

1 John

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- [0 : 01] Depending upon the help of God, I would direct your minds to the first epistle of John, chapter 5, and the 20th verse.
- The 20th verse of the fifth chapter of the first epistle of John. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ.
- This is the true God and eternal life. These words, friends, have rested upon my mind this last few days.
- Your thoughts may be, well, this text seems more for the birth of Christ, when he was born at Bethlehem.
- Well, it may be so. But all the same, we have in the text Jesus. And Jesus is the one thing needful.
- [2 : 03] Without him, we must perish. We have read in that most solemn and yet most blessed chapter in Isaiah of this one, the Son of God.
- And a little that he passed through when he was eared on earth, right to the moment of death on Calvary's cross.
- But I would like to ask this question. How often I've had to put it and put it again and again to my own heart.
- Do we know? Do we know the Son of God? Well, might it be considered in our hearts, do we know the Son of God?
- The Son of God, as you know, came from heaven. It's a great mystery. Who can explain it?
- [3 : 23] I cannot. I fail to see there's a man that can enter into the depth of the truth of it, the mystery of it, the blessedness of it.
- That Jesus, the Son of God. But John, the disciple spoken of in this epistle, tells us that he knew.
- The Son of God. The Son of God. And we know that the Son of God. And how true it was in his case, as well as in the case of other disciples and others who was brought to fear God.
- That they knew it was the Son of God. We read it. We read it. Yes.
- I hope we read it. I hope we read it by faith, believing it. But if not, we are in our solemn place. No better place than what the poor sinner who is still in nature's darkness.
- [4 : 35] There's many who read of the Son of God. But in this very epistle we are well to consider these things.
- For we are told that we should consider the spirits, whether they are of God. Because many false prophets are gone out into the world.
- What a mercy, dear friends, if we have been brought to know something of the Son of God. The Lord Jesus Christ.

Of himself. The poet has said, What think you of Christ is the test to try both your state and your scheme.

You cannot be right in the rest unless you think rightly of him. As Jesus appears in your view, as he is beloved or not.

[5 : 42] So God is disposed to you, and mercy all wroth are your lot. Jesus, dear friends, is the one thing needful.

And we know that the Son of God is come. Come into the world as a babe, and came into the world for a work.

A work that the Father gave him to do. And here again we shall never get to the depth of that work that Christ did.

He was here in a body like unto ourselves. Apart from sin. He was the true God.

And we do not hesitate from what he came from heaven, because we have it on record with his own words, that I was his daily delight.

[6 : 49] And we believe he was his daily delight in heaven with his Father. But the Father sent him, and he came, and he came to undertake that work of salvation.

Otherwise, dear friends, if Jesus had not have come, what hope have we of heaven? What hope have we been delivered from this body of sin and death?

Why, the dear man the apostle of hold, he had a good hope through grace, did he not? He said, O wretched man that I have, who shall deliver me from this body of sin and death?

And in various ways and words, he has informed us, as is left on record, that he was delivered from that body of sin through the one that is spoken of in our text, the Son of God.

Oh, that wonderful work that he performed. Well, I will not enter upon the sufferings of Christ this morning, that, on the other hand, the apostle said, I am determined not to know anything among you save Jesus Christ and him crucified.

[8 : 09] But I would look, as I trust somewhat led, into perhaps more the latter part of our text. And that is this, and hath given us an understanding.

Hath given us an understanding. And that shows to us very plainly that we have no understanding, no wisdom, no knowledge of the Son of God unless it has been given us.

Given us. All these true spiritual gifts, blessings are given. Christ is given. That unspeakable gift, the Lord Jesus Christ.

Now hath given us an understanding. An understanding. What of?

Of the Lord Jesus Christ. Yes, in some measure. But as I have said, how little do we know really of him. We are thankful that it's left on record that Jesus was here on earth and the miracles he performed and many poor sinners he visited.

[9 : 32] Many he gave the word of healing. What great work. Many works. Loving works. He did when here on earth.

But hath given us those blessings are left on record for which we would acknowledge. But, friends, it's a personal thing.

Given us. Given us an understanding. Has he? Has he? Has the Lord opened our eyes?

The poet has said, Oh, wonderful. Here the Lord had dealt with him. Amazing grace, how sweet the sound that saved a wretch like me.

I once was lost and now found, was blind, and now I see. Has he given us an understanding? Can we repeat those words, dear friends, of the hymn writer?

[10 : 40] From the heart with an understanding that he has opened our eyes, that we were once dead and now have been made alive. No small mercy if we have an understanding of these things.

because the poor worldling is still in the same condition as he or she was born in, completely blind to things that are of spiritual nature.

And hath given us an understanding. Here again, can I repeat it, given. Oh, that's the blessing of it. If we was to seek for it, should we ever find it?

That is, without the blessing of God, I'm quite aware of the words, ask and ye shall receive, seek and ye shall find, but we've got to have grace to do that, right?

Oh, how true are the words, without me, ye can do nothing. And hath given us, given us an understanding. As this work commenced, who commences the work?

[11 : 56] Is it of the creature? No. It's through the love of God, through Christ Jesus, by the Holy Spirit.

It's the Holy Spirit that unfolds the mysteries, unfolds those hidden treasures, those blessings, unto poor sinners.

My friends, we may read and read and meditate upon it, but never have our eyes opened to see the richness and the mystery of it. It's the given by the Holy Spirit, and hath given us an understanding.

And I believe the Lord works thus, seems mysterious it may be to us, but not to him. First, he shows us the creature, how he is born, born in sin, shaped in iniquity.

He gives us that knowledge first, of our fallen condition, and where we are by nature, and there is no hope of salvation in and of ourselves.

[13 : 13] How often I have repeated those words, and so have you read them and heard and spoken many, many times. By grace are ye saved through faith that not of yourselves it is the gift of God.

Now hath given us an understanding, quickened into life, fear of God implanted, faith given, all gifts of God.

And by that fear of God that we come to some understanding, commencement of wisdom, it's the commencement, as it were, of the work of grace within our hearts, the fear of God.

Yes, and hath given us an understanding. First, as you've heard me say, the malady. That's where the Lord works. It's the malady first, therefore the remedy.

It's the knowledge of ourselves by nature, therefore he reveals himself of the God of mercy and love. Hath given us.

[14 : 28] As I have son here this morning, you say, I know but little. Be thankful for the little. Do you know that you are a sinner? Do you feel it?

Do you mourn over it? Where does it cause you to go? You say, it causes me at times to go in secret to this one in the stacks, the Lord Jesus.

Dear friends, you are on the right path. Who has brought you into that path? None but God. nothing of yourself, completely blind to it. Oh how true are the words we read in the prophecy of Isaiah, I will bring, oh I do like that, I will bring the blind in a way that they knew not and I will lead them in paths that they have not known and have given us an understanding, understanding of what we are by nature, sin.

Oh, thou hideous monster sin, what a curse has thou brought in, all creations grown through thee, flagrant cause of misery.

To have a right understanding of it, dear friends, yes, and hath given us, hath given us an understanding. Wisdom.

[15 : 57] This can't be received apart from the Lord Jesus Christ. And may I return here for a moment. You know, these people who have an understanding of themselves, they're in Christ Jesus.

And our text tells us that he is a true God and that we are in him. Oh, what a wonderful thing to be in Christ.

There's perfection there. You say, well I cannot see any perfection in myself nor can I, dear friends. We cannot. We haven't by nature.

But if we have passed through that gate of regeneration born of the Spirit, there's something within our temple, within our earthly body that is holy and pure.

And sometimes when we look within our own heart we say, is it possible for anything to dwell here in this poor body, this poor soul, this heart of mind, time that is acceptable to God, dear friends, as I've said at commencement, is a great mystery.

[17 : 20] Oh, little do we understand, yet I believe the old church of God is in Christ Jesus, the Son of God, in all the works of salvation, and hath given us an understanding.

Let us go, as one may be helped for a little while, let us take another step of the understanding.

Understand that he is holy, holy. Now can one describe the holiness of God. Here again, we fail.

Holy, holy, pure, undefiled, nothing of sin. Given us an understanding of it.

Well, if we are brought to realize the law, and we have broken every command, and condition that we are in, we shall understand a little of the holiness of God, that he cannot look upon sin with any degree of allowance.

[18 : 43] Let us go a little further. And hath given us an understanding that when it is in the text, the very Son of God is stood in our room, place, and stayed.

we have broken the law, he came to fulfill it. We have broken it. Death is written across it. But when we see Christ fulfilling the law, we can say across that word is life.

And the life is in Christ, not in us, dear friends, and in his love and in his mercy. And hath given us an understanding of the law, given us an understanding that the Lord Jesus can, and he has, blessed be his holy name, fulfilled it, satisfying his father justice.

Oh, to have a right understanding of these things, and hath given us an understanding to be delivered from it.

Some of you can go back, it may be, some years ago, and still feel it, somewhat of it, in your heart today. Go back, it may be, when the Lord first called you, by his grace, brought you under the law, and it condemned you.

[20 : 17] You felt there was no way of deliverance, and there isn't, not in and of ourselves, and hath given us an understanding.

It condemns, it says, die, no deliverance here, but Jesus, the Son of God, steps in, steps in.

He has done to all of his dear people, and therefore the apostle was able to believe it, and say, and left it on record. There is now no condemnation unto them that are in Christ Jesus the Lord.

Given us an understanding. And so the Lord leads his dear chosen people along, giving them the understanding that he is the Lord, the God of Israel, and he can implant, yea, he can give, he can apply by the Holy Spirit those blessings that he has to give and hath given us, hath given us the understanding that there is a way whereby poor sinners may be delivered from the law and from themselves and from the bondage of sin and the corrupt nature within them, a understanding in and through Jesus Christ and no other way.

How wonderful the Lord shows us that it's no other and no other way. How plainly is told us in the gospel of John, I am the way, the truth and the life.

[22 : 09] He is, dear friends, he is each knife, yea, he is everything to the church of God, given us understanding of his power, of his might, of his loving kindness and hath given us an understanding.

Oh, wonderful. I've looked at it sometimes because I'm quite aware God is a sovereign. He takes some of his dear ones in one path and others in another in the things of providence.

all taught by the same spirit in grace. Same master, same school, it's the same teaching that we might be given the understanding of being brought along even to that place where the poor soul can be raised to good hope in the same person Jesus Christ.

Our old hope, dear friends, is in none other, none other than the Lord Jesus Christ. You say, well, what about the Father?

What about the Holy Spirit? These three are one, one in three in every way, shape and form, united, one spirit. spirit. Though I know there's a distinction.

[23 : 49] how the Lord was pleased, God was pleased to make it plain in this of the Father, because the Father's voice was heard by those disciples in the Mount of Transfiguration.

As the Father's voice, it came from heaven. Son, this is my beloved Son, in whom I am well pleased. And those of the Holy Spirit, dear friends, have we an understanding, as if the understanding being given to us, opening our eyes to see the three in one, one in three.

Well, as I said, it's the work of the Holy Spirit to give us an understanding Do we not at times go to him and ask him to give us an understanding?

We often pray that we may be taught deeper in the things of God that is correct, rightly so. And in answer to those prayers, perhaps we have been given an understanding.

But often to be brought to these deeper paths, deeper experiences, I believe it's in deeper paths and deeper waters to tread, and deeper afflictions.

[25 : 26] I believe it's in those paths where the Lord answers this, or brings forth the truth of what is in our text, and hath given us an understanding.

Did not the Selmish say, he thanked God that he'd been in the afflictions. Why? Because he was taught deeper things. He walked in the deeper paths, and some of us know it.

As we look back over our life, and being brought through various afflictions, and various trials, in providence, as well as in grace, and has given us a deeper understanding of the greatness of God, the mercy of God, the love of God unto us, and especially when it's being sanctified.

So her text says, and have given us an understanding, an understanding, wisdom, of his mercy.

So, first, it's a convincing of sin. Then there's a hope raised in our hearts. Then I trust a touch of mercy felt, and the poor sinner wants to go further.

[26 : 51] And our poor soul here this morning, you say, oh, if I could reach further than that, even the cowardly, to the bounty, to the cleansing of my soul, giving you an understanding, that Jesus, Jesus, so willingly, lovingly, shed his blood, shed it, willing to suffer in such a way, and open the fountain, as he given us that understanding, dear, the way of life, the way of forgiveness, not in us, as I've said, not in the creature, but in Christ, all our standing, all our hope, is there.

My hope is built on nothing less than Jesus' blood and righteousness, and hath given us, given us the understanding.

And again, we read in this very epistle of John, how he tells us, John, in that first chapter, that if we confess, if we confess our sins, he is faithful and just to forgive us our sins, given us the understanding.

Now, this is where faith comes in, dear friends. How can we understand things unless we have a spiritual discernment, and how can we believe them unless we've given living faith?

faith? Oh, how necessary it is for faith. Well, we cannot approach the Lord, all right, it is thrown without faith. If it's not of faith, it is of sin.

[28 : 40] So the Lord gives us that faith, living faith to believe that in him alone there is forgiveness.

Do you feel your need of forgiveness? is there an aching void, as it were, in my heart? Is there something, dear friends, that troubles you? You feel you're a sinner, you know you're a sinner, can I, shall I find mercy?

Have you had an understanding of the way to mercy, for mercy, to obtain mercy, in and through Jesus Christ? I feel I can say, dear friends, it's in this part, the path of prayer, prayer.

Oh, how much there is in me that would turn from that path of prayer. I'm averse to anything, dear friends, by my old nature, averse to everything that is holy, but the Lord, by faith, would bring us along, causing us the belief and raise a hope in our heart.

These are the experiences and have given us an understanding of his precious blood. Blood, dear friends, oh, that vital, oh, nothing more so vital, so blessed.

[30 : 16] the way Father had chosen for his loved ones, his family, that they should come this way and be cleansed, and as nothing could cleanse them but the blood of Jesus.

Oh, that wonderful, wonderful way of salvation, and friends, as mercy and love mingled with it, and the commencement to the end.

Truly, it was in the case of the Lord Jesus, as he came to Bethlehem as the babe, there was mercy to follow, there was love manifested, and thus he brings his dear chosen ones to an understanding.

If he had not the understanding of the Lord Jesus in some small measure, how will he praise him? how could we love him?

But it is through these things given to us to understand the wonderful plan and way of salvation, the love of God, and above all things, the precious blood.

[31 : 35] We've quoted that hymn, you've sung it many times, there is a bounty. What would you do without it, dear friends? there is a fountain filled with blood drawn from Emmanuel's veins, and all whose plunge beneath that blood lose all their guilty stains.

Have we a right understanding of it? Have we an understanding in what direction to go for it? yes, to plead his name, to come to his feet, pleading for mercy, forgiveness, yea, pleading for Christ, and some tokens that we are in him, and that we shall remain, hath given us an understanding that he has opened the way of our deliverance.

it's a wonderful thing. God has opened gates, dear friends, that will lead to life eternal, life eternal.

There's a gate that will lead to destruction. If the poor worldling had a little understanding of it, I think they would desire it, even if it's only a natural desire, to be freed from it, and to turn in some other direction.

But the Lord's people have been given an understanding that there is a gate. It's left on record. What about the poor dying thief in his last moments of life?

[33 : 28] This day they shall be with me in paradise. Oh, those gates of paradise was open for a poor sinner. What about it, poor soul? Do you fear it?

Do you fear you'll never go through it? Have you got a fear within your heart? You've mistaken the way, deceived in your religion, though you may have been in that religion for many, many years, years?

Yet you fear you come to the end and you'll be a customer. That gate of heaven, dear friends, cannot be closed for you. Once he loves, he never leaves, but will love you to the end.

And by his life and suffering and death and resurrection, blood and love, that gate will be open to the poor sinners that are knocking at the door of mercy for tokens of his love.

And to hear his voice, wasn't it so with the psalmist when he came to that sweet psalm, the Lord is my shepherd, I shall not want these earth.

[34 : 41] He leadeth me beside the still waters and so on. why the psalmist was given that understanding of Christ as being the shepherd and he could say his shepherd, his shepherd, the Lord is my shepherd.

Go back dear friends over your life. Has there been a time, perhaps many years ago, when the Lord brought you to himself, opened your eyes to see that he was the shepherd?

the shepherd and if so, I believe you could echo even the words of the psalmist and say at that time, he is my shepherd.

He's given you an understanding that he is the shepherd of his sheep, shepherd of the lambs and that's a sweet thought friends, sweet thought.

You know a shepherd, a good shepherd doesn't leave his lambs and his sheep, does he? Not one of them can perish. He keeps his eye on them, he'll protect them, he'll feed them, and from a spiritual viewpoint, he'll lead them by those living waters and to feed in green pastures and hath given us an understanding and we are in him, in him that is true.

[36 : 16] Oh friends, in Christ cannot put us in a marriage. If he's in Christ, is it possible for the Lord Jesus to shed his blood in vain?

Is it possible for him to suffer, suffer, on Calvary's cross, for one whom the Father had given him, and that poor sinner to perish?

May I use the word, it's impossible, and have given us an understanding that we may know him, know him, so he's to be revealed.

It's the Holy Spirit that takes of the things of Jesus, and reveals him unto poor sinners, and we are in him, that is true.

And we even in his son, Jesus Christ, what an honour, what an honour, what a blessing, a blessing.

[37 : 24] No wonder the psalmist said, blessed is the man whom thou choosest and causest to approach unto thee, in Christ Jesus, in him.

This is the true God, and our text closes with this, eternal life, eternal life to all that are in Christ Jesus, eternal, everlasting, life, dear, not eternal death, but eternal life.

And what does that speak to us? Well, it speaks to us of the mention that recorded in the gospel of John, whom God the Lord had prepared for the Father, if you like to have it with us, all in their one mind, eternal mind, to open a place, a haven of eternal rest, and there is eternal life, life.

Well, how shall we spend eternity, dear friends? If it is well with us, if we are in Christ, I believe we shall spend eternity in that sweet atmosphere of his love, peace, joy, nothing can disturb, no sin, no earthly tabernacle to be troubled with, no Satan far beyond his reach, this is a true God eternal life, to dwell with the Trinity, Father, Son, and Holy Ghost, and that for eternity.

Can't imagine it, can we? Oh, what must it be, said the poet, to be there? Well, I leave these poor remarks with you. May the Lord forgive what has been wrong, bless what has been right.

[39 : 43] Amen. Amen.