

# 1 John

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Preacher: Dawson, Herbert (1890-1969)

- [ 0 : 0 0 ]     As the Lord should be pleased to help me, I shall call your attention to a subject you will find in the first epistle of John.
- Chapter 3 and verse 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.
- Therefore the world knoweth us not, because it knew him not. Chapter 3, verse 1, first epistle of John.
- If you and I are to view this subject aright, then I do desire that grace will be given us to do so.
- But one thing must be understood, that this word is addressed to people who have had their eyes opened to a consciousness of eternal realities and a people who desire to possess the living interest therein.
- [ 1 : 3 1 ]     It is useless to ask a blind man to behold this or that, because it is an impossibility for him to do so.
- The word of God says, The eyes of the blind shall be opened. And we do humbly believe that great miracle has been wrought for many of us gathered together before God.
- And this word is addressed to such characters alone. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.
- Therefore the world knoweth us not, because it knew him not. And now in approaching the subject, it might be well to remind you that godly John, loving John, as he has been so often termed, was the last of the disciples of Jesus Christ, and he lived to be very aged.
- And when you read church history, you can see the why and wherefore, speaking with great reverence, that he should live to the great age that he did.
- [ 3 : 0 0 ]     Because when the dear Saviour ascended up on high, and the day of Pentecost was fully come, and the Church of Christ then was established on the basis of the gospel of the grace of God, upon which it has been built up ever since.
- You and I live in a gospel day, and that is a mercy to prize. But the Spirit was poured out in such a great fullness for a while in the early history of the Church of Christ, that it was added to with great multitudes, and built up to a very great degree.
- And now, that had not been going on very long, before Satan began to oppose what the Spirit of God was doing, seeking to undermine it, and he caused persecution to arise, so that many around Jerusalem, where the Church of Christ was first of all established and built up, were scattered abroad.
- Not a few died martyrs' deaths, and died well. And for a while, that went on.
- The Church of Christ was persecuted by earth and hell alive. But strange to say, that through that persecution, many of those who were persecuted were scattered abroad, farther afield.
- [ 4 : 4 8 ]     And they set up churches where they found refuge. And so, the devil did not gain the end which he set out to attain to.

And now, the devil is no fool. He has been opposing God and godliness for a long, for a long, long while.

And so, he changed his methods. And, instead of continuing for persecution to abound here and there, and those who love the Lord Jesus to lay down their lives for his sake, what did he do?

He caused error to arise and to abound and caused many to make a profession of the name of Jesus with no reality in it.

And yet, on the basis of it, they were attached to the church of Christ. And, in the lives that they lived, which you can see if you read the epistle of Jude, what kind of lives they did live, with their names on church rolls, remember that, that the devil began to do some of the mischief he at first set out to do.

[ 6 : 29 ] And, a great deal of havoc was wrought in the church of Christ in that day, and yet, it was only thirty to forty years after Jesus Christ ascended up into heaven.

And, all the disciples of Jesus had gone to heaven, except this dear apostle John. And, he was now John the aged.

But, God gave him wisdom and inspired him by his spirit to pen these epistles and also the book of Revelation and then the last book in the word of God that was penned, which is the gospel according to John.

And, now, I just simply give you that outline to show that if you look through these epistles of John, he speaks much about Antichrist arising.

and, he says, he is Antichrist that denieth the Father and the Son and that he is already in the world.

[ 7 : 52 ] And, because there were these unholy characters attached to the church of Christ professing, so the apostle John seeks to set forth what is truth and to verify it by the fact that he had been with the Lord Jesus and was an eyewitness of his majesty so that, you see, the opening word of this epistle is very striking, that which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the

Father and with his Son Jesus Christ. And so, these epistles of John and the gospel of John were specifically written by John as he was inspired by the Spirit of God to confirm the faith of those that belong to the true church of Christ in his day, ere he himself was taken home to heaven.

It is recorded in Milner's church history, that when the apostle John was so old, that he could no longer walk to the house of prayer, that he was carried in by his brethren, and that he always, before the worship of God ended, said a few words, and they were always the same words.

His conclusion religion to the worship of God for the people to go home and be used to practice was little children love one another.

And so you find in these epistles examples of John, that the subject matter is love. And so it is in the word I have read.

[ 10 : 15 ] And now let us, as grace is given, contemplate it. Behold, what manner of love the Father hath bestowed upon us.

The apostle John is seeking to set forth what it is impossible to do. It is just like trying to empty the ocean depths, but all you can do is to take a bucketful out.

And in contemplating this love, that is all any preacher ordained of God can expect to do as grace is given to do it.

What manner of love the Father hath bestowed upon us. us. And now it might be well to pause and make a comment on this little word us.

How glad you would be, some of you, if you could realize to your soul satisfaction that you are interested in this love the Father hath bestowed upon us.

[ 11 : 31 ] as the Apostle John words it. Oh, you have searchings of heart as to whether you are numbered with that people, a number which no man can number.

Shut up in this little word us. And now who can tell but what God may be gracious unto you and establish you in your interest therein.

What will establish you in it? If you are interested in the love the Father hath bestowed upon us, then you will have a love to the things of God.

There are just these two sides throughout the world, either for God or against. You either love the things of God and desire them to be the element in which you live and move as you journey on through life, or else you continue to live as you are born and hate the truth, although you might be found in the attitude of listening to it.

Yet in your heart you feel the carnal mind is enmity against God and is not subject to the law of God and neither indeed can be.

[ 13 : 02 ] Oh, if you are interested in this manner of love, the Father hath bestowed upon us, you will have love to God. Love to the truth.

The Apostle Paul said to the godly Thessalonians, ye did receive the love of the truth. Can you remember, do go back now as God shall help you, can you remember when you began to love the truth?

And before then you would listen to it, being made to do so by parental discipline, causing you to be found in the attitude of worship, but you did not love it, you loathed it.

And now this manner of love the Father hath bestowed upon us, if you and I are in the us, we do love the truth. The things of God are dear to us, and we want these things to be as meat and drink in our soul's experience.

But I want especially to look at this wording, what manner of love the Father hath bestowed upon us.

[ 14 : 21 ] And that is, there are certain characteristics of this love, which need to be pondered in our hearts, as to the manner of love the Father hath bestowed upon us.

And now, one characteristic is that this love of the Father is self originating. I have often thought of a word that Moses, the man of God, uttered before Israel of all, in his farewell address, and I have no doubt whatever that Moses heart, when he spoke the words, was wrought on with the wonder of it, and the manner of it.

And he says, God set his love upon you because he would love you. And that is the manner of love. I will be gracious to whom I will be gracious.

I will have mercy upon whom I will have mercy. I say this love was self originating. It welled up in the Father's breast before time was born.

The world was built and as it were, speaking with great reverence, it overflowed. And then he formulated a covenant ordered in all things and sure that these people in this little word us, a number which no man can number, he set his love upon them that there should be a world built and a heaven prepared and in that world God the Father would work out his purposes that all those shut up, in this little word us, should be called the sons of God, belonging to the family of God.

[ 16 : 36 ] Oh, there is a family on earth whose Father fills a throne. Yes, behold, open your eyes and behold what manner of love the Father hath bestowed upon us that he should love us, ere we were born, and that he should prepare for us to be born, parents, native, place, and time, all appointed were by him.

Yes, self-originating is this love the Father hath bestowed upon us. And then, I can only give you hints to think about, this love is also spontaneous.

It just bubbled up and bubbled over. And oh, what manner of love that is. And when you look in the Word of God, and look upon some of the characters upon whom God the Father did set his love and make them manifest as being loved with an everlasting love, and though they were sinners, oh so guilty, such great sinners, yet he saved them by his grace, yes, sovereign grace, or sin abounding, ransom souls, the tidings swell.

Tis a deep that knows, no sounding, who its length of bread can tell, on its glories, let my soul forever dwell.

So says our writer, and some of you say so too, and so do I. Behold, what manner of love the Father hath bestowed upon us.

[ 18 : 46 ] It was spontaneous, yes, but then, here is the manner of it, it was sovereign, in the dispensing of it.

Jacob have I loved, Esau have I hated. You are not to cavil at it, you are not to question it, you are not to argue about it as to why or wherefore.

You are just to wonder at the manner of love whereby it could be said, Jacob have I loved, yes, Esau was just left to live as he was born, and that is what it means, and he was not singled out to be made to differ from the world at large, and why should you or I be made to differ from the world at large?

You can adduce no reason why God should deal with you as he has done and make known to you this manner of love, the Father hath bestowed upon us only as I have told you what Moses said to Israel of old.

God loved you because he would love you. It is sovereign in its nature. And now this love is really amazing.

[ 20 : 14 ] sin. There are wonderful adjectives you can use in attempting to set forth what manner of love the Father hath bestowed upon us.

Oh, but what amazing love it is. When you think, go back to what I hinted at, when you think, I say, of some in the word of God, think of the dying thief, think of Mary Magdalene, think of Manasseh, in Old Testament times, and they look to be just fit fuel for hell fire.

But no, no, the grace of God is revealed. The manner of love the Father hath bestowed is seen, and they are singled out, and saved by that grace.

As I said, sovereign grace, or sin abounding. And you see, the manner of love the Father hath bestowed upon us, in the amazing nature of it, when Jesus Christ recommissioned his disciples to preach the gospel.

Before he died, the disciples were told, go not to any, save the lost sheep of the house of Israel. But when Jesus died and rose again, ere he ascended up on high, he recommissioned his disciples, and he said, go ye into all the world and preach the gospel to every creature.

[ 21 : 54 ] And in another gospel he said, repentance and remission of sins is to be preached beginning at Jerusalem.

them. What does that mean? I believe it means this, that the dear Savior had in his mind some of that crowd around Calvary's cross when he was crucified thereon.

And remember one great word that dropped from his lips ere he died, father forgive them for they know not what they do.

And now some of those same people inherited forgiveness of sins and were wrought on by the gospel later on when the gospel was preached beginning at Jerusalem.

And that is the essence of the gospel. Through this man there is preached unto you the forgiveness of sins. And what do you sing?

[ 23 : 07 ] Oh that you would think deeper down about it. The vilest sinner out of hell who lives to feel his need he's welcome to the throne of grace the Savior's blood to plead.

What manner of love the Father hath bestowed upon us it is amazing love. Yes and it is boundless love.

It is unfailing love. Unfailing in its nature. I am the Lord I change not therefore ye sons of Jacob are not consumed.

love. What manner of love the Father hath bestowed upon us. It is everlasting love.

You remember God said to Jeremiah I have loved thee with an everlasting love therefore with loving kindness have I drawn thee.

[ 24 : 17 ] What manner of love that is when you contemplate it are right. Everlasting love. To think that in the beginning God created the heavens and the earth and that you and I in the fullness of time had to be born in it to be born again.

Oh I love looking at little babes and I hardly ever look at little babes but what I wonder and hope that they are born into this world that they might be born again and realize what manner of love the father hath bestowed upon us yes and do remember that is how you should feel about little babes coming into the world and think upon that beautiful scripture the children of thy servants shall continue and their seed shall be established before thee behold what manner of love the father hath bestowed upon us not only is it everlasting it is infinite you and I are finite creatures but God is infinite and this manner of love the father hath bestowed upon us is infinite love but let us look at the subject from another viewpoint behold what manner of love the father hath bestowed upon us it is self originating it is spontaneous it is sovereign and it is boundless it is amazing it is unfailing it is eternal yes it is infinite and I might have said that it is transforming love too oh it makes a wondrous change in poor sinners when they feel of a truth they have an interest in this manner of love the father hath bestowed upon us think of

Saul of Tarsus going along the Damascus road and thinking he was doing God's service inhaling men and women to prison who were following the dear Lord Jesus he was just chock full of religion and thought he was doing God's service in behaving as he did but on that Damascus road Saul of Tarsus was born again yes and instead of being Saul which means the destroyer the Lord opened his eyes gave him a glimpse of the manner of love the father hath bestowed upon us and he was given a sight of Jesus Christ and God made him an apostle yes and his name was Paul and now Paul means worker here you see this manner of love the father hath bestowed upon us will always be transforming love and this dear godly

John what does he say beloved let us love God and then he goes on to say if we love God we ought also to love one another it hardly needs any explanation whatever does it the thing is most reasonable that if you love God you should love all those whom God acknowledges to be his people who participate in that manner of love the father hath bestowed upon us and says dear John we know that we have passed from death unto life because we love the brethren he that loveth is born of God the fruit of the spirit is love and now it goes on behold what manner of love the father hath bestowed upon us that we should be called the sons of

God therefore the world knoweth us not because it knew him not when Jesus Christ went about as barely man and only doing good using every opportunity afforded his holy majesty to do so yet the world looked upon him and declared their enmity we will not have this man to reign over us depart from us we desire not the knowledge of thee or thy ways and so godly John says therefore the world knoweth us not look at it from this viewpoint you sometimes wonder what you are and where you are in the things of god some of you you have not as yet what i hope god will grant you clear cut definite evidence sure knowledge that you are interested in this manner of love the father hath bestowed upon us and yet you are not living as worldlings do and you are not in the world and of it as you go about in it and you know there is a distinction between the world and you although you cannot say much as your soul desires about the dealings of god with you do you think you could say this boast not ye sons of earth or look with scornful eyes above your highest mirth our saddest hours we prize for though our cup seems filled with gall there something secret sweetens all the world knoweth us not and you must never think you dear young people remember this you must never think that you can get the world by any dint of argument in words that you may use to understand where you are and what you are as one whom god the father has loved with everlasting love because you cannot make the blind to see you need a new heart a new nature a new spirit you need the eyes of your understanding to be enlightened ere you can enter into the things of god and have a right understanding thereof and the world will not know you because they cannot enter into those things which god is revealing to you as he leads you into his truth and makes it known what does the world know about the plague of the heart

[ 32 : 06 ] I've sometimes thought and I've seen instances of it I've sometimes thought that when strangers who are just worldlings come into our public prayer meetings and they listen to the petitions and there have been occasions when they have made comments afterwards and could not understand however it could be that those who were attempting to pray to god should tell god such things as they did about their innate wickedness and what sinners they really were when as far as the man making the comment knew they were very respectable people likeable people and living good lives and yet that is how they spoke to god it is simply this therefore the world knoweth us not solomon says which shall know every man the plague of his own heart but then the ungodly do not know that the ungodly are not so it is only those who are interested in this manner of love the father hath bestowed upon us therefore the world knoweth us not oh the world does not know what it is to appear before god like the publican and for one to smite his bosom and cry god be merciful to me a sinner the world knows nothing whatever of what it is to be spiritually minded all they possess is a carnal mind and now these people interested in the manner of love the father hath bestowed upon us they are granted spiritual minds and glad they are at times when grace is given to dwell upon the things of the spirit with a felt interest therein but if you tried to tell a world what you were feeling you could not begin to make him understand how you felt because he is altogether as he was born blind and dead regarding the things of god therefore the world knoweth us not what does the world know as to what real worship is worship of god when he is worshipped aright the world may know does know chapel going church going and does it occasionally and some may do it more regularly but when all is said and done the world knoweth not what the word of god declares god is a spirit and they that worship him must worship him in spirit and in truth for the father seeketh such to worship him these people in the text shut up in this little word us when they go up to worship god they have got a name they are the subjects of a deep down need and it is all summed up in we would see jesus what is the house to me unless the master i can see eh but the world knows nothing whatever about worship in god like that the mercy is that many of you do and who maketh thee to differ from another and what is thou that thou dost not receive not only so the world

knoweth nothing whatever of what the apostle Paul declares about the preciousness of Christ and that he is the subject of unsearchable riches the unsearchable riches of Christ the world can understand a worldly religion and that is what we are getting the world overrun with at the present time with the world council of churches and such like movements that are afoot it is just a worldly religion and it will please the world but God is not in it it is not in accordance with the word of God the pattern which he has laid down in the sacred pages but these people in the text oh they want to get in touch with God when they come up to worship him in the house of prayer and to realize his presence and to get help by the way and tokens for good and go on their way rejoicing in hope of life eternal therefore the world knoweth us not the world knows not what it is to worship God aright neither does the world know what it is to hear the gospel and realize its power and to feel the sweet reality of it worldlings may hear the gospel and they might go as far as to admire the preacher if he has got any particular ability in setting it forth but they will hear it but they will not understand it and now these people in the text loved with everlasting love oh they not only hear the gospel but they eat it there is a word in the

Psalms the meat shall eat and be satisfied and shall increase their joy in the Lord and that is how it is with these people in the text as they come up to hear the gospel they want something for their souls our souls being immortal I have told you must have immortal food and therefore that is what the gospel is the power of God unto salvation to everyone which believe it the world knoweth us not knows not the gospel of the grace of God as we receive it and believe it and love it and desire to live it there is just another thought here when trouble comes into people's lives and now the world knows not the needs before it nor can realize there is a blessing and benefit in it as

God shall overrule it and sanctify it but these people in the text have realized at times do listen what manner of love the father hath bestowed upon us that we should get this evidence of belonging to the sons of God whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth and when trouble comes into our lives and it humbles us before God and he makes it a blessing in disguise and then you can testify it is good for me that I have been afflicted that I might learn thy statutes oh that is the manner of love the father hath bestowed upon us that we should be called the sons of God and he says to these

I will bring you under the rod into the bond of the covenant and he makes us know blessed is the man whom thou chastenest oh Lord and teachest him out of thy law that thou mayest give him rest from the days of adversity therefore the world knoweth us not you see the world may come to you and you be in deep trouble and sorrow and sympathize with you from his own or her viewpoint and they cannot understand that in that trouble you should be thankful before God that it has come into your life because of what you have gained in your soul's experience thereby whereby you can say it is good for me that I have been afflicted that I might learn thy statutes there is that line of demarcation between the world and you the world feel sorry that you should have this trouble and that come into your life but you do not feel sorry before

[ 41 : 38 ] God because he has shown you the manner of love he has toward you in allowing it to come into your life and he says I am the Lord thy God which teacheth thee to profit and which leadeth thee in the way in which thou shouldest go therefore the world knoweth us not behold what manner of love the father hath bestowed upon us that we should be called the sons of God therefore the world knoweth us not and the apostle John sums it up because it knew him not and Jesus Christ said to his disciples here he ascended on high if he were of the world the world would love his own you must never never expect the world to be able to understand you and your religion and your profession of the name of

Jesus for that is an impossibility the world knoweth us not you and I have to live our lives to be in the world and not of it and between the world and you there is a great gulf fixed and that gulf is the distinction between heaven and hell the Lord help you then to weigh these things up and think on these things Amen Those Yeo