

Studies in 1 John 09 His Witness Tt World

by John W. Bramhall

This sermon emphasizes the importance of believing in the Son of God and the testimonies of the Father regarding Christ's work of redemption.

Duration: 51:17

Scripture: Matthew 6:33, John 12:31, 1 John 3:7, 1 John 4:1, 1 John 4:7-8, 1 John 5:6-8, 1 John 5:14-15

Topics: "Salvation Through Christ", "Holy Spirit Conviction"

Description

In this sermon, the preacher emphasizes the importance of salvation and the work of Christ on the cross. He highlights the role of the Spirit of God in convicting individuals of their need for regeneration and the cleansing power of Christ's blood. The preacher also discusses the manifestation of brotherly love among believers as a requirement and delight to God. He concludes by emphasizing the historical significance and value of Christ's death and the role of the Spirit of Truth in convicting people of sin, righteousness, and judgment. The sermon is rooted in biblical references, including Ecclesiastes 3:14 and the message of salvation through the blood of Jesus.

Transcript

Tonight shall we turn again to our epistle for our closing message. The first epistle of John, if you please, that great lovely and great family letter that we have been perusing, studying and enjoying in relation to the father and his family. May I very briefly review some of the precious truth that we have found.

At the opening of the epistle we learn that Christ, the beloved son of God, incarnate in the flesh and manifested here upon the earth, is the one who is the gate whereby we come into the father's family. We also noted that one of the maintenance of fellowship with the father and with his son is the holiness of the life. We have the test of the reality of one who is the child of God in chapter two, when we went on to see the two tests of obedience as well as of love.

Then we found in chapter two, beginning at verse 13 through verse 28, we found the development, the spiritual growth of the family of God in relation to fathers, to young men and to little children. In chapter three, we found throughout the whole chapter the demand, while in this world, of practical righteousness, and we saw some of the blessed motive, the incentives that the father would use to impel us and encourage us and enable us to live lives that are pleasing to him. Then as we went into chapter four, John dwelt upon the difference between the spirit of truth and the spirit of error, so that we might be guided in relation to the truth that we hear, and to the error that may be prevailing around us, and test the spirits to

see whether they be of God.

Then as we went into chapter four, commencing at verse six and onward, we found the joy of knowing the manifestation of brotherly love. May I re-emphasize, with no apology for the repetition, the manifestation of brotherly love between one another as the children of God is a great requirement of the father's heart, and a delight to his heart when it is thus known and may manifest amongst us. Then this morning we learned, who is my brother? As we looked in chapter five from verses one through five, who is my brother? And we found every one that is born again, who conceits that Jesus is the Christ, born of God, that is my brother.

T'was not the question of how much he may have developed spiritually, t'was not the matter regarding what ecclesiastical fellowship he may belong to, but it was indeed and only the fact that he had life and was a child of God in the family. And may we ask that our own hearts may be just as broad as the heart of our father, to recognize we owe love to every child of God. After John has expressed this, we noted as we go on in our reading, and in the rest of the chapter five, beginning at verse six tonight, will you please note as we close this morning with a note that we found in verse five? And may I bring it before your attention? Who is he that believeth, or who overcometh rather the world, but he that believeth that Jesus is the Son of God? We emphasize how the Spirit of God, through John, brings this face to face with the great person of Christ, the person of the Son of God.

I cannot magnify too greatly and emphasize too much the wonder of the Son of God in the glory of his person. Yes, he is Jesus the Christ, but he is the Son and the eternal Son of God. May I quote the statement that C. H. Mackintosh made, one that I've referred to, I believe, in the preceding message, when he declared, the person of Christ is the perfect object for the heart.

And how true that is! The person of Christ is the perfect object for the heart, and in relation to the believer overcoming the world, may I state, when the person of Christ fills the heart of a believer, there's no room for the world. Can I repeat that? When the person of Christ fills the heart of a believer, there is no room for the world to manifest itself, neither for the devil. O my beloved, may I encourage, may you and I who are in the family be occupied with the person of Christ, for the more we know of him, the more we learn of the Father.

We come to the Father through him, we see more of the Father through him, and our fellowship is with the Father and with his Son, Jesus Christ. And may I commend to you, the greatest doctrine in the Word of God is the doctrine of Christ. And all other doctrines, in their proper perspective, they all will lead you, when properly understood, to the person of Christ the Son of God.

Now, as we go on in verse six, uniquely and blessedly, the Spirit of God, as though the Father was speaking, he turns from the person of Christ, and seeks to bring us to be occupied with the work of Christ. For, as we look at verse six through verse twelve, we are brought face to face with the Father's testimony, with the Father's witnesses regarding the work of his Son. O my beloved, may I say, the greatest work that has ever been done upon the earth, the greatest work that has been done in the history of the Godhead, was that work which was done when Christ was upon the cross.

Do you remember the prayer of the Lord Jesus in John 17, as he addresses the Father in view? Of that completed death upon Calvary, I have finished the work which thou gavest me to do. And from verse six through verse twelve, we find the Father's witness attesting to the greatness, to the perfection of the work of Christ. May I quote the words of C. H. Mackintosh again, when he also said, the work of Christ is the perfect resting place for the conscience.

My beloved, I would like to ask the question, do every one of you have a conscience that is cleared from its guilt, from this guilt, as well as the condemnation of sin? And if your conscience may condemn you tonight in the presence of God as a guilty sinner, God the Father would bring before your heart and mind the perfect work of Christ, his Son, that will take care of that guilty conscience, and bring you into the knowledge of eternal life and the forgiveness of sin. Please note, as we read in verse six, this is He, the Son of God, who came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is true. The Father named three witnesses regarding the work of his Son.

One, the water, two, the blood, three, the Spirit of truth. You may recall, many of you, the words of the Old Testament, in the mouth of two or three witnesses shall every word be established. And God the Father records through his servant John these three witnesses, the water, the blood, and the Spirit of truth.

John is the only one who, in relation to the death of Christ, mentions water and blood together. You may well be familiar, I hope you are, that in John chapter 19, I believe in verses 34 and 35, when Christ had died, when he bowed his head and cried with triumph, it is finished, and then bowed his head and dismissed his spirit. Do you remember what happened? When the soldiers came to break the legs of those who were upon the crosses, they came to the Lord Jesus and found that he was already dead, and the soldier took a spear rather than break his legs, thus fulfilling the scripture that not a bone of him should ever be broken, but he took his spear and pierced the side of the blessed Lord, and John records it.

No other gospel records it. Out of his ribbonside came forth both blood and water, and John gives testimony in the gospel that he bears record of it. He saw it with his own eyes as the Savior was dead, and from his dead body there flowed the blood, and there flowed the water.

Now, you know John refers to it in his epistle. He refers to it in the order of water, and then blood, and then, of course, by the spirit. Now, what is the meaning of the water? What suggestion is there, as the father would give witness that from the ribbonside of his dead son there flowed water? The word of God is very clear in its expression regarding the meaning of this word, the typical meaning of which it implies in the word of God.

Let me quote some scriptures. John 3 and verse 5, when the Lord Jesus said to Nicodemus, except a man be born of water and of the spirit, he cannot see the kingdom of God. May I go further with you in the same gospel of John? May I picture with you the scene in the upper room in John 13, when the Lord Jesus took a basin of water to wash the disciples feet? Typical of his cleansing efficacy, the moral cleansing of his word, for the people are gone.

Did not Paul write in Ephesians 5 26 and saying, after declaring Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word? Did not Peter write in 1 Peter 1 23, seeing that we have purified our souls, 22 and 23, to the believing of the truth, having been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever? And the power of the washing of the water of the word, God wants men to know there's power in his word to reveal them the cleansing that the death of Christ has brought for their souls. Well, did Paul write in Titus 3 and verse 5, and declared not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, by the renewal of the spirit. My beloved, the power of the word will give the sinner, if he'll come to Christ the Son of God, a spiritual bath, bathing his soul, and thus in regeneration bringing the light that God alone can give him through faith in his

beloved son and his death.

And may I say the order is beautiful here in John's epistle. You never get to the blood of Christ until you hear the word of Christ. I never got to the blood of Christ for my salvation till I began hearing the word of God.

Thank God for the basin of water, for it's through that cleansing power of the word of God in the efficacy of the spirit men are brought under conviction of sin and of the need of a savior. Therefore, did not Paul say to the Ephesians, the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul, and of the spirit, and of the jaunt, and of the marrow, and is a discerner of the heart, and of the thoughts, and the intent of the heart. For all things are naked and open to the eyes of him with whom we have to do.

Am I speaking to a person tonight who is without salvation, who has never heard, or perhaps has never received, if you have heard the father's testimony concerning the death of his son? You need a bath. Your soul needs a bath which only the regenerating work of the Holy Spirit can make real for you, and that through the value, and the efficacy, and the eternal propitiatory work of the Lord Jesus Christ. Beloved, what a joy it is to realize the father's sin to tell the world, my son who died! There alone can you find your cleansing, and the washing away of your sin.

And then, of course, when you think of the blood, oh the value of that eternal, precious blood of Christ! For when the word of God leads you to salvation, it leads you to that blessed one who shed his blood upon Calvary. And from the beginning to the end of the book, from Genesis through Revelation, the great theme of redemption by blood is the language of Holy Scripture, and the message of God for the human race. The blood was in Eden, the provision for Adam and Eve, the blood was also in Egypt, the provision for the household of Israel, the blood was upon the altars of Israel.

As the Lord God Jehovah said, that the life of the flesh is in the blood, and I give it to you upon the altar to make an atonement for your soul, for it is the blood that makes an atonement for your soul. The blood of redemption for a guilty pair, the blood of redemption for a household in Egypt, the blood of redemption for a nation. And then, when you look at Christ upon the cross, John the Baptist said of him, Behold the Lamb of God which taketh away the sin of the world.

The Father said to the world, My son alone by his death has propitiated me and provided for you eternal redemption. And you can travel through the book to the end, and in the last book of the Revelation you'll hear them singing in heaven, Thou hast redeemed us unto God by thy blood. This is the Father's message to the world.

My beloved friend, if you've never experienced regeneration, redemption, you can only find it, says God the Father, through the death of my son. And may I point out something very precious, because not until he had died that the blood and the water flowed out. There you may recognize the work of redemption was done, and now from the riven side of that blessed Savior, regeneration and redemption flows out to a world of sinners.

And then you have the Spirit of God, for when that work was done, when Christ had died, and was buried, and was risen again, and ascended to glory, then came the Holy Spirit to bring home in power the message of redemption as he came at Pentecost. For did not the Lord say, when he is come he will convince the world of sin, and of righteousness, and of judgment, and of sin because they believe not on

me, of righteousness because I go to my Father and you see me no more? My beloved friend, I would like to ask you personally, and in the interest of your soul, are you resting upon what the Father says is the only ground whereby you can be saved? Here is the witness of the Father, the death of his son, the water of regeneration, the blood of cleansing, and the Spirit of God present in our meeting to bring the conviction of the truth of it to your soul. And if you note what he is called, he's called the Spirit of Truth, and thank God his message is in relation to the to the death of the Son of God, which at God we have more old-fashioned preaching that tells out what can wash away my stains? Nothing but the blood of Jesus.

What can make me whole again? Nothing but the blood of Jesus. And God gives witness, and if you note this sixth verse in particular, you find God giving the historical record, and the historical sequence of the value of his death, the death of his Son. He points to the work of his Son, and oh the joy of knowing the Spirit of Truth within this world is seeking to convince men and women of sin, said the Lord Jesus.

Why? Because they believe not on me. Of righteousness, because I go to my Father. The ground of righteousness that you and I need to be accepted in the presence of God, we must find in that man who now is in the glory of heaven, and also to convince of judgment.

For if you refuse that, blessed one, there's nothing but judgment, as the Prince of this world is judged. Now you look at verse, if I may go directly to verse 8, for I'm going to omit verse 7, and Father verse 8, which those words are not found in the best of manuscripts, and we omit them. It's not the witness of the Father in heaven, it's a witness that he is giving upon the earth.

Now you note in verse 8, beginning after the word earth, we have the witnesses repeated, but in another order. First the Spirit, then the water, then the blood, and these three agree in one. Why the difference in order? Very evident.

What we have in verse 6 is the historical record, how it took place. What we have in verse 8 is the spiritual order. The spiritual order for your soul, for my soul, for it is the Spirit of God who is seeking to bring to the heart and to the conscience of the unsaved the need of the regenerating work of Christ, as well as the efficacious cleansing of his precious blood.

And the Spirit, and the water, and the blood, they are God's three witnesses, and best of all they agree. They agree in one. Oh my beloved, may I say we've been enjoying the thoughts of the Father in his family, but here we have the Father expressing his great love to the world, manifested as we know through the death of his dear son, the work of Christ.

May I repeat it? There has never been, in all the divine undertakings of the great Godhead, a greater work than that work which took place upon the cross of Calvary. Well did the wise man write in Ecclesiastes 3.14, I know that whatsoever God doeth, he doeth it forever. Nothing can be added to it, nor anything taken from it, and God doeth it that men may fear before him.

For in relation to that finished work of his son, God says it is a work of eternal and divine perfection. Are you looking for a work of perfect redemption? Are you looking for something that has a perfect salvation for you? May I say, my friend, you'll never find it in your church. You'll never obtain it from any source upon the earth.

God says it's found only in my son and by his death, and it is a work without any angelic or even human intervention. Nothing can be added to it, nothing can be taken from it, and it is a work for human

appreciation. Oh my beloved, I want to ask you, dear friend, how is it with your soul? God the Father is presenting to you his own witness through the death of his dear son, who gave himself to bear the penalty of your sins upon the cross of Calvary.

He points to the water, he points to the blood, he points to the work and the faithful ministry of the Holy Spirit. And may I say tonight, if you are not saved, fall again. The Spirit of God is in this meeting through the water of the word, and points to the blood of Christ, to bring you into the knowledge of sin's forgiveness of life eternal.

Look with me down to chapter, please. Let me go down to verse 10. I read verse 9 as we go quickly.

If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his son. Now note, the Father replies it. He that believeth on the Son of God hath the witness in himself.

He that believeth not God hath made him a liar, because he believeth not the record that God gave of his son. My beloved, if you are unsaved in this gathering tonight, God is bringing before you the record, the divine record concerning his son, the divine testimony concerning his death, and what it has done, and what it can do for you. And he applies the truth of it by saying, if you believe on my son, the Son of God, you'll have the testimony within yourself.

The Spirit beareth witness with our spirit, recall in Romans 8, 16, we are the children of God. And, beloved, all through the study of this family letter, the children of God are those who have trusted the blood and the death of God's Son, and they possess the testimony of the Father. I am his child, and the Spirit witnesses to the heart of the believer.

We are the children of God. My friend, you can become a child of God tonight. He that believeth, he that believeth on the Son of God.

May we ask, as Jesus did in John 9 of the blind man whom he healed, dost thou believe on the Son of God? We would not ask what church you belong to. We would not ask what ecclesiastical fellowship may be yours. The important question is this, dost thou believe on the Son of God? For God gives testimony that his dead Son, upon the cross, finishing the work of redemption and satisfying the claims of God against sin, and providing the forgiveness of all sin, that blessed Son is the one you must believe upon.

My faith is resting, and thank God for the joy of it. My faith has found a resting place, none in device nor creed. I trust the ever-living One.

His wounds for me shall flee. I need no other argument. I need no other plea.

It is enough that Jesus died, and that he died for me. Beloved, do you believe on the Son of God? Read further as we go on. If you don't, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

Friend, may the Holy Spirit convince you that you have never believed upon the Son of God. You are denying the record that God has given you. You are attributing it as being a lie, and him a liar.

Oh, my beloved, why not say, I do believe. I now believe that Jesus died for me, that on the cross he shed his blood from sin to set me free. And then John concludes, goes on as through verse 11 and 12, and this

is the record that God has given to us, eternal life.

And this life is in whom? His Son. God has given to us eternal life, and this life is in his Son. He that hath not the Son of God hath not life.

Just as simple as that. This is the Father's testimony to the world, attributing the death of his Son to the perfect provision of an eternal salvation that brings and gives eternal life. And may I say that life is eternal, indestructible, impregnable, indissoluble, can never be destroyed.

Thank you, beloved, it's the life of God himself. It's the life of the Father, it's the life of the Son. My, there's one thing I'm grateful for.

I'm not going to live down here in this physical body forever, but I have eternal life, and though worms destroy this body, yet I know that in my flesh I shall see God, whom I shall see for myself, and he'll not be estranged. Eternal life, hallelujah! It's a wonderful thing to have it in a body that sometimes gives you a pain, but the presence of eternal life within the soul, and that life in his Son. And he that hath the Son hath life.

How simple! I ask again, do you have the Son? May I say again, the Father is declaring, it's not the same question. My Son dealt with it, my Son satisfied me about it. Now he says to the world, what will you do with my Son? It's the Son question.

What shall I do with Jesus? Neutral you cannot be. Someday you may be asking, what will he do with me? Oh my friend, may I say it earnestly, that every Christian in this audience, if there's any friends with us that know not the Lord, the desire of every Christian heart is that you might know the Savior that we know. The Son, the Son, the Son of God, of whom Paul said, the Son of God who loved me and gave himself for me.

And then to consummate what may be some of the teaching of the whole epistle, for we have noted some of the purposes for which John wrote the letter, and I believe there are seven of them in number. But in verse 13, how precious to read, these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. May I point out to you that there is indeed eternal assurance for every one, every child of God who has trusted the Savior? And if you read the epistle through, as we may have stated in the earlier messages, you will find the word know, K-N-O-W, 27 times.

And if you read it in the Greek text, you will find it 42 times. Know, K-N-O-W. You've reached the question, can I know that I'm saved? Well, you take God's word.

God says you can know. God not only says you can know, He says you should know. And I say to you, on the authority of the divine record, what we have already covered this evening declares that you may know that you have eternal life.

Can I ask the question, friend, do you know that you have eternal life? For hallelujah, that's what every child of God has. Every child in the family, the life of God, the life of Christ. Oh, may the Father sanctify the truth that is testified, the witness of the water, the witness of the blood, the witness of the Spirit, and by the power of the Holy Spirit, bring on the truth of the eternal value of the death of his son.

My beloved, may I ask the question, why do you think God gave His only begotten son? There was no other way. There was no other possibility whereby you and I could ever be saved. There was none other

good enough to pay the price of sin.

He only could unlock the gate of heaven and let us in. And well is the poet written, dearly, dearly is he loved, and we should love him too, and trust in his redeeming blood, then seek his will to do. My, I wish I could hug my father, and I mean it reverently.

What a father! Why did he love me so? Why should my savior to Calvary go? Why did he love me so? And my beloved friend, I'm saying, if never you've been born again, if never you've rested your soul upon the work of Christ that was done upon the cross alone, do it now, do it now. I cannot work my soul to save, for this my Lord has done, but I will and can work like any slave in love for God's dear son. Friend, are you working for your salvation? Stop it! The work has been done.

Hallelujah! Accept what God declares is the perfect work and ground for redemption and for eternal life. Hallelujah! What a father! He's not only concerned about his immediate family, but he's concerned about the world of sin as well, and God grants, through the preaching of his word and the gospel of his grace, many will be brought to the Savior before it is eternally too late. Now, quickly we follow the rest of the chapter through.

Time doesn't permit us to go much in detail, but then the apostle returns to the family, the immediate family, again in verse 14, and I would like to bring before you quickly the words that he goes on to write from verse 14 through 15. This is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he heareth whatsoever we ask, we know that we have the petitions that we have designed of him. Once again, as upon preceding occasions, and particularly in chapter four, I believe, and three, how we have noted that we can come to the Father when the life is clean, when there's nothing between our souls to break the fellowship, the communion that is ours to enjoy with him, when according to his will, when according to his glory and for the name and honor of the Lord Jesus with his authority, we can have confidence to bring our prayers and supplications when asking anything according to his will, not my will, his will, he heareth us, and when we know that he heareth us, we know that we have the petition that we desire of him.

My beloved fellow believer, may I encourage you, as well as mine own heart, come to the Father, come to the Father, keep coming to the Father. You came to him when you took Christ, no man cometh unto the Father but by me, by me, said the Lord Jesus, and then he went on in John 14 to say, keep coming to the Father, keep coming to the Father, ask of my Father in my name, and I will do it that the Father may be glorified in the Son, and as the encouragement, fellow believer, fellow child of God, keep coming to the Father to receive of him, then there are words of warning as you look at verse 16 and 17 particularly, as it reminds us of the solemn fact that even a member of its family, a child of God, can sin, and unfortunately if he or she persists in continued sinful, that sinful past and sinful disobedience, it can bring the judgment of the Father upon him and her. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death, but there is a sin unto death, I do not say that he shall pray for him.

Let me just briefly state, for brevity's sake, read 1 Corinthians chapter 11. Read from verse 23 through verse 30, and you will learn that the Corinthian believers, because of their act of disobedience, carelessness, wantonness in relation to the sacred supper of the Lord, were being visited by divine judgment. Because of their disobedience, the Lord said, as Paul wrote through him, for this cause some among you are weak, some are sick, and some asleep.

But may I say, and it is a solemn note, it is unfortunately possible for a believer to persist in sin, but the Father may permit a non-redeemed person to continue in his and her sin. But when he sees his own child going in that path of disobedience persistently, he will intervene with his chastening, and the chastening could, does not always, but it could ultimately end by the removing of his child from this world, rather than letting him or her disgrace the Father any longer. For all unrighteousness is sin.

Although we may recognize, what is sin? Anything that's not like God in substance. We don't hear much about sin today, but the doctrine of sin, it's all through the word of God from the beginning to the end. But in substance, anything that's not like God, that's sin.

And there is a sin even not unto death, as the apostle adds, but here he goes further to remind us, whosoever is born of God, we know that whosoever is born of God, sin is not. But he, and may I go again to remind us, as we have in the past, well let me read it again, paraphrase it properly, we know that whosoever is born of God does not practice sin. Now, John is not saying that we cannot sin.

We saw that in chapter one. He made it very clear in chapter one, in the opening of chapter two, the possibility of a child of God to commit an act of sin. One thing that should be very infrequent, and very rare, and he particularly says, it's the one who's born of God, who has the life of God, who has the divine nature, he does not practice sin.

But he that is begotten of God, and my fellow brother and sister take these words home in the closing thoughts of our study, that he who is begotten of God keepeth himself, and that wicked one toucheth him not. My fellow believer, my fellow Christian in the family of God, as we close our study with these comments in the closing words of the chapter, my prayer is for you as well as for me. May each one of us say, by God's grace, by His grace, and the help of His Spirit and the word, I want to keep myself from dishonoring my father, that that wicked one who's ever seeking to touch me may not be able to.

For we know that we are of God, and we know that the whole world lieth in the wicked one. You know I'm glad I'm saved. You know sometimes I say I feel like I'm saved when I'm preaching, but I'm glad I don't have to do it all over again.

But the appreciation, I am of God, and we who are the children of God, we are of God. Hallelujah! Let it sink into your soul and into your heart, as well as into every day of activity in your life. I belong to God.

What an honor! Oh my beloved, I'm glad I don't belong to the devil, and I'm sure if you were saved you would say the same, and that world lies in the hands of the wicked one. I don't believe any of us here present have ever lived in such a day. If we are saved now, we should be more grateful than ever that we are God, in view of the character of the world, rotten, and violent, and increasingly becoming worse.

And many a time I say, not only to myself, but to the others of my beloved Christian friends, the longer I live in this world, the less I feel like living much longer in it. The whole world is in the wicked one. I hope you believe it, Christian.

You banter. Don't you trust that world? It's in the wicked one. He's the controller of it.

He's the God of this age. He's the prince of this world. But thank God for the grace and the power that took the believer out of the kingdom of darkness and translated him into the kingdom of light, from the kingdom of the devil into the kingdom of his dear son.

Hallelujah! I am glad that I'm saved. My, I get gladder all the time. Well, but now know the concluding words, and we know, praise God, what assurance! We know that the Son of God is come, and has given us an understanding.

Hallelujah! I'm so glad he gave me an understanding. Please may I say, I didn't understand it before I believed, but oh, it's not understanding it that saves you, it's believing it. Believing the message brings you into the knowledge of the Savior and salvation, and strange to say, and yet not strange.

Then you begin to understand it better as you go on. You know, hmm, I'm grateful to have at least a little more than 60 years in the family of God. I ought to know a little bit more than I did when I was saved.

We know that the Son of God is come, and has 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, and that Son is the true God and eternal life. All the gods that are in this world, the satanic objects of worship, the objects of idolatry, now I want to tell you that the world is full of many different gods, but there's only one who's a believer, and a believer looks at Jesus Christ, the lovely Son of God, and says, he is the true God, he is the eternal life. My fellow believer, hang on to the truth of it, and may it fill your soul, and if it will, you'll fulfill the closing words of John when he says, little children, my dear children, keep yourself from idols.

Take the world, but give me Jesus, let me deal with constant smile, would indeed be our prayer, and may God the Holy Spirit help every one of us to have a greater joy, and a greater experience in daily fellowship with the Father, and with his Son Jesus Christ. And you who are not saved, beloved friends, will you believe God's testimony? Will you accept his witness? My Son died for you, and through the death and the riven side of my dead, the dead body of my Son, the water of regeneration flows out for you to be saved. The blood of my Son can take away every sin, and the Holy Spirit is given to convince you of it.

Let him do it tonight, shall we pray? Blessed Father, Father, what can we say? We can only worship, and our hearts pour out thy blessed feet the adoration of our souls. What a God thou art, what a Father, not only the Father of the Lord Jesus Christ, the Son of God, but the Father of all who believe upon that Son. How we pray for the family of God, how we pray for every born-again believer throughout the whole family upon the earth.

Some of the family, and the greatest part of them, may be in heaven. They don't need our prayers, how happy they are. But for those of us on the earth yet, Father, we pray one for another, and we pray especially for the members of thy family that have been gathering with us through this week at Park of the Palm, and for those who will yet gather.

Bring thy people together, Lord. Pour out thy Spirit upon the gatherings of the saints throughout the weeks ahead, and may the Father look down with delight, and pour out his blessing through his beloved Son in glory, in the power of the Holy Spirit, upon the testimony of his children here. And then, as we close, Father, we would be as concerned as thou art for any friend who's not saved.

May they tonight bow in kneeling at the stove to trust the Son of God alone, and his death for their sins and their redemption, saying in sincerity, Lord Jesus, Son of God, I do believe you died for me, and thy Father has given me testimony. He gave thee to die on the cross to save my soul. Blessed Father, may no one in this audience meet thee in eternity after refusing this wonderful offer.

It will be a solemn thing if they refuse the testimony of God, and the offer of eternal life through Jesus Christ thy Son. Lord, may they trust thee now. May the grace of our Lord Jesus, and the love of our Father God, and the fellowship, or even the conviction of the Holy Spirit, as may be necessary, be upon us all.

Amen.

Audio: <https://sermonindex1.b-cdn.net/9/SID9707.mp3>

Source: <https://sermonindex.net/speakers/john-w-bramhall/studies-in-1-john-09-his-witness-tt-world/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net