or the wonder of his grace, or the wonder of his experience, or the wonder of his death, or the wonder of his resurrection, or the wonder of trust for life.

We're looking at the wonder of unbelief. Though he had done so many miracles before them, yet they believed not. You know, some people say to me, I've heard this I think many times, when we've had a real gospel meeting here, when the Holy Ghost has come upon the place, when we feel the very hush of heaven, when God has moved men, I hear people saying, wouldn't you wonder how long he'd go out? And you really would, you know.

Well, we're back at the wonder of unbelief this evening. Though he had done so many miracles before them, yet they believed not. I want you to get the hold of this, that's why I'm holding on to it.

Yet they believed not on him. You see, right down to these twelve chapters, we have miracle after miracle, we have message after message, and all the preaching, and all the performance, and all the messages, and all the might, didn't really make a mark on these, but we praised Christ's rejection. Let me tell you, you know, God will not go on demonstrating to you his power, and bringing messages to bear upon your heart forevermore.

There's going to be a time when the messages will cease, and the demonstrations will be taken away, and God will turn his back on you. Now, let's get the hold of this. You know, this is the wonder of unbelief.

And there comes a result from this rejection. Now watch it carefully. Verse thirty-seven, But though he had done so many miracles before them, Yet they believed not on him, that the saying of Isaiah, it's written Isaiah, there that's the Greek word for Isaiah, which is the Hebrew one, that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed on the foot, and to whom is the arm of the Lord revealed.

Now, I want you to get this very carefully. You see, the Lord Jesus came into the world, and he sought out his own creatures, and he preached mighty messages, and he performed much of his miracles, but though he had done so many miracles, yet they believed not on him. Thus, the word of Isaiah in 53.

Now, let's get this. Remember, they didn't reject Christ to purposely fulfill the word of the Lord. Of course, you know that.

You know that all right. I want to get this leveled up. And remember, the Lord didn't do something in them to keep them in unbelief that his word might be fulfilled.

No, not at all. God doesn't need to work in a man's heart to make him unbelieve anything. Why, if God doesn't work mightily upon him, he'll die in unbelief.

But why the Lord Jesus presented the credentials of his messiahship, and preached mighty messages, and performed much of his miracles, and their very slight rejection fulfilled. Now, to Isaiah 53. Have a good look at it.

Isaiah 53. You know how it begins. The prophet is crying, he is, Who hath believed? Powerful.

And if you balance this over with John chapter 12, you will find there is one more word added. Because in John chapter 12 it reads like this, Lord, who hath believed? Powerful. I'd just a little bit more like to let you see that the prophet is really crying to the Lord.

This is actually a petition of the prophet. He says, Lord, we have brought the messages to them. And who hath believed? Powerful.

Many a preacher has been a Nazi. Lord, who preached the hordes out, who brought them the good news, who preached day after day, but who hath believed? Powerful. And to whom is the arm of the Lord revealed? The arm of the Lord is just a figure of speech for the strength of Jehovah.

You want to show your tongue, you show your arm. The arm of the Lord is just the might of the Lord. And you know, these prophets, they have been moved by the Spirit of God.

And the message had gone forth in the power of the Holy Ghost. But neither of them must know the message. Who made any mark on the book? And now the Lord Jesus is come at the end of the prophets.

And for twelve chapters he's been preaching. We've gone through the messages, what messages there were. Think of the message of chapter five, then chapter six, then seven, then eight, then nine, then ten.

All the messages. Go back through the twelve chapters and look at the miracles. And who has believed the report? And to whom is the arm of the Lord? How does the might of God move these people? And to whom the message and the might had come upon them? Here they are at the end of twelve chapters, and at the end of almost three and a half years.

Well, it's an unbelief. So if you've done the pictures, you needn't get too excited if the whole world doesn't bow at your feet. Because when the Lord Jesus was here, and there was no preacher just like him, never a man speak like this man, and the miracles that he wrought were real miracles, and no bluff about them.

And yet the messages and the miracles of the Master, the Messiah, why it didn't move the people? Still an unbelief. So that the petition of the prophet becomes the portion of the potentate now. It's the Lord's portion now.

He's seeing the people in their stubborn unbelief. But remember, the people didn't just stand in unbelief to fulfill the word of the Lord. And remember, the Lord didn't keep them in unbelief to fulfill his word.

It's just this betrayed human heart that we're giving up now, that even the Christ of God preached to and performed miracles before, but it stayed in unbelief. Now let's get a look at something that's deeper than all that. We'll get back to John chapter 12.

Now watch this very carefully because this is the deep and debatable bit, but if you get it right now you'll have no more trouble with it. We'll go from verse 37 again. But though he had done so many miracles before them, yet they believed not on him, that the saying of Isaiah the prophet might be fulfilled which he preached, Lord, who hath believed our report, unto whom is the arm of the Lord revealed? Therefore they could not believe.

They could not believe. Now here's where the argument comes in. Some people took it like this.

They could not believe because the Lord hath blinded their eyes and hardened their hearts. That's what they said. I want you to be careful with this because this is debatable, you know, and it has been argued down through the ages, and there are a great lot of nonsense talked about this.

Now watch. The word doesn't say, they could not believe because the Lord hath blinded their eyes. The word says, therefore.

Therefore. And I want you to take a good look at it and make sure about it. Now, the therefore here in this phrase is just tantamount to the word because.

You see, because of their rejection, because they had fulfilled the word of the Lord in rejecting the message and the might that was placed before them, because of all that's in the past of their rejection, now they can't believe because God has left them. That's what happened. But let me tell you this.

God didn't leave them at the beginning so that they couldn't believe. Up the chapter a little bit it says that they believed not. My, they could have believed then, all right.

When the presentation of the message and the medical was being put to them, aye, they could have believed, but they believed not on Him. They rejected Him. And the result of the rejection, first of all, fulfilled Isaiah 53.

And now because of their continued rejection, right down through the chapter, God turns His back on them and leaves them in the darkness. So that's the tremendous truth to get the whole of it. You know, there are much more people in this meeting.

You've heard the gospel a few times. Maybe the Holy Ghost has taken a dealing with you more than once. And the message and the might of Jehovah has been your portion again and again and again, but the might.

You're still a Christ rejecter. You see, their rejection fulfilled Isaiah 53. But their continual rejection went further and fulfilled Isaiah chapter 6. You see, here's the whole reading now.

Let's read it again. Verse 37, But though He had done so many miracles before them, yet they believed not in Him, that the saying of Isaiah the prophet might be fulfilled, that is Isaiah 53, Therefore, because of all that, they could not believe just then. For they've had ample opportunities of believing down through the three and a half years.

But because of their continual unbelief, now they fulfill Isaiah chapter 6. What a fulfillment that was. Therefore they could not believe because, that as Isaiah said again, He had blinded their eyes and hardened their hearts, that they could not see with their eyes, but understand with their hearts and be converted, and the eyes should heal them. Then comes in that wonderful verse, These things said Isaiah when he saw His glory, and speak of Him.

There is no doubt at all that that 41st verse is referring back to the Lord Jesus. When did Isaiah see the glory of the Lord Jesus, and speak of Him? In Isaiah chapter 6. Now let's have a look at it, shall you see. And I think you'll get the hold of the whole truth then.

Isaiah chapter 6, and it's a lovely one. Verse 1. In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple. Why, you can see the glory of the

Lord there.

Above it stood the seraphims, each one had six wings, with twin He covered His face, and with twin He covered His feet, and with twin He did fly. And you can see the honour of the Lord there. My, these creative beings, whatever they may be, these wonderful, creative intelligences called seraphim, my, they're covering up their faces, they're covering up their feet, as they bowed in the presence of the Lord.

Can't you see the honour He's got? One cried unto another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory. And the posts of the door moved at the voice of Him that spoke. The house was filled with smoke.

Can't you see the power? Can't you see the glory, and the honour, and the power that's in it? That's why then said I, no wonder Isaiah talked like this, who is me? For I am undone, because I am a man upon clean lips, and I dwell in the midst of a people upon clean lips, for mine eyes have seen the King, oh mark that wee bit, the Lord of hosts. Then flew one of the seraphims unto me, having a life cool in his hand, which he had taken with the tongs from off the altar, and he knitted upon my mouth and said, Lord, this has touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, here am I, send me.

And he said, Go, and tell this people, hear ye indeed, but understand not, see ye indeed, but perceive not. Make the heart of this people soft, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and conversely heal. That's the very saying that's in John 12.

Isaiah asked the question, then I said, then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without men, and the land be utterly desolate. Let me tell you this, that when the Lord Jesus preached for three and a half years, and performed those mighty miracles, and at the end of three and a half years he was preaching from the Christ of God, the whole nation stood still for the rejection, his own received them not. They had come to the spot where God was turning his back on them, and leaving them in desolate darkness at rest, until, until the tribulation comes.

And they're there yet tonight. That was national, remember. The Lord was turning his back on the nation here.

And in chapter 13, he's taken up with his own followers from that point on. He's left them in darkness, but let us get this bit tonight. The thing that was national then can be personal now.

My, for the Lord to turn from some soul in this meeting tonight, and never speak to your heart again, and never come upon you with his power again, for the Lord to forsake you, would mean that you would not only be doomed, but damned. Now the thing that was national in that day, and the thing that is personal tonight, in a few days to come it will be international. The Lord will deal with the whole world.

Let's go to 2 Thessalonians, do you see? 2 Thessalonians, chapter 2, and this is looking forward to the time when the wicked one shall be revealed. The man of sin, look at verse 9, verse 8. And then, at that particular time and period, shall not wicked be revealed, but should be wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his tongue. Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness upon righteousness, and then the perish.

Because, now watch this, they received not the love of the truth. See, they had a whole image. And the truth was preached to them, they received not the love of the truth, that they might be saved.

And for this cause, just because of that, God, that's the word that's there, God shall send them strong delusion. Ah, you say God wouldn't do that, so will he not. He'll do it.

God shall send them strong delusion that they should believe a lie. For the word might be that they should believe the lie, which would be another title for the man of sin, the wicked one, the liar. Thus they all might be damned who believe not the truth, but have pleasure in unrighteousness.

You see, all the time, the tables are turning on sinners. Sinners are not conscious enough of this. I think this is a truth that needs to be buttered home.

You know, friend, if you've heard the gospel for years, and you know the whole fundamental truth of the grand old message of the gospel, how that God loved you and Christ came and went and died and rose again, and there is a wonderful savior waiting for you to be. My, if you go on rejecting this. You see, you're just telling God you don't love the truth.

You don't want the truth. I went to some big fashionable church tonight where the mother in it was minister, and I started to preach like this. Well, I would never be in again, I no longer.

Why? Because they don't want the truth. They just want ritual. They say we'll put a few drops on the baby's brow and we'll make him a child of God.

Well, don't they think they will? But they'll send a baby and a man that believes it's a hell. Don't you ever substitute to it a drop of water for the blood of Christ? You're a fool if you do. But people don't like that.

There are some here who don't like it. Well, I'm not worried. But the man who doesn't love the truth, there is something that he loves.

What's the opposite of the truth? It's a lie. Well, God will see you'll get what you want. And so he'll come on the people who reject the truth in a day not far distant, and he'll send strong delusion upon their minds so that they'll believe the lie that they all might become.

That'll be international. In a day past that was only national. He just lost the nation in the dark.

And tonight God could finish with you and let you go to hell. And in a day not far distant, God will send strong delusion in this world so that all who rejected the truth might be judged. Is that in your book? Well, it's your book.

And if you don't love what's in the book, it's a great pity of you. It's a great pity of you. It's a serious truth you're out to make.

It's something that would shake any preacher. You might be preaching your last message, and the power of God might have come on you for the last time to some soul. Oh, that we were all conscious of this.

And oh, that you sinners were doubly conscious of this. Maybe you would flee from the raskhan. But you see, way back in Isaiah, Isaiah called the Lord, lifted up from down the hill, the Lord.

And he knew this was the King. He saw the King in all his glory. But here's the idea.

That the One before whom all the creative intelligences in heaven bulged and hid their face and hid their feet, that One was standing in the midst of the nation of the Messiah, the King. And He was rejected. No! God said, God, yes! I think there's a whole lot of sinners don't get it right that the One who knocks at their heart's door is the Eternal Son of the Father.

Tremendous teaching he is. Let's get on into this. We're at John 12.

I think that you can see the Deity of the Lord Jesus. I won't go back on that. But, you've noticed the depravity of the nation.

And you've noticed the immutability of the words. And you did see the activity of the Lord. And you noticed the Deity of the Son.

Because Isaiah saw His glory and he spoke of Him. And yet there comes into this this word, nevertheless, in verse 42. Nevertheless, in spite of all the darkness of the nation, nevertheless among the chief rulers, also many believed on Him.

But, because of the Pharisees, they did not confess Him. You see, they were afraid of the Pharisees. Lest they should be put out of the synagogue.

So they really adored the place. Fell in love with the place. For they loved the place of men more than the place of God.

Now, here are three things we want to mark. Three things I trust will never be the portion of any believer in this place. I trust we will never fear the Pharisees.

And I trust that every believer here will never be afraid of the Pharisees. And I trust that the second thing is that you'll never fall too much in love just with the place. You know, that's the danger.

The adoring the place. And I trust you'll never love the place of men. My dear friends, you'll never be any good to the Lord if you're afraid of the Pharisees.

And you adore the place. And you love the place of men. You'll never be any use to the Lord.

Here are three things to mark. What a mentality these rulers have. My, I wouldn't like to have it.

But then we go on from the mentality of the rulers to the simplicity of the gospel. I really believe because of the wording of this that this is a recapture of all the truth that has been preached in the last twelve chapters. You see how it begins.

Jesus cried and said, I believe that John is going back through the pains of the Saviour and the messages of the Master. I think he's going back to the things that Christ cried, the messages of the Master, and the things that Christ said, the sayings of the Saviour. I believe it's a recapture.

Because if you look down the next verses, you'll find that they're the very same sayings and the very same messages that they have through the first twelve chapters of John. Jesus cried and said, He that believeth on me, believeth not on me, but on him repent me. And I believe, like Pullinger and many other great scholars, that this would be far more clear and simple if it read like this.

Jesus cried and said, He that believeth on me, believeth not on me, but believe of him that sent me. You see, I believe that the testimony of the Father to the Son always comes into the gospel. You see, the Father sent the Son to be the Saviour of the world.

And the witness of God to him is a wonderful thing. It's greater than the witness of men. And this is the record that God hath given of his Son.

That he hath given to us eternal life, and this life is in itself. That's the testimony of the Father to the Son. And you've got to believe in the Son of Christ if you want to get life.

But you know, it's not only that way put to use. It's put in the other verse, verse 45, And he that seeth me, seeth him that sent me. This is the testimony of the Son to the Father, turning round the other way now.

You see, no man has seen God at any price. The only begotten Son, that in the bosom of the Father he hath declared him. All the love and grace and mercy and goodness and kindness and power of God have been shown to us through Christ.

So that we have here at the beginning of this simplicity of the gospel, the testimony of the Son to the Father and the testimony of the Father to the Son. Now Christ comes out into the open. I am come awake into the world.

You see, there is only one faith. Just like the sun in the sky, there's just one sun. There's only one faith.

And that whosoever believeth on me should not abide in darkness. You see, the Father hath sent us and he hath revealed the love and mercy and grace and plans and portals of the Father. He hath come as a light into the world.

And there was only one Savior and whosoever believeth in him should not abide in darkness. But watch this. If any man hear my words and believe not, I judge him not.

For I came not to judge the world but to save the world. He that rejecteth me and receiveth not my words hath one that judges him. You know, that's a very wonderful verse for those who would be ultra-Calvinists.

Because I've tried ultra-Calvinists up with this verse before now. Ultra-Calvinists believe this, you see, that men who are in unbelief they're just there because God hasn't moved upon them. Christ rejecters are there just because God hasn't moved.

Now watch carefully what it says. He that rejecteth me and receiveth not my words hath one that judges him. How are you going to judge him if he's not responsible? Would you like to wait behind and tell me? How would you judge him if he's not responsible? I asked an ultra-Calvinist one day, is this true? He that believeth is not condemned.

He that believeth not is condemned already. He that believeth not, watch this, believeth not the message. My, the very preaching of the message will concern you in that deepest pit.

You can respond, you know. Christ has called to your heart, come and I will give you rest. And if you don't come, you'll be damned.

And you'll not blame God in a day to come. The word will judge you. My, this is a very clear gospel.

Verse 49, For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, what I should speak, and I know that his commandment is life everlasting. You know, we're always talking about the invitation of the gospel. Oh, I know that in certain strange, it's an invitation.

But I would like to tell you this, that the gospel of Jesus Christ commands man to believe. That's stronger than an invitation. It's a command from the highest heaven to every crawling creature on earth to come to the foot of the cross and accept what a simple gospel.

The Father gives his testimony to the Son. The Son gives his testimony to the Father. There steps into this world of ours one and only Savior.

And God is commanding all men everywhere to repent and trust him, that they might have everlasting life. You know, at the end of this meeting, it would be verily possible that there's some soul in the building tonight and you're hearing God's command to you lot for the last time. Might this be the last gospel word you'd ever hear? And you turn your back and go out.

And then God finally rejects you. Your eyes will be blinded and your ears will be stopped and your heart will be hardened and you'll die in your tent and go to hell. Here's God's lovely son saying, Come, and I will give you rest.

And you come, but still for a moment. Dear Lord, we get scared sometimes. We're afraid for the poor sinners who hesitate and linger like lost and turn back like his wife.

O Lord, in thy mercy tonight wilt thou speak loudly and powerfully. O Lord, wilt thou speak yet once more to every auntie of wine and turn their eyes upon the only Savior who went to Calvary and died in Rome that they might have eternal life of their lonely countenance. Lord, speak to every believer tonight.

Let us see that we are in the days when men are perishing at our side without a hope to hear the truth and that the days to come, Lord, will find this world condemned and internationally, men will be deluded that they all might be damned. O God, give us a new vision and from it all make us, Lord, to work for the heart of love in thy fields and with thy blessings for the glory of our Lord Jesus. Amen.

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