

Taught of God

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[0 : 00] We may now consider together for a little the words you will find in the portion of scripture. They are John chapter 6 and we shall read again from verse 41.

John 6 at verse 41. The Jews then murmured at him because he said, I am the bread which came down from heaven.

And they said, is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he said, I came down from heaven?

Jesus therefore answered and said unto them, murmur not among yourselves. No man can come to me except the father which has sent me, draw him.

And I will raise him up at the last day. It is written in the prophets and they shall be all taught of God.

[1 : 30] Every man therefore that hath heard and hath learned of the father cometh unto me.

Especially this 45th verse. Every man therefore that hath heard and hath learned of the father cometh unto me.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. The Jews murmured among themselves.

Because he said, I am the bread that came down from heaven.

And once they started murmuring, it was necessary for them to supply a reason for their murmuring.

[2 : 43] to rationalize their aptitude to all. And of course, having already come to a conclusion, it was not difficult to find arguments wherewith to support that conclusion.

Is not this Jesus, the son of Joseph? We know his father. We know his mother. How then can he say, I came down from heaven?

There is no difference between him and ourselves. We know his father and his mother. And they were perfectly persuaded that that was the truth.

As always in such cases, they made no allowance for the possibility of their being wrong.

As a matter of fact, they were not really interested in ascertaining the truth.

[4 : 11] They were interested in enfolstering that position which they had already taken up. And that is precisely what happens so often.

We try to persuade ourselves that we have an open mind. An unprejudiced mind.

But, if we will examine deeply enough, we will find that on most questions, we have already taken up a position.

And our main effort is to justify that position. A comparatively open mind is an absolutely open mind is an impossibility.

How can he say, how can he say, we have, we know certain facts.

[5 : 28] And our deductions from those facts prove to us that what he says cannot be right.

But, that is, cannot be true. But did they know his father?

Well, that is precisely what Jesus himself brings against them so often and on so many occasions. And the truth is, they do because they know not him who said to me.

The point on which they themselves felt so sure was the very point on which they were actually, absolutely ignorant.

We know his father and his mother. How then can he say, I came down from heaven? But the possibility of their argument is very striking.

[6 : 45] Allowing what they say. But then conclusion is inevitable. How did he come down from heaven?

That is really a question. And that is a question, even when we consider the true facts of the case, as we believe in the scriptures.

How did he come down from heaven? How did he come down from heaven? Then our mystery is connected with the incarnation, which are and always will be unhappable to all minds.

That is all created minds. Only God himself understands every step in this great translation.

How did he come down from heaven? He came. I know he that he came. Consider the many things that are involved in that.

[8 : 02] Consider and wonder. It is not a case of consider and find heart.

But stand before this mystery. With your shoes from off your feet. Wondering at what God hath wrought.

What he has accomplished in the passion of his son. Beginning here. Is coming down from heaven.

How can he say, I came down from heaven? Though Jesus did not argue this point with.

He pointed to another fact. Murmur not, he said among yourselves. Do not be up for hand in others.

[9 : 04] For no man can come unto me. That is the truth. No man can know me as the bread of life.

No man can come unto me except the Father who hath sent me. Draw him. Lay that down as a turn, Mr. Good Lord.

Don't stop murmuring. Don't stop trying to reason what you cannot reason. But just be aware of this.

Lay this to heart. Be as waited of this in yourselves. But no man can come to me.

Except the Father who hath sent me. Draw him. Now the coming to Christ which is meant here. Is most definitely not.

[10 : 18] Saying. Merely saying. Or thinking. Or in a sense believing. That he is the son of God. The context puts it beyond doubt. That the coming to Christ that is mentioned here. Implies. Knowledge of his person. And especially.

Knowledge of his person. As the bread of life. That came down. To the earth. That the coming to Christ that is mentioned here. And especially. Knowledge of his person. As the bread of life.

That came down. From heaven. If you will follow the reasoning. You will see. That this is what is blessed here by Christ himself. In the turn of coming to him.

And you will see it more when you come to Christ. You will see it more when you come to Christ. You will see it more when you come to Christ. Finds this important human. A regular meeting. In gospels. That is what is blessed here by Christ himself.

In the turn of coming to him. And you will see it more when you consider what follows.

[11 : 17] It is written in the prophets, this is written, they shall all be taught of God.

They shall all be taught of God. Now this is the essential prerequisite to coming to Christ.

And the teaching which is here meant is the specific teaching of the Father concerning the Son.

It is not merely teaching in general. It is not even the teaching of God in general. It is the teaching of the Father concerning the Son.

This then the Father, He serves as His own special privilege and privilege.

[12 : 38] That He teaches. That He teaches in relation to the person of the Son.

And of course when it is said, that none can come to the Son except those born by the Father, and then that we shall all be taught of God.

We put these two together and conclude thus. The Father's joy cannot be separated from the Father's teaching.

Again, in a certain sense, the Father's teaching is the Father's joy. We are not, of course, to understand of the joy, something that is done by forcing man's will, or hoping man's in any respect whatsoever.

His drawing to discern, consists in this. This teaching concerning discernment.

[14 : 04] The Son. But then we have to go a step further. And ask, Who will receive this teaching?

When God teaches, He is different from every other teacher. In this respect. But, man can only teach man by pressing external parts before him.

Man can tell man certain things. But man can never give too much the disposition to relish, to appreciate, and to understand those things.

I can present facts to my fellow creatures. I can tell them of this, of that, and of the next thing. I can say this is so, and that is so. But I cannot go any further.

I cannot touch their capacity to receive that teaching. If the right to is of a certain order, they will receive it.

[15 : 35] If the teaching is suited to their capacities, they will receive it. But when God teaches concerning this sound, he teaches something for which man has absolutely no natural aptitude or capacity.

But here in the superiority of the Father's teaching becomes obvious. He not only states facts, he not only says this is so, and that is so, but he gives the one whom it teaches, he gives the pure the capacity to receive that teaching.

He can touch the mind, he can touch the mind, he can touch the mind, the mind, the mind, the mind, the mind, the mind, the mind, the mind, he can touch the heart.

And in all that that is teaching concerning his son may be received. He does that for all of us. You remember what I said to the Pharisees.

My word has no place in you. Know to have a place for the word of God. That is to have a place for God himself.

[17 : 06] Is the essence of God's work in man. In man. They shall all be taught of God.

Hmm. I am taught respecting this mystery. God manifests in flesh.

Hmm. As you read John's Gospel, hmm, there is this special characteristic to be noted.

Hmm. The simplicity of the language and the profundity of thought. I suppose we were all of the same opinion once.

That John's Gospel was an easy Gospel. Whatever that means. I remember when we started reading first. We started in the Gospel of John.

[18 : 22] In the beginning was the Word and the Word was with God. Very short and simple words. And we passed over it thinking this was Nelson.

Oh, how ignorant we were. And we were. And are. Just stop to consider. What John has to say.

What is he talking about? He is talking of the mystery of Godliness. Or rather the grounds of that mystery.

God manifest in the flesh. He gives us the appointed medium.

He gives the teaching of the Father concerning the Son. And this is where we are to.

[19 : 28] We see. This is where we are to see. The teaching of the Father concerning the Son. In the Word which He has given.

Woe to Him who goes anywhere else. The world is full of evidence. Of the havoc that can be caused By mankind.

To learn. Concerning the Son. From sources other than. The Word of the Father. To know what the Father teaches concerning the Son.

We have to come to God's own Word. Our thoughts. Our conceptions. Our ideas. Are to be regulated and governed and guided.

By this world. And by this world only. For it is not only a rule. It is the only rule. That God has given us.

[20 : 50] As to what we should believe. To what we should believe. To what we should believe. To what we should believe. Concerning the Son. They shall be taught of God.

They shall be taught of God. But of course the Father does this through the Spirit. Or by the Spirit. Hence.

Hence. We see the validity. Of the words. That it is God's Word.

And Spirit. That becomes. That becomes. An effectual. Means. For the word in the hand of the Spirit. Is the effectual means.

To teach us. Concerning Christ. They shall be taught. Know whatever we have learned in the past.

[22 : 00] Whatever we have forgotten in the past. Whatever we may think. We may learn in the future. Surely we are all at need. At this moment. Of this point.

Surely I say we are all at need. At this moment. At this moment. At this point. Surely I say we are all at need of this.

The glory. The blessedness. Of this promise. The grace. Of this. O great need. Of the Father's teaching. Of the Father's teaching. Concerning. The Son.

They shall be taught. And if we are convinced of that. And agreed on that point. We shall also be agreed on this. The glory. The blessedness. Of this promise. The grace.

Of this promise. The grace. Of this promise. Does this mean anything to you? That it is written. They shall all be taught. Of God.

[23 : 01] This is written. They shall all be taught. Of God. This is written. And therefore. There shall be those. Who will. come to the sun. As long as. This statement.

By its truth. Then there will be those. Who will come. To the sun. For everyone. Who has heard. And learned. Of the Father. Come and. Unto me.

There was the teaching. Of the Father. Leads. Leads. To the sun. The teaching. Of the Father. Leads. To the sun. As long as. This statement.

Abides. True. As long as. This statement. Abides. True. Then there will be those. Who will come. To the sun. For everyone. Who has heard.

And learned. Of the Father. The teaching. Of the Father. The teaching. Of the Father. Leads. To the sun. We may start. In self examination. At the end.

[23 : 56] And go back. To the moon. In this way. Have I come. To Christ. In the scriptural sense. Of the term. By turning.

The other way. If you are asking. Your friends the question. Am I taught. Of God. And my friend. That is an important question. Am I taught. Of God. And my friend.

That is an important question. Am I taught. Of God. Am I taught of God? Does He teach me? Well in connection with that one has to set this way Have I come to the sun?

If I am taught of God This is where the teaching of God leads It leads to the sun But again you may ask Have I come to the sun?

Well ask yourself this question What is He worth to me? What is Christ worth to me?

[25 : 29] We know that To those who believe He is precious He is precious Unspeakably precious Decide up above all else For in Him For in Him Those who believe See However dimly Beside us The evulgence of the Father's glory And the express image Of His Of His Trust All who have learned All who have been taught of God Come To me This is the destination This is the end Christ And this is the third Delight He takes infinite delight In teaching He takes infinite delight In teaching And the world He has learned All who have been taught of God

All who have been taught of God Come To me This is the destination This is the end And this is the Father's delight He takes infinite delight In teaching Concerning His Son The passion of the Son The passion of the Son Is infinitely And eternally And unchangeably precious In the sight of the Father The Father's love The Son Oh what is implied in that?

What depth? What glory? The Father's love The Father's love The Father's love The Father's love The Son And because the Father loves the Son He takes infinite pleasure In teaching concerning the Son The teaching of the Father Is comprehended In the testimony Which the Father gave Every God And the Son When He said This is My Son The Beloved In whom I am Well pleased This is My Son He is mine When He delights

And He delights Everlastingly delights In teaching concern In other words In glorifying the Son Everyone Everyone Everyone Everyone That has learned Everyone That has been taught Of the Father Come and Unto me Becomes to me Taught Enlightened Given to understand In a spiritual sense Of what is hidden In Christ For in Him are hid All the treasures Of wisdom And knowledge In Him dwells The fullness Of the Godhead Bodily

He comes to Christ Because He is taught Of the Father The Father Who heals The Son That is true You may say the Scripture Puts it the other way While in one case the Scripture Does put it like that way That no one knows the Father But the Son And He to whom The Son Will reveal the Father It is in the Son That the Father is known But it remains untrinkably true That the Father reveals the Son And also to the ministry The effectual Efficacious ministry Of the Holy Ghost Everyone There are no exceptions here It is not some of those

[30 : 12] Who have learned Some of those who have heard Will come to Him This is a rule To which there can be no exceptions When the Father teaches Concerning the Son There is And must be The response Of that soul It is an inevitable response It is not a pushed response It is the most natural response Yea, shall I put it like this It is so natural That it cannot be otherwise The response of that soul Is to come to the Son And to come to Him As the bread of life That came down from heaven This is the only way of removing the murmuring Of which we adhere from the heart

They murmured That is to say they disagreed They found heart with the stitches They did not ring true to them It did not ring true to them No it did not Why?

They did not know the speaker They did not know the Christ Therefore they murmured Therefore they murmured But the teaching of the Father Destroys the murmuring of the heart Destroys to begin with Its Dominion And then Throughout the world Or at least ultimately Will destroy it all And this is the perfection of the saints What do you say is the perfection of the saints?

It is perfection in holiness Yes, but what is perfection in holiness? It is being perfectly well pleased With the Son of God's love I am well pleased With it And your perfection Is that you should be like me That you should be holy as I am holy Separate in this respect That he should be you Everlasting Well in love All who have heard And learned of the path Come Not should Or would Or off But will come to me They will This is the effect to a teaching of God

Which cannot fail of its purpose O then That we will Thought of God This brings to mind The question that Philip asked the Ethiopian eunuch Understand this though What the word is I was thinking of that And Try to consider these words Understand this though We read We said the words were simple to read But the question is Do you understand?

[33 : 59] And then In light In the light of that question How Spontaneous Should our answer be The very answer That the Ethiopian eunuch gave How shall I Understand Unless Someone How Can I understand Except someone Teach me And Who will teach me There is none but God But there is this That he teaches And that he teaches And that he teaches Concerning his son And that his teaching Is education Through and by his teaching The glory of the son comes to life To the soul So that he becomes that soul's Well beloved That soul's sustenance That soul's

That soul's That soul's That soul's That soul's That soul's That soul's Living breath That came down from heaven Yea that it becomes that soul's All And In all Let us pray O blessed And blessed Perhaps Remember us According to the riches Of thy grace Teach us In the mystery Of godliness And teach us More and more That our heart May be attracted Increasingly To things Above Where Christ is He is the attraction And as we know him We shall be attracted To him

Attracted to the God And in him And blessed be thy name Not only attracted But united There too United to himself To the far And to the Holy Spirit Number us among This blessed people O Lord Pass us not by Leave us not Take away our sins For Christ's sake Amen