

# God's open mind and God's open heart. (Quality: good)

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Preacher: Moore, Ronald (1920-1994)

[ 0 : 00 ] We trust the Lord will help us as we turn to the chapter we read, the first chapter in Peter's first epistle, reading verses 8 and 9.

The first epistle of Peter, chapter 1, verses 8 and 9. Verse 9.

The Bible is a book of contrasts, a very striking contrast too.

It isn't a book of opposing things. There's no such thing as contradiction in the word of God, as though one thing stands up in opposition against another.

Although that is so, of course, when we think of sin and grace and of God and Satan. They are contrasts and they stand in opposition to each other.

[ 1 : 46 ] But when it comes to the truths of the gospel and the work of God and so on, whilst we have contrasts, there's no opposition.

In this chapter we have the contrast of heaviness or darkness or bondage or trial.

And on the other hand, we have that of rejoicing. How different these two things. Strikingly different.

And only those who know both of them, darkness and light, liberty, bondage and so on.

Only they know how different they are. And yet, they're not things that stand in opposition to each other.

[ 2 : 51 ] Because the Lord brings his people into seasons of trial. And he brings his people into seasons of joy.

His people, oft times have darks and paths to walk in. And yet, they're not in the way to hell at all. They're in the way to heaven.

And to Christ and to glory. Now, we have these things in the word of God. And that, I fear, is evident to anyone who reads the word of God with an open mind.

Who do not approach the word of God with some preconceived notions of their own. It's a wonderful thing, you know, to have an open mind.

God has an open mind, after all. A very open mind. He's opened his mind to us in the form of the scriptures of truth.

[ 3 : 58 ] And although there are certain secret things which belong unto the Lord, our God. There are also things which are revealed to us.

And they are revealed for us. The four-year children. God has an open mind. God has an open mind.

And God, too, has an open heart. Friends, he must have an open heart if he receives a sinner like me.

He wouldn't otherwise receive such a sinner as myself. God has an open heart. He has opened arms, too.

- To embrace poor sinners. To receive them. To eat with them. To correspond with them.
- [ 5 : 25 ] To commune with them. What a mercy this is. Oh, think not, dear friends, that God is so shut away or closed up as you sometimes feel yourself to be.
- What a mercy. God is not like that. God has an open mind. May we have an open mind.
- May we be blessed with an open heart. With open arms. To receive those whom God loves. Indeed, to do what he exhorts us to do.
- Namely, do good unto all men. Especially unto them who are of the household of faith.
- Well, here we have then God's open mind. God's open heart. And God's open mansions. Open heaven.
- [ 6 : 31 ] For his dear people. Whilst they sometimes walk. If need be, as the scripture here says. In heaviness. Through manifold temptations.
- Let not such who are in such a path. Think that God's mind is against them. Or that now God ceases to love them.
- Or that God has forsaken them. Remember, if the work of grace is begun in your heart. God is never going to forsake you.
- Because he never forsakes the works of his own hands. And he never forsakes his dear people. He never leaves them. For he has said, I will never leave thee.
- Nor forsake thee. And yet, they are sometimes in heaviness. Through manifold temptations.
- [ 7 : 33 ] The Apostle Peter, by the Holy Spirit, goes on to show that this needs to be interpreted in God's light. The interpretation thereof being as follows.
- That the trial of your faith. Being much more precious than of gold that perisheth. Though it be tried with fire.
- Though your faith may be tried as with fire. Wherein everything, it appears, shall be burnt up.
- But not so. God has chosen his people, you see, in the furnace of affliction. And that furnace, or that fire, does its work.
- What is the work of the fire but to consume? Not only to consume, but to refine. To deliver us from all the dead works and the dross that are in us.
- [ 8 : 39 ] And how much of that is in us. And to refine and to bring forth as gold. That the trial of your faith.
- Whenever and wherever God gives faith, he's bound to follow that gift up with another gift. Another blessing.
- And that is the trial of it. You know what trial is, don't you? Great trial.
- Bitter trial. Trial which makes you weep and groan and cry. Trial which threatens to swallow you up.
- And to reveal yourself both to God and to others as nothing more than a reprobate. Or as a castaway.
- [ 9 : 39 ] Having not the root of the matter in you. But no poor sinner, dear child of God, it will not be like that.
- The matter does not end there. It didn't for Job, did it? Remember how tried Job was.
- Even before his severe and long trial commenced. See how concerned he was about his sons and daughters. How that he rose up early every day.

And made sacrifice on their behalf. And prayed for them. And yet in spite of all that. His daily concern, daily exercise.

The Lord took them all away at one stroke. The trial of your faith. You may be tried over your children.

[ 10 : 40 ] You may be tried over many a thing. Look to see whether this is really the trial of faith. Or a mere thing which everybody more or less experiences.

Look to see particularly whether there are any sanctified effects. Whether these things bring you nearer to Jesus Christ.

Whether they make you pray. Whether they make you value your God. And the grace of your God.

And the goodness of your God. And the word of your God. And the open mind and the open heart of your God. Does he receive you?

When you thus pray to him in your trial. Does he receive you? He does receive sinners. He receives tried sinners.

[ 11 : 47 ] Burdened sinners. Guilty sinners. Groaning sinners. He receives them still. But now the trial of your faith. Your faith being most precious.

Something far more valuable. Than gold is regarded. As being valuable by men. Far more precious than that. It shall be found at last unto praise.

And honor. And glory. At the appearing. Of Jesus Christ. See that the trial then precedes this appearing.

Of Jesus Christ. It's the trial first. It's the furnace first. It's the hard way first.

It's the darkness first. And then praise. Honor. And glory. Who would have thought it? But here God is declaring it.

[ 12 : 51 ] For your encouragement. And consolation. For needy sinner. And I hope mine. As well. That the appearing of Jesus Christ.

Whom having not seen. Ye love. Now here's a question for the children. And we have some more questions for you dear children this evening.

If the Lord will. I hope you like questions. I hope you'll be able to answer some of them. Now here's a question for you children. To think about in the meantime.

How can we love someone we've never seen? How can we? You young people.

You think of all the relatives you have. Perhaps grandfather. Grandmother. Your own mother. Your father. Brothers and sisters.

[ 13 : 52 ] Other relations. And people who are not relations. You've seen many people. I'm not going to say you love them all. But I hope you love some of them.

And people don't have to be natural relatives. You know. Before we can love them. Now just ask yourself this question. How many of those people I have seen.

Do I really love? Now. Secondly. Ask yourself another question. Why do I love them? See if you can tell.

Why do I love them? And ask yourself this question. Is there anyone I haven't seen. And yet. Whom I love? And again.

That further question. No. Although I haven't seen them. Why do I love them? How have I come to love them?

[ 14 : 55 ] What has made me love them? And this is something. Quite deep. When you come to think of it. Isn't it? And here we have that very thing.

In the scriptures of truth. Whom having not seen. He loved. Now I'll tell you one way. In which we can.

Love someone. We have never seen. And that is. What we've heard about them. What we've heard about them.

Now this applies to the Lord. Jesus Christ. We haven't seen him. We haven't. Peter. Peter. Had seen him. And Peter.

Had seen him. Turn and look upon him. Look upon Peter. That is. Just after. The cock. Crew. And that twice.

[ 15 : 57 ] As the Lord Jesus said. Would happen. Before the cock. Crow twice. Thou shalt. Deny me thrice. Never. Said Peter. Not I.

Though all men forsake thee. I. I will not. Though all men deny thee. I will not. For. Said he. I am ready. To go to death.

If need be. But no. It turned out. Very differently. From that. It doesn't mean to say. That Peter. Didn't really love. His dear Lord.

And master. But trusting in himself. He fell. Well now. Peter was writing to. Different people.

Not. A. A. Particular church. But. His. His epistle. Both of them. They're called. General epistles. General epistles.

[ 16 : 55 ] But. In which. Are things. Some of them. General. But a thing like this. Is very. Very. Particular. And very. Very. Special.

And. They concern. A person. Most. Special. A person. Whom. We. Have not. Seen. Now. God's people.

Come to love. The Lord. Jesus. Christ. Not because. They've. Seen him. But. Because. They've. Heard about him. What they have.

Heard about him. As blessed to them. By the Holy Spirit. Makes them. Love him. Whom. Having not.

Seen. He loved. Now friends. What have you heard. Of Jesus Christ. What have you heard.

[ 17 : 52 ] Of him. What has been told you. Of him. Has something been revealed. To you. By the Spirit. Of God. Concerning him.

Whom. Having not. Seen. He loved. Now one thing. We've heard about. The Lord. Jesus Christ. Is this. That he's the son.

Of God. God's. Beloved son. The son. Of God's love. Now. If we've.

Heard that. Of Jesus Christ. Even though. We haven't. Seen him. Do we not. Come to love him. As the son. Of God. How can one.

Love God. Without loving. The son. Of God. How can one. Love Jesus Christ. Without loving. His father. And how can they. Come to love.

[ 18 : 48 ] The father. And the son. Without the holy. Spirit. They can't. Love God. So one of the. Underlying secrets. Here is this. That we come to love.

Their Lord. Jesus Christ. Because we've. Heard of him. And because we have. Heard of him. By the spirit. Of truth. That's the way.

To learn of him. And to. Hear of him. My friends. It's a great thing. To have. What is called. In scripture. And here. To hear. What the spirit.

Says. And you see. It's a good work. And office. Of the holy spirit. To take. Of the things. Of Jesus. And to show them.

Or reveal them. To us. Or have you heard. The still. Small voice. Of Jesus Christ. In your soul. The effect of that.

[ 19 : 47 ] Will be. That you love him. I don't doubt. That for one moment. You've heard of him. Now in the second place. We can come to love.

Someone we have never seen. By what we read about them. And of whom do we read. In the scriptures of truth. Jesus Christ.

Jesus Christ. And Jesus Christ. Himself. When upon the earth. Taught. His disciples. Two of them in particular.

The two sad ones. Who. If need be. Were passing through. The season of heaviness. Through manifold temptations. He began.

At Moses. And the prophets. From the Psalms too. I believe. And in all the scriptures. The things. Concerning.

[ 20 : 47 ] Himself. And this seems rather remarkable. In that. In that. Instance. That he was there. For them to see. But.

Their eyes were holden. That they did not know him. But. Later on. In their home. As soon as he was. Made known.

To them. Or as soon as they saw him. So as to know him. He vanished out of their sight. But they went on rejoicing.

And it can truly be said of those two. I feel sure. Whom. Though. Now. You see him not. As you did. Just a little while ago.

Though. Now. You see him not. Yet. Believing. Just the same. When. He took them out. As far as Bethany. Lifted up his hands.

[ 21 : 44 ] And blessed them. And then. He was received up into heaven. Out of their sight. The same might be said. On that occasion. Though.

Now. You see him not. Because a cloud. Has received him. Out of your sight. And although you men of Galilee. Stand. Looking up into heaven.

He's no longer there. For you to see. Though. Now. You see him not. Yet. Believing. You rejoice. With joy. Unspeakable.

And full of glory. Hence. We read. That they went back. To Jerusalem. Rejoicing. Rejoicing. Greatly. Well friends.

We haven't seen. Jesus Christ. Have we? We haven't known him. As some did. After. The flesh. And many knew him.

[ 22 : 38 ] After the flesh. But never really saw him. With spiritual eyes. And they certainly didn't love him. When we shall see him. There is no beauty in him.

That we should. Desire him. Much less. Love him. And yet for all that. We. In this. Dispensation.

We do not see him. And yet love him. Which is preferable. Beloved friends. To see him. And not love him.

Or not to see him. And love him. Which is preferable. Why the latter of course. Every time the latter. What a mercy this.

Is possible. And it is. It is all due entirely. To the work of God. By himself. God begets love.

[ 23 : 35 ] Because he. Is love. And he begets love. In the souls of his dear people. To himself. Or can you say.

With the poet. Do. Do not I love thee. Dearest Lord. Behold my heart. And see. And cast each.

Cursed idol. Out. But dares to. Rival thee. To say. With Peter himself. Lord. Thou knowest. All things. Thou knowest.

That I love thee. So then. In the second place. We can love a person. By reason of what. We may read about. That person.

I've read about. A former pastor here. Dear Mr. Cooper. I've got his book at home.

[ 24 : 32 ] And I've read that book. And similar books. And when I've got a little way. Into the book. I've sometimes stopped. And said this.

I love that dear man. I love him. If I never saw Mr. Cooper. Some of you. Remember him doubtless. But I never saw him.

I love him. Because. I have. Read about him. And he had something. Which I hope. Through grace. I have.

He's in heaven. And I'm upon the earth. But I still love him. And the fact that I love him. Still shows that he still lives. In glory.

As to his redeemed soul. And you see. Therefore these things. Show that there's union. Union. Yes.

[ 25 : 32 ] We can have union. With a person. We've never seen. What a mercy. If we have union. With a person. Of God's beloved son.

Jesus Christ. Though we've never seen him. Surely we do not need. To be told. That love. And union. Are really one.

And the same thing. Now. Here's something else. And in the third place. We can love Jesus Christ. Not only because we've heard of him.

Or read of him. But because we have union with him. Because we are one with him. That's why. But now.

Quite apart from all this. We love Jesus Christ. Because we've been taught to love him. And favoured to love him.

[ 26 : 30 ] And brought. By the spirit of truth. To love him. Now we love him. My friends. In the next place. Because of what he's done.

Because of what he's done. And what has he done? He's come to this. Sin cursed. Earth of ours.

To. To suffer. And to bleed. And to die. Indeed. This is what we can read of him. This is what we can hear of him.

And they're precious things. Aren't they? You see. We come to believe these things. By grace. Or through grace. We come to believe these things.

Concerning him. And so then. In the next place. We love him. Because of what he's done. What has he done? Friends.

[ 27 : 31 ] He's lived here below. A life. Which he lived. Not for himself. But. For others. Christ. Lived. For others.

He did. He lived for others. It may be said of some people. That they live for others. Not for themselves. And this wonderful thing.

Characterizes some particular persons. Blessed with the fear and love of God. And who. As we said at the beginning. Indeed have. Not only open homes.

But open hearts. And open arms. Not to receive all and sundry. Irrespective of what they believe. Or don't believe.

Or what they profess. Or don't profess. Not that so much. Because. They are cautious. And they do not. Want to be guilty. Of casting pearls before swine.

[ 28 : 36 ] And yet. They receive. And they do. And they are. They spend. And they are spent. In that.

They minister unto the Lord. And his dear people. And God is not. Unrighteous. To forget. Their work. And their labor. Of love. But no.

This can be said. Of some people. I wish it could be said. Of me. I have to leave that. I have to confess. My sin. In that. Particular.

And in every. Particular. There are some. Who. They give themselves out. They lay themselves out. Or lay themselves down.

For others. They live for others. In other words. Now Jesus Christ. You see. He lived for others. Yes. He lived for others. And he suffered for others.

[ 29 : 36 ] He suffered. Because of others. Because of the sins. Of others. He had none. Of his own. For which. He had to suffer. He suffered. For the sins of others.

He suffered. On account of others. He suffered. For the benefit. Of others. And the sufferings. Of Christ. Are beneficial. Sufferings.

The theological term. I think. Used. In that connection. Is. Vicarious. The sufferings. Of Christ. Are vicarious.

Now that. Means this. Put in simple language. The sufferings. Of Christ. Are such. That others. Can be blessed. By means.

Of his sufferings. And are blessed. By means. Of those sufferings. Of his. And so they are. God's people.

[ 30 : 33 ] I mean. They are partakers. Of the benefit. As it is put in the word. The benefit. The blessings. That attach.

To the life. Of Christ. And then. Having mentioned. His sufferings. What of his death. There are wonderful benefits.

Attached. To. To the death. Of Christ. Christ. And the. Blessings. Of the. Life. And sufferings. And death.

Of Christ. Are such. That they can be. Conveyed. To sinners. Conveyed. To them. By the. Power. And work. Of the Holy Spirit.

Of truth. And in such a way. Poor sinners. Come. To. Love him. Whom they have not seen.

[ 31 : 27 ] Whom having not seen. He loved. Well then. We pass from such things. To ask ourselves this.

This all important question. Do I really love him? Sometimes we have to take up. The language of one. Who. Said.

Or rather. Who asked. Tis a point. I long to know. Often. It causes anxious thought. Do I love the Lord. Or no. Am I his.

Or am I not. Oh what a question. That is. And there are times. When I can't get. Beyond that. Friends. There are times. Oh don't you say to yourself.

Surely you know. No. There are times. When I don't know. Why. Why. Because of sin. Because I possess.

[ 32 : 27 ] What we can read of. In the 17th chapter. Of Jeremiah. The heart is. Deceitful above all things. And desperately wicked.

Who can know it. Who can know it. And so. Do I. Love him or not. Who can know it.

Am I his. Or am I not. Who can know it. But blessed be God. He does come. At times.  
And decide. These doubtful issues. On our behalf. And conveys to us. By his blessed  
spirit. Somewhat.

Of the grace. And the person. And the work. And the love. And the glory. Of his beloved  
son. Then we know. Then we don't stand in doubt.

[ 33 : 26 ] Yes. We can. Stand before God himself. Then and say. As we have. Already quoted.  
Concerning Peter. Lord. Thou knowest all things. Thou knowest that I love thee.

Well. Do you love him? Why do you love him? I venture to say this next. You love him  
because of what he's done.

For you. What he's done for you. What he's done in you. What he's promised you. What  
he's set.

Before you. That we must pass on. Though now ye see him not. Yet believing.

Now believing makes up for not seeing. Faith is more than sight. Nature doesn't think so.  
But faith does.

[ 34 : 25 ] Nature doesn't approve of this. By no means. But faith approves of this very well.  
Believing makes up for not seeing. Though now ye see him not.

Yet believing. As one said. As one said. Believing. We rejoice to see the curse. Removed.  
Who by?

Jesus Christ. Jesus Christ. And we love him for this. Do we not? But he himself has  
removed the curse. Taken the sting.

Out of death. Robbed the grave of all its boasted power and victory. In regard. In regard.  
In regard. That is to his personal. Sufferings.

And personal sacrifice of himself. Without spot. To God. For us. For us. Whom he must  
love. If he's done all this for us.

[ 35 : 25 ] And whom we must love. If he's done all this for us. Or how can you not love him? What a  
terrible word. We read elsewhere in the word.

The word of God. Now if any man love not. O Lord Jesus Christ. Let him be. Anathema.  
Maranatha. Let him be doubly cursed.

Cursed for time. And cursed for eternity. Oh say you. I hope that. Will not be my terrible  
lot. No.

Not if you've got just a spark. Or grain of love to him. Because that. Is of God. You say  
perhaps. Well my.

My desires are so feeble. My wishes are so weak. Never mind. They might well be. And  
mine. If you did but know it.

[ 36 : 22 ] Are probably much more weak. Than yours are. Nevertheless. It is Jesus inspires them.  
And bids you. Still seek. Yet believing.

Believing. We can't believe. Without. God. Blessing us. Without God. Giving us. The faith.  
Faith is believing.

We believe. By faith. And you think of that wonderful word in the Romans. It's a very short  
word. A very deep and profound one. And yet at the same time.

Blessedly simple. Listen to it. Therefore being justified. By faith. Justified.

By faith. Think of it. This was something. This was something that. Puzzled the. Burdened  
mind. Of dear Martin Luther. I suppose.

[ 37 : 18 ] For a very long time. And then. God blessed him. As you know. The word came. Justified.



By faith. And then he knew. And then. He loved. Whom having not seen. He loved. Yet. Believing. He rejoiced. With joy. Unspeakable. And full of glory. Or you may say. I'll believe in.

Things like glory. When I see them. It's a wrong way around. If you would. Rejoice in them. You must believe. Them first.

You must believe. In Jesus Christ. First. If you would. Believe in him. After you haven't. Got to see him. You'll see him later. Yes. You'll see him. The king.

[ 38 : 13 ] In all his beauty. Later on. But not yet. In the meanwhile. The Lord. Teach us. How to live. And that's not. By sight. You know.

But. By faith. Think of what. The psalmist said. I had fainted. Unless I had. Believed. To see.

The Lord. And the goodness. Of God. In the land. Of the living. Now that believing. Kept him. From faint. Kept him.

From falling. Kept him. From going back. It kept him on. And in. The heavenly race. Didn't it? His believing. And yet.

Not. His believing. Itself. But more. Especially. The one. In whom. He believed. That's the great secret. People talk about.

[ 39 : 10 ] Believing. Do you know. I. Deeply suspect this. That they believe. They know not what. They profess. They know not what. Your.

Believing. May be very imperfect. I assure you. Mine is. Your faith. May be very weak. Again. I assure you. Mine is. But. The thing is this.

Your God isn't. Weak faith. Will get. You. Poor sinner. To Christ. And to heaven. Oh it will. Yet.

Yet. Believing. Ye. Rejoice. With joy. Unspeakable. Joy. You can't. Describe. Words. Fail to express. The. Joy.

Joy. That God's people. Are sometimes. Blessed with. Or how they leap. Inwardly. In their souls. For joy. They joy.

[ 40 : 09 ] In their Lord. Jesus Christ. And the joy of the Lord. Is their strength. And in that strength. They can go. You know. For quite a while. Until.

They become languid. And faint again. And then. He supplies their. Languid life. With his own. Or how good. The Lord is. Why don't you love him.

For his goodness. Receiving the end. Of your faith. Even the salvation. Of your souls. You know. The faith.

Of some people. Comes short. Of Jesus Christ. It is as though. They have. An anchor. But. The cable is. Rather too short.

What would happen. In deep waters. With a vessel. Wanting to anchor. For some reason. Or other. If the cable. Were too short. It wouldn't reach the bottom.

[ 41 : 06 ] And therefore. The ship. If it should be in danger. Or the engines. Broken down. What would happen. It would drift. With the tide. Or be driven.

With the wind. And perhaps. Come to. Shatter to pieces. Upon some rock. No. The cable. The cable. Must be long enough.

And. As you know. We read in the Hebrews. About this. Which hope. We have as an anchor. Of the soul. Both sure. And steadfast. And is cast.

Within. The veil. Whether the forerunner. Is for us entered. Even Jesus. So Jesus Christ. Is the end of faith.

Yes. Jesus Christ. Is the end of faith. Receiving the end. Of your faith. Even the salvation. Of your souls. And Jesus Christ.

[ 42 : 01 ] Is the salvation. Of their souls. Isn't he? So how. Long. Or how short. Shall we say. Is your. Cable. Is it long enough?

Is it long enough? Or if your faith. Comes short of Christ. If it falls short of Christ. Then your soul. Is in danger. The Lord.

Lengthen your cable. So to speak. The Lord. Increase your faith. So that. You may take. Anchor. Or cast. Anchor. In him.

And then. You'll know something. Of salvation. Receiving. Receiving the end. Of your faith. Salvation. As we close.

Is something. To be received. Not just. A thought upon. It's good to think. Upon it. We are exhorted. To think upon. Such things. By God.

[ 42 : 59 ] Himself. In the word. Here. He says. Think upon. These things. But. We need to receive it. It's good. To think. About it. But it does us.

Good. When we receive it. Receiving. Salvation. Or have you. Received. Salvation. As a gift.

You won't receive it. In any other way. There's no good. Coming to Christ. And saying. Lord. Here is. The price. And you hand him something. That won't do.

You've got to come with nothing. With nothing. God's people. Who have nothing. And who are nothing. Must therefore come to him.

With nothing. And they come with nothing. To receive all. Because they receive Christ. They receive. The end of their faith.

[ 43 : 55 ] Even the salvation. Of their souls. Now may God. Add his blessing. And pardon. All of this. Amen.