

Belief in the Son of God

Part 1

Speaker	Frank Wallace
Duration	00:42:59
Online version	https://www.audioteaching.org/en/sermons/fw028/belief-in-the-son-of-god

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

[00:00:01] I want to read a few passages from the Gospel of John.

The first one is very well known, chapter 3, verse 16.

Let's read from verse 15.

John says in verse 15 that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world should have life to save. He that believeth on him is not condemned, but he that believeth not is condemned away, because he hath not believed in the name of the only begotten Son of God. Now chapter 7, and verse 37.

[00:01:12] In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow the rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because Jesus was not yet glorified.

Now chapter 16, and verse 26.

At that day ye shall ask in my name, and I say not unto you that I will pray the Father for you. [00:02:04] For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Let me read that verse 27 again. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Now come back to chapter 9.

And that's chapter 9.

Jesus held that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. [00:03:02] And he

said, Lord, I believe.

And he worshipped him.

Now lastly, chapter 1.

And verse 11.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons or the children of God, even to them that believe on his name, which were born neither of blood, nor of the will of the flesh, nor of the will of man, but of God.

I love to say that, in a company like this, that each gospel has a character from its own, [00:04:03] and John has a very definite character that we cannot possibly mistake.

And what I want to press upon you this afternoon, upon my own soul, is the great benefits that accrue to those who believe on the Son of God.

We can see the difference. In the synoptic gospels, there is a great stress put upon repentance.

When we come to the gospel by John, we never find that word mentioned.

It's belief.

Because the greatness and glory of the person is presented, and it is this that is the source of attraction. It is this that draws out the response from those who come in contact with the Lord Jesus, the Son of God. And while we might refer to ourselves as believers, and rightly so, perhaps we don't pay sufficient attention to the fact that because we are believers, we are also receivers.

[00:05:02] That because we have believed, in this glorious person, there are things that we receive, and receive, thank God, for all eternity.

Things that are masculine, things that are abiding, things that are satisfying, things that are centered in the Lord Jesus, and do bound up with the knowledge of the Father, and the gift of the Holy Spirit. Now, it's a vast subject, but it's presented to us in very simple terms.

And that's very, very important. Murray McChain, he composed a hymn, Jehovah Said Can You, and in it he spoke about John's simple age. Well, those truths might be presented in very simple language, but I think we all agree they are among the most profound in Scripture. The fact that things are stated simply doesn't mean that they aren't profound. Sometimes the profound statements that we make we have declared the truth of Scripture instead of making it, [00:06:02] what shall we say, appetizing for the spiritual heart.

Well, we begin in John chapter 3.

There are many scriptures in the Gospel by John, and in his Epistle 2, it tells us that one of the great

benefits that those who believe in Jesus receive is the gift of eternal life.

I know that dreams have been written on eternal life, addresses too, and Bible readings, and sometimes at the end of them all we wonder if we really grasp the truth of what eternal life means. There's a great deal of confusion and sometimes controversy, quite unnecessary if we just accept the statements of Scripture at their face value and not the real gain of them in our souls. We know clearly that eternal life doesn't mean simply a continuity of life, because even unconverted people will have that, [00:07:02] and unfortunately their condition is a condition of death, but they certainly have a continuity of existence. But the Lord, in John 17, gives us perhaps not exactly a definition of eternal life, but a statement that indicates its worth and value and greatness.

This is eternal life, that they then know they are the only true God, and Jesus Christ whom they were sent. That is, eternal life seeks to be bound up in the knowledge of the Father and the Son, and known to us in the power and energy of the Holy Spirit.

And that life cannot be satisfied by material things, such as we enjoy on earth, the life that we have.

This is a life entirely apart from physical life, although enjoyed in our physical life, enjoyed because our bodies are the temple of the Holy Spirit. But oh my dear friends, how wonderful that through believing in the Lord Jesus Christ, [00:08:02] we have this wonderful gift of eternal life.

A present possession, indisputably so, again and again and again, the scripture states that ye might know that ye have eternal life.

We were saying somewhere else then, also eternal life has to be grasped, and Paul speaks about at the end, eternal life, pure and pure again, as something that will be enjoyed in the future in its entirety and fullness in the conditions of the proper tomb. But there's no question at all that those who believe in the Son now have this gift of eternal life, and a very precious thing it is. All the knowledge of the Son of God, the Holy Spirit, the Father, and the divine blessings that we have in Christ are connected with this gift. There can be no enjoyment of these things apart from this life.

And this is what the Lord Jesus is presenting, particularly in the Gospel by John, [00:09:02] that he comes into the world with the knowledge of the Father, knowledge of the Holy Spirit, because in this Gospel he reveals the Spirit, just as he reveals the Father, and makes them known to us and available for us by his entering into death and his glorious resurrection and ascension to the right hand of his Father. Wonderful, wonderful blessing, eternal life.

I ought to say before we go any further that this belief is not simply the belief in a person who existed here, an historical person, it's much more than that. We believe our history books when they tell us that Julius Caesar was in Britain in 55 BC and that's just a historical fact that we appropriate and we know there were certain things connected with it. But that knowledge doesn't bring to us any great blessing. But the knowledge of this person does. And what does it mean to believe in him? I believe John's Gospel provides the answer [00:10:02] in a very clear way.

Listen to Nathanael's belief. Thou art the Son of God, thou art the King of Israel. There's a very definite form of belief. Listen to Peter's belief. When the Lord said to him and to the others, will thou also go away?

He says, Lord, to whom shall we go?

We go and assure him that thou art the Holy One of God. I'm quoting Mr. Diver's translation. The Holy One of God.

Here was a form of belief that was a real blessing. Listen to Thomas' belief. My Lord, my God.

Here was a very definite form of belief. And so we can go on.

And there are many other testimonies in the Gospel by John.

That belief in Christ is simply not the fact that he lived and died, although that's true and blessedly true, but the fact of who he was.

All the glory and the splendor, [00:11:01] the uniqueness of his person standing apart from all others in his glory and greatness. Son of God, God, the Word.

Every name and title that we find connected with him in the Gospel by John is bound up in this matter of belief. We find John saying at the end of his Gospel, I've written these things that ye might know that Jesus is the Christ, the Son of God. It's this that undergirds all that he writes in this great Gospel.

The glory and distinctiveness of this person. So this is what it means to believe. And those who believe in him this way, they obtain these wonderful blessings. Lord, thank God we have believed in him. This glorious person whom we know came from glory into this world in order to make these things known to us. And here's where we all begin. In connection with his death, the death of the Son of God. God so loved the world.

[00:12:02] What a love. What a person to love.

And he gave his only begotten Son. He could give no more, he could give no less. And those who believe in him have the gift of eternal life. And from there we proceed. And having this life, we go on to enjoy other great blessings that he showers upon us. And there are many, and they're great. And praise God, they return.

So we move on to chapter 7.

Before we leave, chapter 3 is another comforting one. And it says that those who believe in him will never come into judgment, never come into condemnation. Now that's very comforting. When we're on the side of the Son of God, when we've aligned ourselves with him, we're conscious that we're set free from every form of judgment, from every form of condemnation. If he has sheltered us with his blood, if he has cleansed us, [00:13:01] if he has cancelled out our debt, if he has brought us into blessing, then that blessing is eternal and abiding. No further judgment at all. Oh, how wonderful it is to know him and all the blessings that flow from believing in him.

So we come to John 7.

That's chapter 7. If any man thirsts, let him come unto me and drink.

I can't go into the details of it here, but I understand that in connection with this feast that was commemorated at Jerusalem, the Feast of Pentecost, I think it was, there was a copious pouring out of water in a symbolical form to indicate the blessing and joy that belonged to Israel and that they look forward to in the future. And it's at the end of all this pouring out of water that the Lord stands up and says this wonderful statement, if any man thirsts, let him come unto me and drink.

[00:14:01] We know well the Lord is not talking about actual thirst, thirst that water can quench. He's talking about the deeper longings of the heart, the deeper longings of the mind and soul that only he can satisfy.

And if people come to him, he will satisfy them.

And so often in John, we get double negatives. It's not only never, it's never, never thirst. And that in emphasis, it indicates the greatness of the blessing that the Lord gives. He that believeth on me, as the Scripture has said, out of his belly shall flow the loads of living water.

I think there is a distinction that can be made that is helpful that whenever we find water mentioned in Scripture, it's generally connected with the work of God, a figure of the work of God. When we get living water mentioned, it's a figure of the Holy Spirit.

And this is what the Lord is telling you here, and it says so plainly.

[00:15:02] This speak he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given because Jesus was not yet glorified.

Here is one of the outstanding, unique blessings that belong to those who believe on the Son of God. They receive the gift of the Holy Spirit.

This is stated in a few passages in the Acts of the Apostles. It's also stated in other parts of the New Testament.

That the reception of the Holy Spirit is not consequent upon reaching a spiritual status or some measure of faithfulness.

It's given because of belief or belief in Christ.

This is the real reason why God gives this wonderful gift, the gift of the Holy Spirit. Ephesians 1 makes it very, very plain that the gift of the Spirit, the sealing of the Spirit, is consequent upon believing. [00:16:01] Believing the work of the Gospel because it is centered in Christ.

You will find this in Galatians 3.2 that they receive the Spirit because of the work of faith.

You remember the controversy in Acts 15, in connection with the Gentiles. Peter says that they received light blessing with us when they had believed.

And that light blessing was the gift of the Holy Spirit. When Paul went to Ephesus and found some disciples who had believed in the ministry of John the Baptist, but had never heard about Christ and the reception of the Spirit, he says, didn't you receive the Spirit when you believed?

You see, it was quite a common thing to believe.

It was the normal thing to believe and to receive the Holy Spirit.

So here the Lord is emphasizing this, that because we believe on the Son of God, we receive the gift of the Holy Spirit. [00:17:02] This is a sovereign action on the part of God. It's His prerogative to give the Spirit to those who believe on His Son.

What a marvelous thing it is to have the gift of the Holy Spirit. Oh, how wonderful.

It would cease to be a gift if we had to work for it. It would cease to be a gift if it depended upon something that I did, or you did, in order to acquire it.

It would then be acquired on the basis of our faithfulness, our working, and in that sense would very definitely cease to be a gift.

Oh, how plain the Scripture is. And here the Lord is saying, those who believe on Him would receive the Holy Spirit. Now then, what are the consequences of receiving this glorious person, going forth with the Father and the Son, receiving Him into our bodies?

What are the consequences? What are the results?

And oh, my, there are many.

[00:18:01] We could never address the Father in the intelligence and love that is demanded of such an approach if we had not the gift of the Holy Spirit.

Because we are sons, God has sent forth the Spirit of His Son into our hearts, whereby we cry, Abba, our Father.

That is, we respond to the Father in the same way as the Son did when He was here upon earth. Those two words are an indication of that. And I don't think they suggest that that's the completeness of it. It would indicate, I think, the intelligent approach to the Father and the response to Him, and only in the power of the Holy Spirit.

Think of what Paul says, that no man can call Jesus Lord but by the power or in the power of the Holy Spirit.

Demons, they say, curse on Jesus.

No believer could possibly say that. A believer is inspired by the Spirit in reverence and intelligence and in what is due to the name of the Lord. [00:19:02] And because they have the Holy Spirit, they're able to speak intelligently and reverently in connection with the Son of God.

And then they think of the whole vast scheme of Christian privilege. And it's very, very great. And the Holy Spirit is the power by which it can be enjoyed and by which it can be fulfilled.

And all the Christian responsibilities, and there are many, the Holy Spirit is the power by which we

can put them into operation, by which we can fulfill them for the glory of God and for the honor of the Lord Jesus Christ. As Christians, I think we all realize the awful power of temptation in our lives.

And we've lived long enough to know that in ourselves, we're just unable to conquer that temptation, whatever it might be. And Satan knows definitely well the things that trip us up. Oh, praise God.

We have a power that enables us [00:20:01] to resist that temptation and to overcome it.

We might have mentioned the verse in the first epistle of John, chapter 5, where it says, And this is the victory that gives us the victory over the world, even our faith, and that those who have believed in the Son of God obtain victory over the world.

And the world is a great source of temptation to every believer.

But faith in the Son of God helps the believer to overcome whatever temptation there is.

And one can only speak very, very simply in how one has been helped in one's own life, that when temptation does come along, and when one is conscious of one's inability to overcome it, then there is the cry from the heart to the Lord. You ask Him to help.

Why the Holy Spirit? Conscious that the Spirit is the power to overcome that particular form of evil.

Know how thankful we are [00:21:01] that we can all testify, I'm sure, every one of us, that when we do this, throwing our own resources overboard because they're pitiful and inadequate, and resting upon the power of the Holy Spirit, then we get help, and substantial help too.

And so we can think of the indwelling Spirit as the power and resource for every feature of Christian living. That's a very wonderful thing. We're not left to our own resources. The Lord hasn't yet died. He hasn't gone through death. He hasn't ascended. He tells us plainly that the Holy Spirit was not yet given because the Lord was not yet glorified.

We find in Acts chapter 2, we can see so reverently, He received the Spirit for the second time.

You remember in His pathway to Jordan, He received the Holy Spirit marking Him out as the Messiah in order to fulfill His great function in order to do the will of God. And then, [00:22:01] it says, Peter says, He has received this which you now see and hear, and that is the Holy Spirit bestowed upon His own here upon earth that they might be perhaps a pale reflection but a very true reflection of what He was when He was here upon earth. The reproduction in the lives of men and women of that glorious life in the power of the Holy Spirit. He shared it for them.

He gave it to those who were for death, those who had believed on His name.

Now we move over to chapter 16.

In these chapters, chapters 13 to 16, we often find the Lord referring to that day.

It's one of the key words.

[00:23:02] And He's anticipating the Spirit's day.

The day when He would return to His Father and the Holy Spirit would be sent down at that day.

There is a very similar statement in the prophecy of Isaiah. It's well worth reading in that day.

And there the prophet is anticipating the glorious reign of Christ where as the Messiah, He shall rule for a thousand years for the benefit of Israel and the nations. And although it's not developed in Isaiah, we know it is in other parts that the church shall have part in that administration of glory and righteousness in that day. And well might we sing and long for that day.

That day when Christ shall be supreme publicly, that day when we shall be blessed with Him.

In the meantime, this is the Spirit's day. When the Spirit engages our hearts with Christ and with God the Father [00:24:02] and all the things that are bagged up in the knowledge of them. So at that day He shall ask in my name that I say not unto you that I will pray the Father for you for the Father Himself loveth you because He hath loved me and hath believed that I came out from God.

Here is another form of belief in this glorious person and what a wonderful result. They believed that He came out from God.

The Pharisees believed He was an imposter.

Those who didn't believe in this they ridiculed His claims. They sought to kill Him for the things that He said and they refused to believe that He came out from God. Coming out from glory into this world in order to make God the Father known and the wondrous blessings that attach to Him.

And so those who believe that He came out from God have this tremendous, [00:25:02] shall I say, blessing and recompense. The Father loves them.

The Father Himself loveth you because He hath loved me and hath believed that I came out from God.

Isn't that enough, dear brethren, to send us on our way rejoicing this afternoon? The Lord's own words and we cannot possibly mistake them.

The Father Himself loveth you.

That's for every believer in the Son of God. And if the Father loves it must be a perfect love and a comprehensive love and a love that brings great benefits to the one who is loved. The Father Himself loveth you.

And although Paul uses the name God in Romans 8, as far as I'm concerned I don't see any difference. He's a glorious person.

And Paul says at the end of Romans 8 that there are many, many things, many things that exist and not one of them [00:26:02] can separate us from the love of God which is in Christ Jesus our Lord.

The love of the Father, the love of God so deep, so wonderful.

And oh how marvelous to think that each one of us is blessed, is loved by this great and glorious person whom we know as God, our Father.

The Father Himself loveth you.

Oh what a statement.

We can all take that.

Hold it all with us this afternoon. We can all rest upon it and all the warmth and encouragement and comfort that it brings.

No matter the circumstances. No matter the difficulties that we're passing through. No matter the frailty of our faith and belief. It stands true that all who believe in the Son of God are loved by the Father.

And when we think of the Father's intention that is to land us in glory [00:27:03] all conformed to the image of His Son. All like Him, there to be holy and without blame before Him in love.

Surely we're arriving at the greatest thoughts of the Father for us. Not only to be sustained by the resource that He can give to us as we pass through this world, blessed as that is, but to see the completeness of the Father's love in having us in His presence like His Son not only for time but for all eternity.

What is true positionally now will be true actually for never-ending ages.

The Father's love.

Doesn't the hymn say the Father's love?

The source of all, sweeter than all that gives, rests on us now without a lie and lasts while Jesus lives.

In that sense, it's death upon eternity. The Father's love.

There's something sweet about it. The Father's love.

[00:28:01] He loves us because we love the Son and we have believed that He came out from God.

Yes, we do not believe that He was a mere man who died and that was the end of Him as some people would like to believe. We believe that the heresy that was abundant at the time of John, they did not believe Jesus Christ coming in flesh. They did not believe a divine, glorious person coming out from the presence of God. They did not believe that. They did not believe that He came out from God and resisted that kind of teaching. And of course, it's prevalent today and Christ is relegated to a position equal to that of man, mortal man.

No, says John, those who believe that He came out from God, they are specially the objects of the Father's love because they are acting in the face of prevailing sentiments, prevailing ideas in the world [00:29:01] and are giving Christ His true place. And because of this, the Father loves them.

The Father Himself, and I think there's an adage there, the Father Himself loveth you because He hath loved me and hath believed that I came out from God.

Now we come back to John chapter 9.

You know the story well of the man who was born blind.

No one could help him.

In fact, I suppose, no one sought to help him. They came into a position where it was inconceivable. Nothing could be done. The man was born blind and that was it. No one had ever been healed who was born blind.

But he met the Son of God. He gave Him instructions which He followed. In some senses, we might think they were revolting. [00:30:01] That mud should be made of spittle and placed upon his eyes and that this should be enough to make him see after he went to Siloam and washed off the clay. What he did is he was told. That's very, very important in Christian living.

Sometimes we turn against the sharp edge of the word because it doesn't appeal to us. I can think of that man naturally saying, well, this is a hopeless kind of thing. Imagine clay made of a spittle being placed upon my eyes and if I go and wash, then I'll see. Well, it's a ridiculous thing I'm not going to do.

In a sense, we wouldn't have blamed him if he had acted like that because that would be our natural reaction.

But he didn't. It was the Son of God who was speaking to him and he believed what he was told and he went and he came to see Him.

What a marvelous moment in his life he saw.

And the first person he saw was the Son of God.

[00:31:02] And the Lord Jesus, he says to him, Dost thou believe on the Son of God?

Why, this man didn't know Him, had never heard of Him. He says, Who is he, Lord, that thou might believe on him?

And Jesus said unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord, I believe.

He worshipped Him.

Here is a belief linked with blessing that causes this man to worship the Son of God.

Here is a definite statement by the Lord Jesus that he was the Son of God.

We find him saying in an indirect way that he had said this in the past, Say ye of him whom the Father hath sanctified and sent into the world, thou blest Themis, for I said, I am the Son of God.

There is a clear statement. [00:32:01] Then we find that his accusers at his trial on the cross said, He said that he was the Son of God, let God deliver him.

Here we find him saying this again, Yes, I am the Son of God.

And this great name, title, glory bowed the heart of this man in worship.

And it ought to do the same for us. If we understand who he is and all his greatness and glory, the unique glory that belongs to him, because there is none like the Son of God, he stands unique and alone in this distinction, the only begotten Son.

And this caused the man to bow down and worship Him.

Oh, how thankful we are that we too are bowed in worship as we think of the greatness and glory of this person. He loved us.

He gave himself for us.

The Son of God loved me, said Paul, and gave himself for me. [00:33:01] And not only that, but in association with Him, we stand before our God and Father in all the virtue of His glorious person and His glorious work.

We could have no other standing like this before God, apart from being with Him and being in association with Him and in Him.

How great He is.

How infinitely great.

And this requires divine revelation. This isn't something that we can approach or acquire through natural perception or intelligence. The wonderful Lord Jesus said to the disciples, Whom do men say that I, the Son of Man, am?

And they gave different answers. Then He comes to them, Now what is your opinion? And Peter standing out, bold as he always was, Thou art the Christ, the Son of the living God.

Blessed art thou, Simon of Barjona, for flesh and blood hath not revealed the Son to thee, but my Father who is in heaven.

[00:34:03] The knowledge of the Son of God requires a revelation from the Father. Peter would never have understood who He was.

It required a divine revelation to bring home to Peter the greatness of the Son of God. So this man,

not only being told by the Lord that he was the Son of God, but also, because of the miracle of healing that had been done upon him, bowed his heart in worship.

I think this is something that's true of ourselves. Oh, how much we owe to the Son of God. Oh, what blessings we are brought into in association with Him. And when we think of what He's done for us, when we think of what He still does for us, when we think of what He will yet do for us, oh, how right it is that we should worship Him. Oh, how infinitely great He is, God's own Son, so often Scripture presents Him in this way. [00:35:02] And because we believe in Him, this leads us to the worship of Him, His glorious person.

Now lastly, in chapter 1.

I want you to notice this very carefully, because what I'm going to say might not be accepted by all, but I'm going to point out the reason for my statement. In verse 10, I want you to note the end of the verse, it says, the world knew Him not.

Now pay attention to the negative. The world knew Him not.

Now pay attention to the negative. The world knew Him not.

The end of verse 11, says, His own received Him not.

Now move over to verse 31, and John the Baptist is speaking.

[00:36:02] Just before we go there, verse 5.

The end of verse 5, the darkness comprehended it not.

Now we go over to verse 31, and the beginning of the verse says, and I knew Him not.

At the end of verse 26, whom He know not.

Now then, if you look at those statements very carefully, it tells us very simply, that there wasn't a person in the whole world, or any intelligence in the whole world, that accepted Christ.

They didn't understand who He was.

Every one of them. And we can't miss the plain statement of the scripture. Now I'm saying this because, it helps us to understand, what I'm going to read again to you. Verse 12.

But as many as received Him, to them gave He power, [00:37:03] to become the children of God, even to them that believed on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Now it's quite a common thing, for a person to say, on such and such a day, such and such a year, I was born again.

And they say, well this was the day when I trusted the Lord Jesus as my Savior. Now I'm not going to

quarrel with that expression, but it seems to me here, from the beginning of John's Gospel, that the reason why people believe on Christ, is because, first of all, they are born of God.

Now if you follow closely, when I said, in these few references to the negatives, that that was comprehended enough, the world didn't know Him, His own didn't know Him, John the Baptist was the greatest born among women, He didn't know Him, [00:38:01] the religious leaders didn't know Him, who then could know Him? And the truth is, apart from a divine work in the soul, which is new birth, not a single person would have received the Son of God. And this is what John's Gospel presents, the glorious work of God, in our hearts, by the Spirit, who draws to Christ, and this is reinforced by the words of the Lord Jesus, No man can come to me, except my Father draw him.

And this is the dignity and glory, of the Gospel by John, as it presents blessing. It's not so much our repentance, in relation to our need, it's not so much our work, in following the Lord, because of some benefit we receive, it's rather the opposite. It's the divine work in the soul, that draws us to the Son, that opens our eyes to His greatness, and all this is the action that follows new birth. The activity of the Holy Spirit in the soul, [00:39:01] producing our acceptance of Christ, or our belief in Him, this is what it says, even to them that believe on His name. Now, you might entirely disagree with what I've said, and I won't be offended if you do disagree with me, but I feel this with all my soul, that these negatives show clearly, that apart from a divine work, new birth, there would have been no acceptance of the Lord Jesus. All these different features that we mentioned, were blind, incapable, of understanding or appreciating, the glory of the Son of God. But, apart altogether, from what we might believe or disagree, it says plainly, as many as received Him, to them gave He power, to be the children of God. Now we know that when sons of God are mentioned, sons by adoption, it's a position that we are given, of dignity and nearness, that we have no right to. [00:40:02] It was something given solemnly by God, a place of nearness and dignity, in relation to the place that the Son of God has before His Father. When we speak about children, it's because we are born, children by new birth, sons by adoption.

I know that there are pictures of sonship, which are sons characteristically, sons of light, sons of day, and so on.

But when we find this expression here, children of God, it is what they are, as the subjects of new birth.

Now that's a marvelous thing. God should so love us.

God should have such wondrous blessings for us. He should walk solemnly in us by His Spirit, and bring us into this nearness to Himself, with a nature, competent, able, to appropriate all that God makes known to us. And the Holy Spirit, the power to make it operate. [00:41:01] How blessed we are.

And this, through believing on His Son.

Oh my dear friends, how wonderful. All hands together, there are very difficult to speak times, and that kind of thing, in connection with divine operations, yet all hands together, the new birth, the belief, the blessing, wonderful, wonderful fact, that we are the objects of such operations. Now these are only a few things, that we find in the Gospel by John, and in other parts of the world. Search them out for yourselves, a very fruitful source of study. What we derive from believing, on the name of God's own Son.

Wondrous blessings.

As we said at the beginning, let us be not only believers, but understand what it is to be receivers. Receiving all the things, that belong to us, through this wonderful belief. May it be so, in God's name. Amen. [00:42:03] Let me say now, A.K. 5.

A.K. 5.

Oh Lord, thy works, unbounded, so good, so vast, so great, our thoughts are all confounded, whene'er we think of thee. For us, crowned capes from heaven, for us, to bleed and die, that, purchased and forgiven, we might ascend from heaven. Oh, loving God, we thank thee, we bless thy holy name.

Thy love, once made thee willing, to bear our sin and shame, now thy love is willing, thy saints might be to raise, firstborn of many brethren, to thee, be all the praise. Amen. Amen. Right.

As to the value of believing,