

# Plumstead Bible Conference 2012

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] I would like to begin by reading one verse from the book of Proverbs in the Old Testament. Proverbs 30, verse 4, the second half.

Proverbs 30, verse 4, in the middle, where it says, according to the JND translation, Who hath established all the ends of the earth, what is his name? And what is his son's name, if thou knowest?

The verse I just read is, one could say, from one side, a rather mysterious verse in the Old Testament.

Mysterious, not in the sense that it cannot be understood, but that it expresses an ignorance, in a way, [00:01:03] of man at that time concerning God and his son.

Because it is clear that Solomon here speaks of God and his son, but he puts it in the form of a question.

What is his name?

How many names do we not find in the Old Testament of God, the Almighty, Jehovah, the Lord, etc.?

And we could continue. How many titles of the Lord Jesus, his beloved Son, do we not find in the Old Testament? The Anointed, the King, the King of Kings, etc.

This is not our subject. The subject tonight is the Son of God in the New Testament, and especially in the writings of the Apostle John, with whose first epistle we are occupied during this conference, as we were during the past conferences which have gone by.

[00:02:14] This verse shows us, on the other hand, that there is, in a certain sense, the ignorance as to the Son of God.

Because in the Old Testament it was not revealed that the Lord Jesus, our Saviour, is the eternal Son

of God.

In Psalm 2 it is said that God says, Thou art my Son, this day have I begotten thee.

But this is said absolutely clearly with a view to the manhood of Christ.

In eternity it could never be said that the Lord was generated, that he had an origin, no eternal generation.

[00:03:14] But it could only be said, and in eternity it could not have been said this day.

There was not a day in eternity. One could say the whole eternity is one day without a beginning and without an end. So when Psalm 2, verse 7 says, Thou art my Son, this day I have begotten thee, this speaks of the incarnation of the Lord Jesus in this world, not of his eternal being.

This day I have begotten thee.

So this was known.

And when the Lord Jesus was standing in judgment before the high priest, the high priest asked him, [00:04:05] Are thou the Son of God, the Son of the Blessed One? So they knew that the Messiah would be the Son of God, but only in the sense of Psalm 2. Born as man into this world.

And that is one of the reasons which explain the question here.

There was no revelation in the Old Testament as to the eternal Sonship of Christ. We have another passage which could be quoted some pages further on. Isaiah, the prophet Isaiah, is it chapter 11, where it is said, A child has been born and a son has been given.

[00:05:04] Isaiah 9, verse 6, For unto us a child is born and to us a son is given.

Now one could say that this was a mere repetition, but in the Word of God nothing is repetition. So that the child clearly pointing to the Lord Jesus as the eternal Son of God coming down into this world was born is understandable. But the Holy Spirit says here the Son was given because he was already there from all eternity.

And this is also I'm sure a thing which the writer in the Old Testament did not know and understand.

But he wrote it under the inspiration of the Holy Spirit and it could only be understood in the light of shed by the Holy Spirit after his coming in this world [00:06:06] in consequence of the work of salvation which the Lord Jesus accomplished. So there are things in the Old Testament which have not been revealed.

The assembly, the Church of God united to the Lord Jesus as man glorified in heaven who is the head of his body is a mystery which was not revealed in the Old Testament, only in the New Testament. But when we come now to the New Testament and especially to the epistles of John, we will find, and I'll tell you a little short story, we will find only after much investigation and much research what had been found, [00:07:06] you can read it in Darby's Miscellaneous Writings Volume 5,

which is not in the collected writings in these the black series of 34 volumes, but there are two light blue volumes added later on by some brother in the United States and the second of them is the volume Miscellaneous Writings Volume 5. If you open this volume you will find what work this brother J.N. Darby has put into the research, I use this word, of the precious person of the Lord Jesus in the New Testament. You will find there a list of all verses in the entire New Testament, beginning in Matthew and ending in Revelation, all the verses which contain one or more names or titles of the Lord Jesus. [00:08:08] The brother has gone through the whole New Testament, the entire New Testament, and noted by hand every verse where the Lord Jesus is mentioned in one of his names or titles.

Then he has grouped these in a second part, all these titles according to the epistles and their frequency. How often does one name occur in one or the other letter, epistle?

For example, just to mention one example, the Christ is mentioned in Colossians, practically the only epistle where it is used continually, constantly the Christ. So this is characteristic of that epistle, but to find this you have to go through, [00:09:03] and this brother, very gifted, very well known, he didn't get all this from nothing. He has sat there for hours and hours and days and days, reading scripture, noting the precious expressions concerning the Lord Jesus, and then has grouped them all and we can just read them, and in our age of the computer it's much, much easier to find all these things than at that time, and to print them, but I tell you this little story only, which impressed me when I saw this for the first time decades ago, I was, I must say, I was stunned.

But after, at looking at this work, not all the other, right, I'm only speaking of this research work of that brother, who went through the whole Testament only to find all the precious names of his Lord and Savior, [00:10:02] and then he could speak about him, and he could write about him, but I tell you that, that all this did not come from nothing. It was hard work, but it was work which was crowned by a life of one of whom we can think with reverence and honor, because he has brought to light many more things, except that the titles of the Lord Jesus Christ. And when we turn now to the New Testament, to the epistle of John, the first epistle of John, with which we have been occupied, you will find in that book, and mind you, it's all handiwork. There was no computer at that time. There was no, not even a, probably a concordance to go through all these titles. So there may be some deviations and some omissions, but at any rate, it is a very, very impressive work, [00:11:03] which shows us the estimation this brother had for the Word of God and for his Lord and Savior.

And if we go through the epistle of John, the first epistle of John tonight, just not to mention all the names, there are about 25 different titles of the Lord Jesus, titles and names of the Lord Jesus in the first epistle of John. But we won't go through them all, don't be afraid. I will only take six or seven, which are only used by John, and mostly in this epistle.

That means these are expressions, these are names of the Lord Jesus, which are specific to the apostle John. And we know that John is a very special disciple. He's the only one who wrote of himself the disciple whom Jesus loved. [00:12:06] And I hope we all are clear about the matter, the question, that he did not mean to say that he was the only, that he was the one Jesus loved specially more than the others. If that would be your thought, you would not grasp what John meant. He did not put himself above the other disciples, by no means. The Lord Jesus loved them all as he loves us all. There is no difference. We have, naturally, this difference that the Lord says when somebody, in John 14, if somebody keeps my commandments, my father will love him, and I will love him, and we will come and take our dwelling with him. [00:13:01] So there is a special relationship of the Lord with

everybody, every believer. He loves us all in the same way as his saved ones.

But still, if we are obedient, there will be, the Lord says it himself, a love which goes beyond that love of the Savior. But John did not speak of that. John spoke of the love the Lord Jesus had to all, all his disciples. But there the question is, are we conscious of that fact? Are you conscious of the fact that the Lord Jesus loves you? Now that is the answer to the question, what did John mean when he said the disciple whom Jesus loved? He did not mean to say he loved me more than the others. And he did not, by no means, mean to say that he did things which pleased the Lord [00:14:02] more than what the others did. The only answer is that John was the one disciple who was conscious of this continuous, eternal love of the Lord. And that's why he could write that. And by this, he did not put himself above the others. But he only expresses how important it is that we not only know in our heads that the Lord Jesus loved us and gave himself for us, but we have it in our hearts and enjoy it and can say, I'm a disciple, I'm a believer whom Jesus loves. That was the thing. He was a very special man, John. But we are not concerned about John tonight. We are concerned of what he was inspired to write about the Lord Jesus and he alone. And the first of these several expressions is in the first chapter of the first epistle of John [00:15:07] in verse 2, where he says in the brackets, And the life has been manifested, and we have seen and bear witness and report to you the eternal life which was with the father and has been manifested to us.

This is the first name of the Lord Jesus. I wouldn't say a title. Title is something more, something officially given to a person. But what is said here of the Lord Jesus is the culmination of a sentence which begins right at the start of the epistle, where the apostle writes, That which was from the beginning, that which we have heard, which we have seen with our eyes, [00:16:04] that which we contemplated and our hands handled concerning the word of life. Then comes the sentence between brackets. So we see here the things concerning the word of life, then the life has been manifested, and then the eternal life. It is the Lord Jesus, the eternal son, of whom it is said that he is not only the word of life, the expression of all what God, which all that God is in the beginning was the word.

And when he came into this world, he was not only the word as the perfect expression of everything which is in God, because he was and is God. [00:17:02] So only he could express what is in God. He is the word, but he is also the word of life, because what he gave us is eternal life. The word of life, the life, he is the life. But then the last culminating expression is the eternal life. And everybody has used this word many times, I think, who believes in the Lord Jesus. I have eternal life. And superficially, one would say, well, eternal life is a life without end, eternal. And it is true, but it is only not even half of the truth. It's only a very small part of the truth, because the truth we find here in this verse, right in the beginning of the epistle, and one more time only at the end of the epistle, in chapter 5, verse 20, where it is said, [00:18:03] 1 John 5, 20, and we know that the Son of God has come and has given us an understanding that we should know him that is true, and we are in him that is true, in his Son, Jesus Christ. He is the true God and eternal life.

These are the two expressions which show us that this eternal life of which we have heard so many things and have used it probably very frequently, what it really means. It is not by far more than only a life without an end.

One could actually say that even an unbeliever, I would not say life, but has an eternal existence. All believers have this eternal existence. [00:19:01] Their soul is immortal, but what is said here is much more than that we, by believing in the Lord Jesus, as John 3, 16 says, that everyone who believes, whosoever believes in him shall not perish, but will have eternal life.

There, one could think it is an existence in blessing for all eternity, and it is true, but it falls short of what the word means by eternal life. And this is what the Holy Spirit, especially in the writings of John, means when he says eternal life. It is not an existence, it is not even a quality of existence, but it is a person. He is the eternal life, the eternal Son.

It is something to which Paul once approaches when he says in Colossians 3, verse 4, Christ our life.

[00:20:08] That's the only passage where Paul approaches this, that the life which we have received approaches this, that the life which we have received by believing in the Lord Jesus is not a quality which we possess, but that it is a person, Christ our life.

And here, he is the true, the only true God and eternal life. So what we have received, and this is unique for John, none of the other apostles goes so far in depth concerning the relationship of the believer with God as John. God gives us life, and it said this life is in his Son in chapter 5, verse 11.

[00:21:08] But here he says in these two passages that the Lord Jesus, the eternal Son is eternal life. What does that mean for us? What does this show to us? It shows us, beloved ones, and I hope that everybody who is present here can say, well, yes, I have received that eternal life. Even if I don't know everything about it, the depth of its meaning, but I have it. But this eternal life means that we have received divine life.

But that this life is represented, no, it is present in the Lord Jesus in us. He is our life.

And this is one of the thoughts which show that a true believer can never be lost again. [00:22:07] Christ, his life, should far be the thought, be lost with him, impossible. Eternal life means that God has given us his own life shown and revealed revealed in the person of his Son who is this life. He is the true God and eternal life. More, we may reverently say, God could not give to man because man can never become God.

But what more can a man receive through grace than the life of God himself in the eternal Son who is the expression of God, who brought God close to us [00:23:01] in coming into this world as the eternal life, but who could only bring us to God by dying on the cross, so bridging the cleft which separated us from him. What a precious thing, and it's only John who speaks about it, of this relationship which could not be closer than to be a child of God, possessing the same life as God revealed in his Son, and the life is his Son.

He is our life.

He, the eternal life. And that is why we have eternal life. And when it says in John 5, verse 11, this life is in his Son, this shows us that it is intrinsically not our part.

We have to be very careful there not to go too far in our expressions, [00:24:04] but the life is not originally in us. It is originally and intrinsically in the Lord Jesus, in the eternal Son. But he has given it to us because we believed in him.

And so we have this life, but we have it in him. But what a precious thing to consider the divine nature, the divine life in the Lord, in the eternal Son, and being able to say, he is my life. He, the

eternal life, is my life. This is blessing. This is riches which the human mind cannot grasp and which human expressions are too feeble to express. But it is a wonderful thing, unique for the apostle John. [00:25:06] Then we have another beautiful expression in chapter 2, verse 1, where John writes, my children, these things I write to you in order that you may not sin. And if anyone sin, we have a patron with a father, Jesus Christ the righteous. The note in the Derby translation is very, very illustrating.

It says, paracletus, or comforter, as John 14, the gospel, etc.

Some verses are given. Christ manages all our affairs for us above, the Holy Spirit below. In us, patron, it is the sense rather of the Roman patron who maintained the interests [00:26:06] of his clients in every way. So Christ on high, the spirit here for saints. In another passage, Derby says, the word comforter or patron or advocate, as it is sometimes translated in some translations, paracletus, actually means the modern solicitor. Somebody who is capable and able and willing to take upon him the cause of his client and do everything for him to make a success of his cause. That is the meaning of this word paracletus, patron, or comforter.

And this explains that there are two comforters, two patrons. [00:27:02] The one is here in 1 John 2, verse 1.

The other in the Gospel of John. We all know that. I just mentioned one of the four passages where the comforter is mentioned. The first one, where he is called, very fittingly, as follows, John 14, verse 16.

And I, says the Lord Jesus, will beg the Father, and he will give you another comforter, that he may be with you forever, the spirit of truth, whom the world cannot receive. So he says here, a comforter. He says another comforter, and he identifies him as the spirit of truth, the Holy Spirit, which, whom everybody who believes in the Lord Jesus has received after believing the [00:28:02] Gospel of salvation. Why does the Lord Jesus say another comforter? Very simple. Because we see here, he is our comforter in the first place. And perhaps even without bringing any order or rank into the persons of the Godhead, which would be disastrous, the Lord Jesus was the comforter, the advocate of his disciples, even when he was with them on earth. But he says, I will leave you now, but you will not be alone. I will send you another comforter. So, what Darby writes in his note is a wonderful truth, that we are, as believers in this world, not alone, but we have two advocates, the one in us and with us, the Holy Spirit, [00:29:01] of whom we read many things, things in chapter John 14 to 16, who takes our cause in hand and will lead us and conduct us until the end of our pathway, when the Lord Jesus will come and take us home. He is with us and he will never leave us. He is in you and is with you and will be with you in eternity, the Lord Jesus said. But then we have the comforter, the patron at the right hand of God, our Lord Jesus, the son as patron with the father. And in 1 John 2 it is said, why?

One could say, if we have eternal life and a safety which can never be shaken, [00:30:02] why do we need a patron with a father? Why do we need a comforter, an advocate, a solicitor, divine, heavenly solicitor, who takes our cause in hand and will accomplish it? If our salvation is secure and unshakable, it is true, our salvation is unshakable.

And still, how are we?

How was our day today, the last seven days, the last month, the last year, our Christian life? Can we say that we have always lived in the full enjoyment of the blessing which we have received in Christ?

I couldn't. Could you? That's why we need the comforter in us, [00:31:02] to always turn us back and take us back to the Lord Jesus. We wouldn't keep ourselves, we couldn't keep ourselves. It's always and only the care of the Lord Jesus by his spirit and by himself.

The spirit, which can be put aside in his practical working in our lives, in his practical working in our lives, and we can do the same in our practical lives with the Lord Jesus. And still, the work of the spirit goes on and the work of the Lord Jesus goes on. And if we have gone astray, sinned, what then?

[00:32:01] Satan says, in this state, you can never go back to the Lord. Do you know that? Have you experienced that? You must first prove that you are really a child of God and follow him before you can go back to him. That is what Satan tries to keep us away from the Lord. But the Lord is our patron with the Father. And he is there to bring us back. Have you ever thought about when you have gone astray? Maybe only in thoughts, not with your feet, who has brought you back, who has taken you back on the pathway of faith? You see, you yourself, everybody will admit that this is not the case. We won't turn back by ourselves. Even the prodigal, the lost son, he was a type of an unbeliever.

[00:33:05] But he didn't go back by himself. When he came to himself, how did this come about? Did he turn around and go back to the Lord?

Turn around by himself? It shows us, when he came to himself, shows us the result of the two parts of that parable which go before.

The one, the shepherd, who seeks the sheep. The other, the woman with her oil lamp, who seeks the coin.

In the third part of that one parable, it's only this parable the Lord spoke, three parts of one parable. [00:34:01] In the last part, this is the seeking and looking, searching activities of God, the divine person, the Lord Jesus as the shepherd, and the woman with her lamp of oil as a type of the Holy Spirit. They show us what is going before. And the third part, the prodigal, the lost son, only shows how this comes about in our hearts, how this coming to himself was brought about, was not himself. It is the Lord Jesus himself who works in your conscience, in your heart, the confession, but he also intercedes with the Father. He is your and our comforter, our patron with the Father, who will never suffer that we go astray. He will follow us to bring us back, and he will be our comforter, [00:35:04] our patron with the Father. And point, as we see in the second verse, at his own work.

It is a very touching picture which is given here when it is said, Jesus Christ the righteous, and he is the propitiation for our sins. It is not a question here of a believer being able to get lost again. This propitiation is the third expression, which is very peculiar to John, is something which always remains the foundation of our relationship to God, an eternal propitiation. Propitiation, but he is the patron who takes our cause in his hand, [00:36:01] and will not suffer that we go astray and remain in this passage. This is different from the Lord Jesus as the high priest in Hebrews. The high priest has nothing to do with sinning. Here it is sinning. If we have sinned, and he doesn't say if we have sinned, because he doesn't see that as normal. I write to you that in order that ye may not sin, you, in the plural, but if anyone sin, he does not say, but if you sin, you all. God cannot suffer the thought that his own go ahead and go along sinning. It is always, may I dare to say, an accident.

If anyone sin, but he does not have to despair.

He knows I have a patron with a father, Jesus Christ, the righteous one. [00:37:02] He is the guarantee that I will never get lost, that my sin, which has put a barrier between myself and the father in the practical sense of communion, but I will not be lost. He is at the groundwork, the propitiation for our sins, not alone, and not only for ours, but also for the whole world. This is the third word which we find here, the propitiation for our sins, which is repeated once in chapter 4, verse 10, where we see that John writes of God, here in his love, not that we loved God, but that he loved us, and sent his son, a propitiation for our sins, the same expression. In the chapter 2, it is to reassure a believer who has gone astray.

[00:38:10] Who has sinned, and whose confidence and whose faith may be shaken, and it is very often the case, he says, no, Jesus Christ, the righteous, he is the propitiation. He has done everything. Propitiation is a word which is used very often in the Old Testament, and especially if we may turn to the great day of atonement, there we see what propitiation is. In Leviticus 16, we see Aaron, the high priest, with several sacrifices, but then he takes two sacrifices, two rams, he kills the one, [00:39:02] and takes his blood into the tabernacle, into the holiest of all, and puts the blood on the mercy seat. The mercy seat in the New Testament is mentioned in Hebrews 9, verse 5, and in Romans 3, verse 25, and it is the same expression. It is actually a place of propitiation, and it shows us in Romans 3, verse 25, the Lord Jesus is called the mercy seat.

It is translated otherwise, but in the Derby, it's mercy seat. He is the realization of that propitiation.

He has made propitiation, but he as a person is the realization of that propitiation. It is not only his work, it is his person, and what does it mean that the high priest, which is also, by the way, [00:40:05] is also a type of the Lord Jesus. He takes the blood of the sacrifice, which is also a type of the Lord Jesus, and puts it on the mercy seat, also a type of the Lord Jesus, before the eyes of the cherubs, before the eyes of God, because the mercy seat is styled the throne of God in the Old Testament.

That is propitiation, that the blood of Christ, of the perfect sacrifice, fully and perfectly accomplished all the righteous demands which God had on man.

We couldn't fulfill them. The Lord Jesus has done it, and by his blood, which was put typically on the mercy seat, the propitiation was accomplished. [00:41:02] That is propitiation, that all God's desires were fulfilled as his righteous demands concerned with a view to the human sin were fully answered by this blood of a perfect sacrifice. There was one who had in his life answered to all demands of God, but he was the only one, and God had given him into this world as the sacrifice for propitiation, that he, as the only one, could answer by giving his blood, presenting it in the presence of God. That's propitiation. But then he says, for our sins. So, it is not only God's word, it is also man's word. And the second ram, which the high priest took on this great day of atonement, was not killed.

[00:42:10] The ram was taken, and the high priest put his hands on the head of this ram, and then he confessed the sins of all the people on this ram's head.

And then he was not killed. He was sent away in a desert place, never to return.

And there we have this other side of the propitiation for our sins.

Propitiation is, in the first place, God, but not only this.

The reason why this propitiation was done was for our sins, but it had to be the answer to God's righteous demands as to sin and sinful man.

[00:43:04] The Lord Jesus is this. He is the propitiation, fully answering to all righteous desires, demands of God as to sin. So, this is said twice in this epistle, which shows that it is not only as the security for the believer, but we see in chapter 4, verse 10, also that it is a part of the gospel, or that the gospel cannot do without this propitiation. For it is said, I will just repeat it here, herein is love, the divine love, not that we loved God, but that he loved us and sent his son, a propitiation for our sins.

Then we have another expression, which is only used by John, [00:44:04] and that is what we find in the second chapter, in verse 13 and 14.

In verse 13 of this second chapter, we see that John writes, I write to you fathers, because ye have known him that is from the beginning. Then he writes, I write to you young men, because ye have overcome the wicked one. And thirdly, I write to you little children, because ye have known the father. And then he repeats, in a way, I have written to you fathers, because ye have known him that is from the beginning. I have written to you young men, and then he follows, because you are strong, and the word of God abides in ye, and ye have overcome the wicked one. And then, the exhortation, love not the world. And this goes on until the end of that passage. And then he speaks of, thirdly, in verse 18, to the little children, [00:45:03] the longest exhortation until, practically until the end of the chapter. And this shows us that these three groups of believers, the fathers, the young men, and the children, are really existing groups of believers. And we would say, well, why doesn't he begin with the children, the little children, who have much to learn, as the following passages show, until the end, practically until the end of the chapter. And then the young men, who are already grown up, but not fully. And then, finally, the fathers. The divine thought is otherwise.

God, you will find that in scripture throughout, always begins with that which is closest to his heart. In the tabernacle, he does not begin with the court, but he begins with the ark of the covenant and the mercy seat.

[00:46:07] The image, the type of the Lord Jesus. The central point, which normally a man could not throw his eyes on, put his eyes on. It was invisible. But for God, it was the most important thing. If we take the offerings, the sacrifices, in Leviticus 1 to 6, he does not start with the sin offering. Our needs are not the first place that he starts with the burnt offering, the sacrifice which was fully and entirely for God. So here, he does not start with those. They are all his children. But he does not begin with those who have just believed in the Lord Jesus and who have much to learn. He's occupied with them. But he begins with those who are closest to him. [00:47:05] And how can we see that they are closest to the father? Because they have known him that is from the beginning. And he that is from the beginning is the son of God, the eternal son of God. Come into this world as man, exactly what we have found in chapter 1, verse 1, etc. Come into this world forming, but in this way, the beginning of the present era of grace and of faith in Christ and of the assembly. That is the beginning. It is here, not here, the beginning of creation. Because then it would be quite out of place to say he is from the beginning. Is the son of God from the beginning eternally? [00:48:02] He is in the beginning. He was there before the world was made. But from the beginning speaks of a start which is not creation.

Which is the start of the humanity of the Lord Jesus, the eternal son of God. That is from the

beginning. And that we can easily see that gather this from verse 1, chapter 1, verse 1. John says, we have seen it. We have heard it. We have even handled, put our hands on him. We know of what we speak of. What we speak of. That is from the beginning when the Lord was in this world. The eternal son coming into this world, forming by his walk and by his life and by his death, especially the foundation of the new era in which we live. [00:49:03] And this person, the Lord Jesus, the eternal son in this world, accomplishing the will of God, was he not the person in whom God found all his delight? Thou art my beloved son in whom I find all my delight. He says this twice. And if these fathers have known him that is from the beginning, known in a satisfactory, in a satisfying, in a way of enjoyment, they cannot have any more. Can you understand that? You cannot have any more than him that is from the beginning. The son of God coming into this world, accomplishing the will of God [00:50:02] for the blessing of men. Why can't you have more than that? There is nothing more. There is nothing more. And nobody, can you imagine?

I have mentioned these two times where God the Father opened the heavens and spoke to and of his beloved son. Thou art my beloved son in whom I have found all my delight. Can you imagine yet that you need more than God needs? God finds all his delight in his son. The father delights in his son and we say, I need more.

There is nothing more. One brother said once a thing which impressed me very much. [00:51:06] The Lord Jesus at the right hand of God, the son in the bosom of the father, the bosom of the father is a person of whom God never takes his eyes away. God never takes his eyes, so to speak, from his beloved son. How often we do. That is why it is said to the young men who are strong, have overcome the wicked. Do not love the world. No, no, I don't love the world. Nor what is in the world. Oh, that's another thing. It will only take you away from the Lord.

That is why those who, the fathers, ripened, matured Christians, male or female, have come to a point where they say, I have enough in Christ. I don't need anything more. [00:52:03] I remember once when we were young people, a brother in Holland prayed in the prayer meeting this sentence.

He said, oh, Lord Jesus, keep us in thy proximity.

Keep us from searching something or anything else than thyself.

Amen. That was his prayer. He was a father in Christ. He did not want anything more.

And he did not need anything more. And he desired that others, that we all would be in that same position. I write you, fathers, because ye have known him that is from the beginning. There is nobody else beyond the Lord. What a wonderful thing. So he could repeat that twice. There was nothing to add. [00:53:02] With the other groups, the young men, a little more. With the children, little children, much more, because they were in great dangers, but not for the father. Wonderful thing. Then we have two more designations, names of the Lord.

The one is chapter 4, verse 9. Also, these are all very well-known things. But it was on my heart to draw our attention to these precious expressions which we find here. The next one is chapter 4, verse 9.

Herein, as to us, has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him. [00:54:04] How precious this Son is for the Father.

We have seen a little bit about that. Here it is said that he is not only Son, but that he is the only begotten Son. Time doesn't allow us to go into this expression.

But one thing is clear, that only begotten does not have the thought begetting in it. It is a false thought. In German, it's the same thing. Ein geboren, only born, only begotten.

It's the false sense. It is the only one of his kind, monogenes.

That is the sense. Was falsely translated. Perhaps false thoughts were already there. Right in the beginning, in the fourth century, when in the Vulgate, the Latin translation [00:55:03] from monogenes in Greek, it was unigenitus in Latin.

And there you have a participle, which means generated or begotten.

The Lord, the eternal Son, has no beginning. There was not a day where he was begotten. There was not an eternity where he was begotten. He is eternally the Son, as the Father is eternally the Father, and the Holy Spirit eternally the Holy Spirit. Otherwise, there would be no trinity, Father, Son, and Holy Spirit, if one had gone through forth from the other. It is a contradiction in terms. If either God is eternal, or God, part of the Godhead, you must say, is not eternal.

You cannot be logical or illogical about it. [00:56:04] It is his only Son, the only one of his kind. But he is the Son. But this is not a subordination, absolutely not.

It is only showing us a relationship. In the eternal Godhead, there is no Father and Son in the human sense of the word, that there is parents and children. The Lord is never called the child of God, and rightly so. We are, because we are begotten by the living seed of the Word of God and by the Holy Spirit. But he is the only one of his kind. The relationship between the Father and the Son, and the Son, eternal Son, and the eternal Father, is the relationship of oneness in love. Oneness in love.

That is the relationship which is shown to us. [00:57:03] Because when it is said, God is love, God is light, is more or less absolute. Light sends its rays.

But love has to have a partner, what do you say, an object.

An object, thank you. Love, light does not have to have an object. The light shines in the darkness, and the darkness, even if the darkness does not accept it, the light is there. But love has to have an object. And the Lord, the eternal Son, who says in John 17, 24, thou hast loved me before the foundations of the world, was the only worthy object of the love of the Father, eternal.

We were not worthy objects. [00:58:02] I was not. But there was eternally one perfectly worthy object of the perfect love of the Father.

And vice versa, we can say. I love the Father, John 16. And when God revealed his love to us, we were unworthy.

But let us by no means think that we were, the sinners were the first objects of the love of God. No, there was eternal love between the Father and his only begotten, his only, his unique son. And this son, the object of the perfect love, and this was reciprocally. Reciprocally, God did not spare,

Romans 8, he did not spare his own son, but gave him [00:59:02] for us all, his only begotten, his only son, that we might live through him.

Of that life we have heard, and so we see that all these names are not intermingled, but are linked with each other to a perfect patron, a perfect image, a perfect picture.

He sent, he gave his only begotten son. Here in John, in the epistle of John, the only begotten son is the only occurrence, but in the epistle of John, it occurs four times. John 1, verse 14, the only begotten son who is in the bosom of the Father, he has declared him. This shows us this relationship. Look at all these places, these passages. We count chapter 1, 14, verse 18, and then 3, 16, he gave his only begotten son, and [01:00:02] verse 18, once more, five times this expression is mentioned in John's writings only, and only once here in this epistle.

And then, the last which I want to draw your attention to is chapter 4, verse 14, where we have the words, and we have seen and testify that the Father has sent the Son as Savior of the world. Here it is, the apostolic speech, we is the apostles, not we, we haven't, I haven't seen him with my eyes, but the apostles could say we have seen, and they could say we witness, testify. What did they testify? That the Father has sent his Son as the Savior of the world.

[01:01:09] This is also an expression unique to John, a very well-known expression, frequently used, but still only used by John, not only once. In his gospel, he uses it in putting it, no, not putting it into, but taking it from, the mouth of the woman at the well of Sychar, not even the woman, but the whole company of people. John 4, verse 14, no, John 4, verse 41, sorry, John, gospel of John, chapter 4, verse 41, and more a great deal believed on account of his word. And they said to the woman, it is no longer on account of thy saying that we believe, [01:02:05] for we have heard him ourselves, and we know that this is indeed the Savior of the world. The Lord Jesus, the Son of God, is the Savior of the world. Savior means somebody who brings salvation, somebody who takes men out of their state of perdition, and to bring them into salvation in the nearness of God, in his communion, fellowship, but therefore he had to die.

The Son of God had to die. On the cross of Calvary, John 3, 16, God so loved the world that he gave his only begotten [01:03:05] Son, so that whosoever believes in him will not perish.

That's the one. There's only two ways. That's why we have need of a Savior, but shall have eternal life.

So we find all these expressions together. And if we look at them, and that was my desire, to deepen a little bit our understanding for this wonderful language which John especially uses as to the Lord Jesus, the Son of God. He is our Savior, and this is the way, the only way man can know the Lord Jesus. What we have said, perhaps there was one or two here who do not know the Lord Jesus as Savior. Perhaps you may have thought, what are you speaking about? [01:04:01] What is this man speaking about? You can't understand it. Because if he is not your Savior, you cannot understand anything about the Lord Jesus.

You cannot understand anything about the Son of God. You cannot understand anything about the most precious person in this world, has ever lived in this world. The Lord Jesus, my Savior, I hope he will be yours too.