

# Knowing God

by G.W. North

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*The sermon emphasizes the importance of knowing God through trust, obedience, and a personal relationship with Jesus Christ.*

**Duration:** 1:41:34

**Scripture:** 1 John 2:1-4

**Topics:** "Knowing God"

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## Description

In this sermon, the speaker emphasizes the importance of discerning the spirits and testing whether they are from God. He highlights the need to have a solid foundation of knowledge in order to navigate through the influences of the world. The speaker refers to the epistle of John and encourages the audience to delve into the scriptures to gain a deeper understanding of the truth. He also mentions the role of the Holy Spirit in teaching and guiding believers. Overall, the sermon emphasizes the significance of spiritual knowledge and the need to stay grounded in the truth.

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## Transcript

I want to talk to you this morning on knowing God. This is marvellous, this great theme, and it's a matter sometimes when I sit here to sort out what really I want to say to you, because the tremendous pace of the flow of the river floods me, and such a variety of things come to heart and to mind. I want to talk to you, as I have said, on this great theme of knowing, and I would choose one letter for that, and of course it's John's first letter.

I should think I've probably preached or talked from this first epistle of John more than any book in the Bible. I have said again and again that it is John's commentary on his gospel. We shall see how clearly that is so this morning, I believe.

And you will know that it is in John's gospel that we get this marvellous prayer of the Lord Jesus, John 17, where He says, This is life eternal, that they may know thee. Now this is what eternal life is all about. You've got to know this, beloved, and then you can make your choice whether you really want to or not.

This is life eternal, that they may know thee, and He's talking to His Father. Now note there that you may know the Father, the only true God, and Jesus Christ, whom thou hast sent. Sometimes you may wonder what He should mean by saying that of His Father, that He's the only true God, as though He wasn't the true God.

And I suppose, too, it's why some people feel impelled to put in their writings and their poetry, true God of true God, light of light eternal, just so that the age-old controversy about the deity of Jesus Christ should be fixed eternally. And yet you do ask this question, and if you're a thinking person, you must, although we don't get into salvation through our minds, yet we have minds, and we have a book. And I was talking to God about this one day, because like you, I don't understand all the great mysteries, especially the mystery of God, which is the greatest mystery of all.

It's beyond the mystery of salvation, and it's beyond the mystery of anything. God is a mystery. He's not mysterious.

Now, let's get this right out of our minds. And He's not mystical. But He is a mystery.

And we face these things when we read our Bibles, and one day I was inquiring a little of God along this line. And as usual with me, I don't know, I've already explained to you how, what a sort of a dunce and a duffer I am. If I come to a place like where I meet up with a problem, I don't usually get the answer straight away.

I see most clearly that which God has spoken to us, and I can see now how it's all connecting up. I often learn the truth of prophecy afterwards and wonder why God should say such things. By the way, that can be a clue to you, if it is helpful.

I see now why God said it's a matter of love and trust. And this is what God demands, first of all, that we do trust Him. Implicitly, even when what seems evidence to the mind is contrary to that, that's essential.

That's a first principle in spiritual things. And you remember that the writer to the Hebrews said, you have need that one should teach you what be the first principles of the oracles of God. The Hebrews had left the first principles, you see.

Once you get off the first principles, beloved, what you erect and what you think and what you go into are all awry, they're all wrong. And this is where, say, the mystical religions have all gone wrong, they're off the first principles. And this tremendous thing.

And one day, a long time after I'd asked God about this and it had been a problem in my mind, and I'll tell you another thing, too, if it's helpful to you. When I read a problem in the Bible, and it becomes a problem to my mind, I never try to ask God what it is, not now, I used to. I know him so well that I know there's an answer and that in a few months' time, or a few years' time if it's his will, it'll come up and I shall understand it.

So I don't even ask questions now, and I know that it has been said that he that has ceased to ask questions has ceased to live. That shows you the ignorance of the person that said it. That's right, he's a dead man who said that.

He hasn't come to the knowledge of life, not yet. He's putting this away into the mind, instead of into the spirit. The spirit goes in by trust, by faith, and afterwards the Lord, if he sees it's right, will explain the thing into which you've entered.

And he'll generally do it when you cease to ask questions. And when you come into the realm of knowing, I know, I know, I know this. Now, it doesn't mean that you can explain everything you know.

We'll have a look at this in a moment, in John's epistle. This is the beauty of John, to say, no, you say you know, well tell me this, no, well I can't do that. But I know, you see, this is the realm of trust.

And, well, there came a time when God showed me a little glimmering about this. You see, if you could see Jesus, he wouldn't look like a true God at all, because he's got holes in him. He's got scars on him, when you see him.

But you see, Father hasn't. Father hasn't. Not that person.

The Holy Ghost hasn't. Jesus has. He's the way.

We'll have a look at that in a moment or two. And, of course, he was such a solid rock of reality, he had to have holes knocked in him to make the way. It all works out, really.

It's all very rational, once you begin to get a glimpse of truth. And he became the way to the true God, that when you do at last see Father Beloved, oh, he's one that didn't have to have his bones pulled out of joint. He's one that didn't have holes knocked in him.

He hasn't got scars all over him. He's not the wounded and healed one. Not Father.

And I began to understand something more of the wonder of Jesus. But the wonder, too, of our salvation, beloved, is that it is a condition of knowing. And you will have realized, I hope some of you will have heard me say this before, that the characteristic word of John's Gospel is believe.

Believe. Whosoever believeth, you see. As many as believed, and so on and so on.

You'll get right through his Gospel. It keeps going, believe, believe, believeth, believed, you see. But you'll come to statements like Jesus says, oh, but I want you to know, you see.

That's what he was leading to. If I've been so long time with you, and yet hast thou not known me, Philip, you see. At that day you shall know.

They were believers only then. They got to come to know us. That because that's the state of eternal life.

That's what it is. And the characteristic word of the epistle of John is we know. It's got from believing to knowing.

And that's what it has to come to in every one of us. It's a great thing to be a believer. You must believe, but oh, so far as God is concerned also, you must know.

Know. Obviously you must know. It's lovely.

Let's look into this epistle. John's so full of this knowledge that he just revels in it. He seems to remember this great word of Jesus.

Know. Knowing Father, knowing me. Know, know, know.

Know, know. Hallelujah. That's the life that's indestructible.

People can play around with beliefs, and shift them round a bit, and sow doubts. But knowledge is knowledge. And this doesn't mean mental knowledge.

Primarily. If I belonged to a modern generation, I would say primarily. Because I've gone a bit American, but I haven't, I'm still English.

You see, we've been so inundated with Hollywood films, and Hollywood songs, and Yankee Doodle stuff, that we started to speak differently. I don't know why we should. I must be unimpressionable.

I hope I'm solid rock. I hope I'm not solid bone. But the whole tremendous truth, beloved, is that John is getting us onto this ground of knowledge.

Now I confess to you that this is the only foundation of life. Really. And this is how we get at it in the epistle.

We'll go through it in a moment or two. But let's take one or two dips into it for a start, to get ourselves on the right understanding. Look in chapter 2. And he plunges us right bang in, in chapter 2. I mean, he comes up with good measure for a start.

I rather like this one. And he says this. Verse 2. Christ the righteous.

Jesus Christ the righteous. Those are the last words of verse 1. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him.

There you are. We do know that we know. Hallelujah.

That's right. Isn't that a lovely thing? Look into the 5th chapter. And in verse 15, it's rather changed.

This way it says. If we know, we know. As you read through the verse.

That's right. Verse 15 of chapter 5. If we know, we know. Don't we? Yeah.

If we know, we know. If we don't know, we know. Then we don't know.

See, that's it. We know that we know. And if we know, we know.

Don't we? That's right. I like this kind of... Well, explain it to me. Well, for the life of me, I can't.

But you know what you know, don't you? Now, come on, don't you? You know what you know, don't you? That's right. And if you know you know, then you know, don't you? That's right. And if somebody comes and goes, Ah, but you've got to explain it.

No, I can't tell you, but I know. I know. And it's not just big heaviness.

But you know when you know, don't you? And when you know, you know what you know, too. Don't you? That's right. You know you know, don't you? Yeah.

Now, this is the simple basis of life. This is the way everybody... Well, now, how do you know? Ah, well, you see, I can't tell you, but you know. That's right.

I know, you know. I know, obviously. Now, so far as the spiritual life is concerned, this is what it is, because we're in the realm of the spirit when we're in the realm of knowledge.

We're not necessarily in the realm of education. To check this, we'll go back into the first epistle to the Corinthians, although I want to stop in John's epistle, primarily. And in the second chapter of Paul's first

epistle, rather backing up what John said, for all these apostles agreed, as they wrote their epistles, you will find he says this.

What man, verse 11 of chapter 2, what man knoweth the things of a man save the spirit? Of man. That's it. Even so, the things of God knoweth no man but the spirit of God, you see.

The spirit knows the things of God. The spirit of man knows the things of a man. That's it.

That's how you know. You may be very well educated. You may have been to the finest university that there is, but that don't make you know anything.

Not in this realm. You know. Glory.

Now, that, beloved, is the part of you that must be satisfied. That's your spirit. And that's the thing that God is aiming at.

And that's what new birth is all about. And that's why John wrote his epistle. In his gospel, he tells you you must be born again.

In his epistle, he's telling you, if you really are, he's telling you what you ought to know. If you and I say we're born of God. That is lovely, isn't it? Get it right from the heart of the gentle apostle.

And right straight from the pen of a man who wrote by his spirit. Wrote by the spirit. So that we should be on absolutely sure ground.

Make no mistake at all. Amen. Alright.

We'll turn to the epistle then. And in the opening part of the epistle, right at the very beginning, he shows us the means of knowledge. Of appropriating knowledge.

And I want you to see, he doesn't say it's a course in physics. Or arithmetic. Or in economics.

At Oxford, or Cambridge, or just plain Liverpool. Or something like that. Or, you know, any of these.

It's got nothing to do with it. He's dealing on basic life. Here it is.

That which was from the beginning. Which we've heard. Which we've seen with our eyes.

Which we've looked upon. And our hands have handled. Of the word of life.

For the life was manifested. And we've seen it. And bear witness.

And show unto you that eternal life which was with the Father. And was manifested unto us. Hallelujah.

Now there you have the three chief means of knowledge. To the human spirit. Hearing.

Seeing. Handling. That's how you know.

Blessed be the name of the Lord. I mean, you could give somebody an apple. And they could see it.

And they could handle it. And they wouldn't be able to hear it. They could taste it.

That's another means of appropriation. And understanding on the basic elemental things of life. They may call an apple a different name.

Do you see? But they'd know it. They'd know it. All right? You see, having travelled abroad.

And not to air my knowledge at all. But I know that they talk about pawpaws. You see.

And they talk about papaya. And you go and say, well now, what's a papaya? And somebody shows you a papaya. And you say, now what's a pawpaw? And somebody shows you a papaya.

They're exactly the same. They are. They're just called different names.

In different places, you see. No difference. And you know what you're handling.

And you know what you're seeing. You see. And it isn't words then that we're after.

But it's the fruit. Do you see that? We're after the reality. Glory be to the name of the Lord.

Now He is the Word. The Word was manifest. Now it doesn't matter whether you call Him Jesus.

Or whether you call Him Saviour. Or whether you call Him Christ. They each have an inflection of meaning about them.

These glorious words. Or whether you call Him Good Shepherd. Or whether you call Him Vine.

Oh, He's the Bread of Life. You can call Him what you like. But there it is.

What you've got to see is that you've got to handle Him. Hear Him. And know Him.

It's glorious, isn't it? All right. Now we're going to pass right on then. Into the second chapter.

Because the first chapter gives us the means of knowing. But doesn't tell us anything about it. Although it's all very positive.

And when we come to the second chapter. He's talking to His little children. And He says.

You know why He's writing to them. Tells us about Jesus. And then He goes bang off straight away into verse 3. Hereby we do know that we know Him.

If we keep His commandments. He that saith I know Him. And keepeth not His commandments.

Excuse me. You're a liar. Don't let's be polite about it.

That's right. Bless old John. He tells us the truth.

He doesn't say. Now I think you've made a mistake. You see.

He says plain bald face to you. You're a liar. And that's that.

And it's good that we're put on the proper ground from the start. Because you're talking in realms of knowledge. You say you know Him.

Now the first thing then that I learn about this beloved. When I read it. And everything else is inherent.

Like if you say Jesus. Then everything else about Him is inherent. That He's the shepherd.

That's inherent in Jesus. That He's the bread of life. It's all in Jesus.

That He's this and that and the other. It's all in that wonderful name. You see.

So all the other truth I'm going to. I hope to show you. As we go through this epistle.

It's all inherent right at the beginning. And here it is. If you say you know Him.

You can only know Him as Lord. You must keep His commandments. That's it.

You don't know Him if He isn't your Lord. Amen. Knowledge of Jesus implies total submission.

Because you can't know Him. Unless you will do it. You can know about Him.

You can hear about Him. You can love to hear. How you can be freed from sin.

And all forgiven. Well who wants to go about with a great burden. Of condemnation and guilt complexes in their heart.

Because of sins they've committed. Who wants to fly to taking drugs to escape reality. Who wants to do all this that and the other.

You see. Not really. Drugs are a way out.

You see. They're a way of escape. From the hard bitter facts of a world that's all gone wrong.

They may be an attempt to touch reality. But they're not. They're really a way of escape.

I mean in the mind of the person. Now beloved. Jesus is not an escapist factor or means.

He is the reality. The reality is that God has made utter provision for you. But you can only know Him as Lord.

You see. You don't know Him if you don't keep His commandments. Jesus is full of love.

But because we don't know. He's also full of authority and lordship. And He's full of commandments.

Not that He's throwing them out right, left and center. Spraying people with commandments everywhere. Do this, do that, go that.

Slave, slave, slave. He's not like that. As a matter of fact He came to be our slave.

That's the great topsy-turviness of our thinking. He came to be our slave. You see.

He came to be that. But you don't know Him until He's your Lord. That's it.

You must keep His commandments. You can only know Jesus as Lord. Yeah.

If thou shalt confess with thy mouth the Lord, Jesus. And believe in thine heart that God hath raised Him from the dead. Thou shalt be saved.

You see. There it is. It's written in the Bible.

Hallelujah. Right. Now do you know Him as Lord? Do you know this one? Do you see He's the Lord? He is.

Say that when you came to Him. You didn't primarily come to Him. As a sort of a way of getting rid of moral refuse.

But you came to Him because He's the Lord. Hallelujah. Let's pass on.

Because the time is going quickly. I'll tell you when it gets a little too late to stay. But I want to go through the epistle with you.

If I can. On this great theme. And this is so wonderful.

Right at the beginning John puts us on to the road to perfection. You want to be perfect don't you? Hallelujah. I do.

Well I tell you. Perfection of state or condition depends upon perfect obedience. He that says I know Him.

Verse four. And keepeth not His commandments is a liar. And the truth is not in Him.

But whoso keepeth His word in Him. Verily is the love of God perfect. One thing that we'll be sure about this great love.

That we do talk about. One thing you must be sure about. It's this.

It's a love to do as your Lord says. That's it's basis. It isn't a sort of an amorous feeling that comes over you.

Particularly. It isn't sort of a great up gushing of emotions. Particularly.

It is a clear determination in your heart. And a clearing of the mental ray. And an unblocking of your ears.

And an unveiling of your eyes. And taking away the inhibitions of your hands. So that you can hear Him and see Him.

And handle Him. And say oh Jesus I just love to do what you say. Speak to me Lord.

See. That keeps us out of the sloppy realm of soullessness. And keeps us on the real realm of obedience to the Lord.

So does the Lord bless us. Not that we shouldn't have a good old hug up now and again. The whole tremendous truth beloved is that God is ministering to us.

Now let's go down. First you've got to know Him as Lord. Amen.

And He's right on this great truth of commandments in verse 7 you see. I write no new commandment unto you but an old commandment which you have heard from the beginning. The old commandment is the word which you have heard from the beginning.

Again a new commandment I give unto you which thing is true in Him and in you. Because the darkness is past and the true light now shineth. He that saith he is in the light and hateth his brother is in darkness even until now.

He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness. Here's your word.

And knoweth not whither he goeth. Now here then you've got to know the Lord as the way. Now think of the scripture in John's Gospel.

We started in the 17th chapter. Now we're in the 14th chapter. Alright.

Before we went to the 14th chapter I ought to have said this before. We went to what chapter? Alright. I mustn't try and catch you.

I sort of saturate in these kinds of things all day long. So I'm supposed to know. It's in chapter 20 where Thomas said, My Lord and my God.

You've got to know him as Lord. Thomas had never known him as Lord until he met him in resurrection, the risen Christ. Nobody could know Jesus as Lord really until following Calvary.

And resurrection. Amen. And so now this time we've gone into the 14th chapter of John.

This is the commentary on his Gospel you see. And now you've got to know him as the way because we're talking about walking. Walking.

Do you know where you're going? You've got to know him as the way. I'm the way he said. Hallelujah.

You've got to know the way you're walking in. You've got to know it. Because that's most important because that's what people see the way you live.

The way you behave. That's what they see. The way you go and go about things.

That's how they tell the way. More by the way you go about things. Than whether you go to paint and to bathe.

Or whether you go to tinless. Makes no difference. Hallelujah.

The tremendous thing about it beloved. Is the way you go about things. See this is what Jesus was the way he went about everything.

It was marvelous. Just watch him. He's the way to handle people.

See. He's the way to behave yourself. He's the way to react under persecution.

He's the way. Do you understand what that means? To be the way. This is eternal life you see.

John says it in the first chapter. Now the life was manifested. We saw it.

He knew that Jesus was the way. And you've got to know that Jesus is the way. Glory.

Now if not you're walking in darkness. And you see knowing him as Lord. And keeping his commandments.

Is connected immediately with walking. Jesus is the way. He's the Lord of the way.

Not only the Lord of life Lord. But the Lord of the way of life. The way it must be revealed.

Because people have got to see it. They've got to hear it. And mark you they do listen to you.

They hear it. They see it. And they handle it.

So they may never lay a finger on you. They handle it all right. They handle it through their digestive organs in the spirit.

They handle it through their spiritual hands. They handle it through their minds. They handle you all right.

They know you. That's what it's all about. We're showing you.

People must be shown. God realized that. That's why he sent Jesus.

People had to be shown. How lovely this is beloved. So you know him as the way.

All right now let's go right down. And then you see. This second chapter is a really lovely chapter.

I tell you what. Let's really get into it. And if I don't finish it this morning.

There's another morning isn't there. Because these are vital things. I mean I might preach on something else tonight.

Or not preach at all if God wills it that way. But there's another morning. I hope there is anyway.

Because if the Lord comes. You'll all leave your Bibles behind then. No Bibles in heaven you know that.

They won't be necessary. Because Jesus is the word. That's right he's the word.

That's right brother you got it. Won't have any Bibles in heaven. So don't worship them.

Although love them. And the tremendous thing is. We'll go down to this chapter.

And this is what he says. He that hateth his brother. Is in darkness.

A walketh in darkness. Knoweth not whither he goeth. Because there darkness has blinded his eyes.

I write unto you little children. Because your sins have forgiven you. For his namesake.

I write unto you fathers. Because you've known him. That is from the beginning.

Hallelujah. I write unto you young men. Because you've overcome the wicked one.

I write unto you little children. Because you have known the father. I'm going to put the words.

That little word to in there. As well. Not only for the big grown ups.

The fathers to know. But the little children to know too. I write unto you fathers.

Because you've known him. That is from the beginning. I have written unto you young men.  
Because you are strong. And the word of God abides in you. And you've overcome the wicked one.  
Boy this is tremendous. We're right on this great theme of knowledge here. You see.  
It's knowing him. You see. You've known him.  
You've known him. That is from the beginning. Hallelujah.  
It's. That's a lovely thing to get this into your heart. You know him that is.  
And you know that everything else is not. See. That's what it says here.  
Don't love the world. Verse 15. Neither the things that are in the world.  
Verse. Oh go on. If any man love the world.  
The love of the father is not in him. For all that is in the world. The lust of the flesh.  
The lust of the eyes. The pride of life. Is not of the father.  
But it's of the world. And it's passing away. It is not.  
It is not. It's passing away. But God is never passing away.  
He's always coming to. Coming into us. Revealing himself in us.  
This is it. Hallelujah. It's not that which is passing.  
It's that which is coming. Which is. Jesus is the ever coming one.  
Isn't that right? I hope so. And. Because he's ever coming.  
He's ever be coming. You say now what's this man getting at. Is he.  
Talking mistress. Yes I am talking mistress. But I hope I'm not being mystical.  
He comes to you. That he may become you. He comes to you.  
That you may become a manifestation of him. He's always coming. To.  
So that. He can be coming. Be be coming.  
All right. This is the glorious truth. And he's got to be manifesting this.  
Hallelujah. He comes. So I can handle him.  
He comes so that I can hear him. He comes so that I can see him. Life's a glorious communion.  
I hope you people are in this. Oh you know. This is the great thrill of God.  
This is the love of God. The fourth chapter talks about. He just wanted to.

He sent his son into the world. That you might live through. He wanted to share this life.

And everybody that's got it. Wants to share it. This this knowledge.

This wonder. And oh. Just what Jesus said.

He said I'm so straightened. I'm all bound up. You know Jesus was all shut up.

While he was in the flesh. He said so. He said I'm all narrowed down.

Shut up. He wasn't in bondage. In simple bondage.

But he was all. He wanted to give it away. Give people this life.

Couldn't. You see. And everybody that's got it.

It's the same. They want to explode. Die.

Burst. Want rivers to flood. And floods.

That's what they want. The language of the Bible. It's expressive.

But what it expresses. Seems in the long run. To be obscure.

What it really. What it really is all about. You think of a little river trickling out.

Oh. It's nice. It's Easter.

Hallelujah. It's this immensity. This vastness.

Have you got it? Is it in you? You see. It's so lovely. To be in this greatness of God.

Oh. You just know him that is. You've known the father.

You've known him that is. And of course it's no mystery when you read John's gospel. Like in the beginning was the word.

And the word was made flesh. You're not in the realm of mystery. It's only mystery to those who read it.

Without being in it. And once you're in it. Well you know.

And you know. And you know that you know. And if we know that we know.

Then we know that we know. That's it. And if you don't know.

That you know. Then you don't know. You see.

And that's it. Hallelujah. It's all so glorious.

Now you might only be a little child. Mark you. You haven't got to think.

As long as you know what a little child should know. I mean every little child knows where to get its milk. Doesn't it? Why when our little babies were born.

They were marvellous babies. They knew where to get their milk. The mistake is if they came to dad.

They thought they knew the same place to get their milk. But they knew where to go. You see.

They all snuggled up to me. I say here lovey. It's time you.

She's hungry. You see I couldn't do it. But they know.

Don't you see. It's this instinctive knowing. If you'd have said.

Now do you know anything about Copernicus. It would have said shut up. You see.

It doesn't know anything about that. But it knows what it. Well of course it wouldn't have said shut up.

You know what I mean. I trust you to shut up and never said such a silly thing. But this is the thing you see.

If you'd have said. Do you know how to stroke the pussy cat lovey. Well of course it doesn't.

But it knows how to get its milk. You see. And it knows where to get it.

Amen. Amen. Hallelujah.

And this is the great thing with God. We're on this realm of knowledge. It goes with life.

And life couldn't be without it. The kitty couldn't live without it. It's inborn.

Wouldn't it be a tragedy if every little baby that was born from now on. Had to cut a hole in its stomach and shove a tube in to feed it. Wouldn't it be terrible.

Wouldn't it. Think of that. Being born all over the world.

Because it don't know. You know I had a tragic experience once. Some of you have heard me tell this story.

Of going to a place. And there was a boy. He was spastic.

He was. I don't know what he was. He'd got no sense at all.

He was a great big boy sitting on a woman's lap. And his head was flopping here and there. He was blind.

And he was deaf. And he was everything that a poor. A child shouldn't be.

And there was a woman. Trying to prop his head on her shoulder. And force his mouth open.

And push food in. And how they kept him alive all these years. I don't know.

Because it didn't know. Terrible. Terrible.

Oh that devil is absolutely rotting in me. That's what he's done. And then he likes to get people to blame God for it.

That's the tragedy. That's why you and I have got to know God you see. We've got to know him.

We've got to know that that's not God. Amen. Now.

Here then. We go on. With the Lord.

And you and I now. We've got to know something else you see. Because in this world.

In verse 26. There are those. And John said he writes this epistle concerning them.

I write concerning them that seduce you. Now there are those. Now we use this word seduce.

Usually in connection with a certain rotten offense. But John's not meaning it that way. Except the spiritual sense.

They will seduce you to have communion and union. With evil things. Other things called God.

And other spirits. Resident in gurus. Teachers.

And all this kind of maharishis. And all this sort of thing. They will seduce you.

Now John is writing to the family of the little children. And so you see we've got to know the Lord in another way. Here it is.

Little children. Verse 15. It's the last time.

And you heard. How that antichrist shall come. Even now.

Are there many antichrists. Whereby you know that it is the last time. Now we all know that it's the last time.

Don't we? Because we've met these antichrists. Haven't we? Yes. We've met these antichrist spirits.

They're all over the world. They reside in gurus. Lamas.

Teachers. Maharishis. Disk jockeys.

And things like that. People like that. They probably reside.

Some of them could reside in your home. I don't know. I hope not.

These antichrists. They're against Christ. All right.

Now let's go on. We've got to learn something about this. They went out from us.

So they could all say. Oh but we've been in these fellowships. We've been in these churches.

They're not backsliders. They've never really been in the knowledge of God. They've just simply left their church connections.

They went out from us. It's a good thing when they go out from us. It shows that the life and power and love and glory of the Lord in the church is too much for them.

So they get off quick. Hallelujah. Amen.

They went out from us. They didn't send them out. But they went out because they were not of us.

Hallelujah. If they had been of us. They would no doubt have continued with us.

But they went out that they might be made manifest that they were not all of us. Who's this us he's talking about? We're brought up in a kind of a psychological as well as a psychedelic age. And we don't like this us and them business.

You know quotes us and them. We don't like this us and them situation. But friend beloved you've got to face it.

There is an us and a them. Whether you like it or whether you don't. There's an us and a them.

Well who's the us? Well the us are these people. But chapter 1. 2. The life was manifested. We have seen it.

And bear witness. And show unto you that eternal life which was with the Father. And was manifested unto us.

That which we have seen and heard. But declare we unto you. That ye also may have fellowship with us.

Or with us. And truly this will test it. Our fellowship is not in singing going choruses.

Or thumping nice pianos. Or banging rattly tambourines. Or saying hallelujah occasionally.

Or something like that. Our fellowship is with the Father. And with his Son.

Jesus Christ. Now that's the us. Do you belong to us? Do you belong to us? Amen.

If not eventually you'll go out. Because we're just showing unto you. This.

We show it to you. If you don't like what you see you'll leave. I don't mean you'll run away from this particular conference.

That's immaterial. But if you've attached yourself to a church. I mean a proper church.

I don't mean a building or a denomination particularly. You won't last long. If they keep showing Jesus if you've got an anti-Christ spirit in you.

You see. You won't be able to stand it. You'll leave.

That's how it's all made manifest. Who are the us and who are the them. This is the simple basis of life in the early church beloved.

Praise God. You've got to have fellowship in seeing, hearing, handling and walking. I was talking about the priesthood last night.

You see. The ear with the blood on it. The thumb for the handling and the gripping with the blood on it.

The toe for the walking. The blood on the toe. It's all the same.

You see the Bible is absolutely perfect. God's never moved. He foreshadowed it in the Old Testament.

He brought it into reality in the new. The substance is here beloved. And I do beg of you.

I wonder if you. Will you allow me. Do you love me enough without falling on my neck.

Whoever it was here this morning. And sort of beating me into the ground. And I'm not attempting to beat you into the ground.

So we'll mutually love one another. I do beg of you. To think New Testament.

See the prayer this morning. We're the clay. You're the potter.

Well that's an Old Testament idea. God's not getting you as a lump of clay beloved. You're a lovely warm.

Being of spirit and soul. And feelings. You're not a lump of clay.

I mean that was a good enough figure for the Old Testament. Which dealt in shadowy outward things. What's clay for? To make a pot.

But you don't usually have it. Just say well I've got an old clay pot here. It's what's inside it.

And God's dealing with what's inside. You're not a lump of clay. Do you understand that? Not God.

You're lovely. You're his baby. You've been born in his family.

When you say. When you get hold of your. I'm telling you about.

When our little baby and she thought she knew where to get her milk. I didn't say here dear take this lump of clay. Now did I? I didn't say take this lump of clay.

I'll tell you what's wrong with clay beloved. It can't grow. See the Old Testament figures.

Are not good enough for the new. They suited their dispensation. Come out of it.

And go into the old from the new. I told you the other night. You've got to bring forth the new.

Before you touch the old. Then you begin to see. What was wrong with the old.

There was ever so much wrong with the old covenant. That's why God did away with it. He tells you that in the New Testament.

It wasn't good enough. It couldn't really express. So he said.

And here's the thing you see. He took the Old Testament man and made him from clay. He took a handful of dust and spat on it.

And molded it. He must have spat on it. He must have moisture to keep dust clinging together.

So he spat on it. Like when he made the sight for the blind man. He showed that he was the creator Lord.

He put this. And he made the old man from clay. But the new man was born all flesh and lovely.

Don't you see this. And he never went back to dust. Dust thou art.

To dust shalt thou return. The Old Testament. Talk about clay pots then in the Old Testament.

In the new. We're born beloved. We are born.

Oh if I can only get this into your heart. I shall have done you probably one of the best turns a man's ever done you. You see you think it.

It's in your mind. And you reach around for a term. And plump you go back to the Old Testament.

Why do you do that? Hallelujah. Jesus wasn't clay. And he never went back to dust.

And ashes. Hallelujah. You see it brother don't you.

Now walk in it. I believe you've been doing that. But you know what I mean.

This is the whole truth about it. To see what it's all about. People think I've got a bee in my bonnet about this.

But it's absolutely right beloved. It's a key to so much. Won't you see it.

It's a release. Put you away in a new realm. And that's where God wants you to live.

We're a new creation. We were created in Christ. Not in a garden from dust.

Alright. We're coming back to this graveyard. Now concerning those that seduce you.

The them. And the us. They want to seduce you.

Lure you out. Now let's go on. They went out from us.

Verse 19. Chapter 2. That they may be made manifest. That they were not all of us.

But you have an unction from the Holy One. And you know all things. Now hallelujah.

Well this is tremendous isn't it. Glory. Well now what's this relationship.

And where do we go. Well we're still in John chapter 14. This is still John chapter 14 verse 6. For you know that John chapter 14 verse 6. Reports or records Jesus as saying.

I am the way. We've already there. The next one was the truth.

Now that's what it is. This unction or anointing is talked about in verse 27. This unction anointing which you have received of him.

Abideth in you. And you need not that any man teach you. But as the same anointing teaches you of all things.

And is truth. So now you've got to know him as the truth. Hallelujah.

Now you can only know him as the truth. As the anointing abides in you. Now think where we were last night about the priests and the anointing.

As the anointing abides in you. And that's the truth. Unless you can't walk in truth.

Unless you walk in this. Inward teaching of the anointing. Now the anointing is the anointing of the Holy Spirit.

On your spirit. It's still spirit. It's all spirit.

And this is really the only thing that God could do. To keep you right. I mean if you and I. You know all day long when we got up in the morning.

We had to have our Bible in our hands. Well. Beside the fact that the early church never had a Bible.

None of them. Not one of them. It shows you beloved.

That this is God's great liberating factor. And great wonderful faculty. It doesn't loose you from your moorings in scripture.

But what it does beloved. It enables you to know that you're in truth. That's the truth beloved.

That's in you. Hallelujah. And you know it more by feeling.

What you might call a sense. A sense. And it's really taking the place of what the conscience used to do in the old life.

It's something more than conscience. It is if you like God's conscience. This blessed anointing.

It's come so that you know. Now you see why this is the great epistle of life. You see you can't live without these things.

You can't be right. You don't have to keep running off to somebody else to ask them. And consult them.

Mind you not that there aren't fathers in the church. And babies as well as young men. And babies do need to take notice of fathers.

But the father's delight is to see the youngster growing up. And knowing what's right and what's wrong. That's their delight.

So that he doesn't have to say. Dad is it right for me to steal two pennies out of mummy's purse. You see well of course there's something gone wrong.

If the conscience of the child is arised being born amoral. Doesn't know anything. Now this is your new morals if you like.

Your moral judgement. It affects all these things in your life. So that you know good from evil.

Right from wrong. Difference between spirits. Antichrist spirits and Christ spirits in people.

This is how you know. And you know clearly. It is the spirit of discernment.

It's incipient in us all. God sometimes comes on that with a great gift of discernment. And then things are explosive.

But the whole tremendous thing is that we know. I know you know. I hope that doesn't sound big headed.

You're useless Mr. Hart. But I know. And of course it's sometimes good.

Without dropping into gossip. Now be very careful here. Without dropping into talking about people behind their back.

To go and ask somebody so that in the end you'll come out and say. Now we know. It's in the mouth of two witnesses.

Or three or four. Because John's always on about we know. Not I know.

You see. If you keep on I know, I know, I know. People will say.

Yes. Not a name for him. He knows.

See. You don't want that. That's the wrong kind of sort of sacrifice.

The tremendous thing beloved. Is that you and I are to know. We've got it.

We've got it. And it's the blending of this anointing. One with another.

We know. And now you see. I know my blessed Lord as truth.

The life was manifested. This is the life. I know him as the way.

I know him as the truth. I know him as the life. And this is the fullness of it beloved.

As we walk. In this way. And you see.

Not only is it a knowing of things. And a spirit like antichrist spirits. And things.

We know whether this is right or that's right. It teaches us of all things it says. You see.

In verse 27. The same anointing in verse 27. Teaches you of all things.

Not all things. Sorry. It teaches you of all things.

That is their substance. Their source. What they're really conveying.

Whether there's a rotten meaning behind it all. You see. It keeps us all clear.

It teaches you of them. So what things come across your path. You are taught by the anointing of what substance.

And from what source. And unto which end they have come. Or to which they are leading.

And what their working will be in your life. If you accept them. And what you see in other people.

This is what the anointing will teach you. It's the rectifying thing. It keeps you right.

Now. Immediately then. You expect John.

In all the sensibility of a man of God. That's moving in the spirit. To come to his next point.

You know. It's glorious to be logical. In this great unfolding of truth.

Here it is. The next point. And now little children.

Abide in him. That when he shall appear. We may have confidence.

And not be ashamed before him at his coming. Now this is the purpose of knowing. It's to bring you to confidence.

Now you see. Isn't this the trouble with so many people. They lack confidence.

Now it's to bring you to confidence. Knowledge must bring you to confidence. And not just knowledge.

But knowing that you know. That's what brings you to confidence. When you know that you know.

Not because you're very learned in letters. Or figures. Or scientific ideas.

Or philosophical thought. Not because of that. But because in utter simplicity you've learned to abide in him.

It's not just seeing. Hearing. Handling.

But abiding in him. That's what this knowledge is for. So that ultimately.

Though not too ultimately. That is not at too far a distance. Or in too great a time.

You know that you're abiding in him. Now immediately we get this word abide. You know that you've reached John 15.

Abide in me. And I in you. Immediately you do that.

You know where you've got to. Isn't old John good. He's taken us through his gospel really.

In the sort of major parts. He's not now talking about miracles. There are miracles in his gospel.

Very few of them. Because he's not concerned about teaching you about these things. He's only wanting to introduce you to the Lord.

The Son of God. Him. This is your eternal life.

And let's read on then shall we. And we read on. Now little children.

Abide in him that when he shall appear. We may have confidence. And not be ashamed before him at his coming.

I mean you wouldn't like the Lord to say to you. If you stood for it. Oh Lord I didn't know that.

Well you didn't know. But I gave you the anointing son. You didn't know.

You'd be ashamed then wouldn't you. I mean he won't have a big stick. And sort of say now put him outside in the darkness.

Or something like that. But you see it'll be sufficient just to feel ashamed. I tell you.

You won't want any punishment. And. When you stand amongst all your brothers and sisters and they knew.

You knew didn't you. Yeah I knew Lord. Why is it you didn't know son.

When he comes. You and I. We mustn't be ashamed. This is the tragedy.

That God should give us eternal life. And we should so behave. And not live.

Because if you don't live eternal life. You're not living. It's death.

And so I say behave. We should so behave. As to destroy or deny.

The foundations of the life that he's given us. The means whereby we should live. You know what some people do don't you.

They atrophy themselves. Atrophy. They bring themselves to death.

That's what they do. I mean. I once read a story.

I believe it's a true one. If it's mythical or if it's just a story. Then you'll know.

And you'll know how ignorant I am. I never took a BA in English or anything like that. So I don't know.

English literature or other literatures I'm supposed to know. As a matter of fact I never even got an O level. So how about that.

Now the biggest dunce of all is talking to you this morning. They never had such things in my day. Leave alone A levels.

So you've all discovered my ignorance already I'm sure. And this is the tremendous thing. But I remember once reading a story about a girl.

A young woman that was going to be married. And she wanted her hands to be beautiful and white on her wedding day. I believe this is a true story.

And so when she went to bed the night before she was going to be married. She had her arms tied up in the air. So that the blood would run out of her hands and arms.

And they would be beautifully white. I don't know what you might call it. Alabaster or what would you call it.

But when they came to wake her in the morning she was dead. She put herself. She atrophied herself.

Her arms. I don't know whether she was dead or her arms were quite dead. And what she wanted to do she couldn't do.

She couldn't even put out. Yes that's right. She couldn't put out her hand for the ring to be put on her.

She was dead you see. Atrophy. Going against the course and nature of things that God has put in you.

You've got to learn to live by the means that God has given you to live. And stop reaching out for things. They're all in you.

They're all in you. Amen. Now that isn't to say that you're not pressing toward the mark for the prize.

Of the high calling of God in Christ Jesus. But that's only a figure you see. Paul is taking up and using legitimately for the thing he's trying to convey.

The idea of runners on a course you know stripped down and bruised. But that's not what he means. It's all in you.

It's the high calling of God in Christ Jesus. You see father was calling Jesus. The call that was in him.

He was going up higher and higher and higher and higher. And he's gone right up. Set him on the highest throne.

Now that's it then. But you're in it. And it's in you.

All you've got to do is to listen to it. Obey. See because figures are used.

Our minds because they will do with outward things. Are always abandoning for the outward. As I said about the clay and the potting.

Everything the outward thing. Instead of seeing that it's in you. The first time you heard his call.

It was a call unto the highest. It started as sort of a call to come to Jesus. That's what you realize.

And to draw you to him. But that's what it was. You've got to keep listening.

And now this discernment. All right then. Verse 29.

If you know that he is righteous. You know that everyone that doeth righteousness is born of him. So now you know your family.

You know the us. All right. Now this is knowing.

What? People. Amen. This is knowing.

If they do righteousness. But you won't be able to tell whether a thing is righteous or not. Unless you know.

But it says. That he is righteous. Now when you know that he is righteous.

You say. Well now. How can I know that God is righteous? You should be able to tell me.

You see. I'm only sort of acquainting you. Mind you.

Some of you have only just begun. You may not be able to put it into words. You may not have formulated the kind of expressions.

And that sort of thing. Not that the expressions are the important thing. But you've still got to know that he's righteous.

Well how do you know he's righteous? How do you know that he's righteous? Well only by experience. You see. How do I know he's righteous? I'll tell you.

He won't let me sin. You can't get permission to sin from God. You try it.

You try it. You can't get permission to sin from God. Don't matter what these purveyors of imperfection try to put over.

You can't get permission to sin from God. You can't get permission to go worldly from God. You can't get permission for anything.

He loved the world. They're not of the Father. You can't get it from him.

That's what it says. You see. You can't get permission to go and spend £120 on a colour TV from God.

That's not right. Not while people are dying for the want of a crust. And some of them your brothers and sisters.

That's not righteousness. That's selfishness. You try it.

People don't even know the grounds upon which they're supposed to live. That's what the writer of the Hebrew said. He said you have need that somebody teach you again the first principles.

The first principles beloved are uttermost love. And the only colour that Jesus had was scarlet. And it ran out of his veins.

And it wasn't fancy on a TV screen. Don't you see beloved the whole ground of truth. You've got to know the truth.

And the thing inside this anointing is teaching you is the truth. You can't get permission to sin or go and live selfishly. From God.

You can't. That's how you know God's righteous. Because he's made you righteous.

In your actions. In your living. If he hasn't taught us to live then he's not taught us anything yet.

And not because he doesn't want to. It's because we won't let him. Hallelujah.

You've got great longings in your heart still for those things out in the world. Promising yourself you'll only select the best of them and let the rest of the world go by. That's how people start out to backsliding.

They all start like that. Finish up on the scrappy. Hallelujah.

Marvelous isn't it. The way we can really live for the Lord. You'll know.

You'll know. That you tell people. You tell whether people are God's children by whether or not they're righteous.

But you've got to know first that he's righteous. You've got to know it in your own heart. Mind you.

If any man sins. You've got to know that he's faithful. And just to forgive you, you sin.

That's marvelous. That's the way we come. But having come that way, now you've got to know that he's righteous.

And he'll make you righteous. In your judgments. Absolutely righteous.

Absolutely fair. Absolutely just. Absolutely gracious.

Righteous. Isn't that a lovely thing. You know this don't you.

The great righteousness of God. And this business of knowing people is a very important thing. He's got right on to this.

The little children have got to know. So that we can steer a straight path and walk right with the Lord. And what you've got to work.

What you must not worry about. Is in chapter 3 verse 1. Behold what manner of love the Father hath bestowed upon us. That we should be called the sons of God.

Therefore the world knoweth us not. The reason is because it didn't know him. The world didn't know Jesus.

And so they don't know us. The world mustn't know you. Does the world know you? You see the world knows the devil.

The world knows sin. I had a man say to me once a young fellow. He said to me I don't know God.

I don't know Jesus he said. And then he said I know the devil he said. I've always known the devil.

I played football with chickens he said. I knew the devil. I played football with living things.

What do you think? Bless God that some of us haven't been as perverted as that. But he'd gone a long way. Of course he'd done all the drugs and all the lot.

I know the devil he said. I don't know Jesus. Then he said something.

He said I know what spoke to me through that woman he said. That was the devil. I knew her he said.

But I don't know you when he spoke to me. I don't know you he said. I knew what came through that woman he said.

I know the devil. I know the spirit. Yeah an unsafe boy.

In bad case too. That's it you see they've got to confess. You don't expect to hear confessions like that do you? For when they do confess.

That's what's got to be said about you. I don't know you. I don't know you.

Isn't that lovely? Praise the name of the Lord. But we've all got to know one another. We've got to know people.

The sons have got to be able to recognize themselves. Then you know see that you're safe. I know people I'm safe with and people I'm not safe with.

But when you begin to grow up little baby brother and sister. You get to a state where you don't care whether you're safe with a person or not. Because that's our lovely Jesus.

He didn't care whether he was safe with this one or that one or not. Whether they were going to chuck stones at him as soon as he turned his back. Or whether they were going to do this that or the other.

He didn't care about that you see. Because he knew his father. Now when you really begin to know father.

You don't care about anything else. Nothing. You don't care.

You know you've got real confidence in him now. You know that nothing can happen to you. You know that no couldn't have any power against you.

Except it were given them from above. Before they could destroy Jesus. Pilate had to have power given to him by God to do it.

And therefore it wasn't Pilate that crucified Jesus. It wasn't the Jews. They just by wicked hands did it.

Peter's very careful when you read through your Bible. But it was by the determined for knowledge and counsel of God. It was God who sacrificed his son for the sin of the world.

Therefore it's not Pilate's fault. So don't say oh I feel very sorry for Pilate and all this business. You see.

God overruled and he deals in special dispensations with people of this nature. Alright. I can't explain that now.

But make a note of it. And let the Lord teach you. And the Lord is very lovely and sweet.

You see I can talk like this because I know God's nature. You've got to know. You know him.

You know he wouldn't do anything unfair and unjust. And if you just do as I told you at the beginning. When you come to all your big questions.

Oh Pilate, Pilate, Pilate. Somebody. You see.

And then stop asking questions. And in about ten years time. If you just trust the Lord.

You'll know. And you'll know it. Just like a bud comes on a flower and opens up like this.

It doesn't go boom, boom, boom. Explosion. It's just right there.

And all of a sudden it's open. You know. You could spell it.

That's life. Yeah. Right isn't it? See I know that you know now.

You see. Amen. And what I'm living you're living.

Praise God. That's right sister. And what we're living God's living.

That's right. This is his life. I shouldn't be saying new things to you this morning.

I'm only. And the usefulness of a chap like me is just this. That I can probably put into words things that you already know.

That's right. That's what he said. You don't have a man to teach you.

They only acquaint you with the words about it. That's all they do. It's the Holy Spirit that teaches you these things.

That's how you know whether I'm telling you the truth or not. Finish with that man North. He's not telling the truth.

You know. You know. Amen.

So there's no excuse for anybody going astray. At all. Everybody can go absolutely right.

It's lovely to do it. The idea may be strange to your mind. But the truth should be familiar in your spirit.

Now the Lord is wanting to take us right on in these things. And he deals with the person problem. And he deals with the sin problem.

And he goes right on in this tremendous truth. And what should we do? Shall we have another quarter of an hour before we stop Malcolm? Then you can boil up the tannoy. Alright.

Hallelujah. Speak a bit louder. Speak a bit louder.

I don't know what business you're about. Brother's business I think. Feeding us.

Thank you Malcolm. You're a very long suffering. But this is so wonderful you see.

And I get thrilled with it. So if you don't let me tell you. I should shut myself up in my room and get on with it.

This is the truth. You see. I love this you see.

Being a simple kind of a person. This simple truth suits me. This is the real diet.

It's basic. And the Lord will lead us on. In all these marvellous things.

Let's come to chapter 4. Not that there isn't a lot still in chapter 3. But oh dear. I think in this room some of you must have sat and listened to me. Talking about the third chapter of this epistle so many times.

That you could tell me what I'm going to say. That's right. We'll go into chapter 4. Beloved.

It's a good chapter. It starts off on the right note. Beloved.

Believe not every spirit. But try the spirits. Whether they are of God.

Because many false prophets have gone out into the world. You see you've got antichrists and false prophets. And seducers.

They're all in this little epistle. And he says. Hereby know ye the spirit of God.

Now you've got to know the spirit of God. Because unless you know the spirit of God. You'll not be sure.

Look at the end of chapter 3. He that keepeth his commandments. Dwelleth in him. And he in him.

And hereby we know. That he abides in us. By the spirit which he's given us.

Beloved. Don't believe every spirit. There you are.

But try the spirits. Whether they are of God. Because many false prophets have gone out into the world.

Hereby know ye the spirit of God. Every spirit. That confesses that Jesus Christ has come in the flesh.

Is of God. And every spirit that confesseth not. That Jesus Christ is come in the flesh.

Is not of God. And this is that spirit of antichrist. Whereof you have heard that it should come.

And even now already is it in the world. You are of God. Little children.

And have overcome them. Because greater is he that is in you. Than he that is in the world.

They are of the world. Therefore speak they of the world. That doesn't mean to say that.

Oh we're saying come to the cinema. Or let's come to the Pierrot show. Or let's go and indulge in a drinking bout.

No it doesn't mean that. They speak of the world. That is they speak of the thoughts.

The philosophies. The ideas. The thinking of the world.

It's policies. It's politics. It's religions.

It's you know everything. It's art. It's education.

Everything. It's all of the world. All the lot of it.

Now. The world. Here is the matter isn't it.

You know I was only thinking the other day. I listen you know. We all.

Well I. We all do I don't know. I very rarely really. I mustn't be.

Listen say to the news on the wireless. Because I'm always somewhere else. Where I can never listen to the wireless.

Hardly at all. Except times I may indulge. When I get one of my rare.

Rare periods at home. And I was listening to the wireless the other morning. And the news came on you know.

And before. But switch it on early. And you want the weather.

And you want what the temperatures are in Bristol. If you're interested in those kinds of thing. And what it is in Newcastle.

So praise God I'm not up in Newcastle. Or something like that. And then they tell you the topics of the day.

And all the things that they talk about. I think well. God dearly.

I want to talk why somebody's hat's got a black stripe on it. You know you could talk for hours about that. You could.

It's amazing. The time they fill up. Wasting hours.

Talking about why Mrs. So-and-so keeps dogs with long hair. And all this business. And she comes and gives an expert opinion about.

Whether they have ingrown toenails. Yeah. Well I. I mean it's fantastic isn't it.

The things that you can talk about. And they. Well isn't it right.

It's absolutely. Words. Words.

They're of the world. It's all of the world. It isn't.

Wickedly. Sinfully. Wrong.

But it's too. Bannerly. Worthy.

Calm. It all rises from. Areas.

Of life. And. Things gone wrong.

Somebody's going to devote themselves. To keeping ginger cats with bobbed tails. And they come and tell you about it.

You see it. Well it's not sinful in that sense. It's just too banal.

You generally find it's a lady who's missed her way in life. Or you know. And she's sort of.

Well I won't say. But you know. It's all of the world.

And. And. And.

And even cricket. Which occasionally isn't it. How somebody produced his strokes.

Now I'll tell you how he made that shot. You see. Whether he lifts his back two inches or three inches.

And all this sort of thing. What do you make of it? The things that they want to talk about. Eh? You see.

And whether somebody threw a coat in on the football pitch. And we're going to have him put in jail. You know.

There may be some kind of ethic about it. There are things you can talk about. We are of God.

He that knoweth God. Hears us. Greater is he that's in you.

In verse four. Than he that's in the world. That's why you ought not to be overcome.

By all this old stuff. Because that which in you should be greater. This is why you're not overwhelmed.

Carried away by it. Slain by it. Because he that's in you is greater.

Glory be to God. All these things. And you're fiddling about.

Whether they curl their hair six inches long. Or sixteen inches long. And all this sort of talk.

You know. The thing we've got so great, beloved. So marvellous.

And you see. You know the spirit of God. They won't go in for that kind of chatter and talk.

Discussing whether Chaucer did this. Or something. What does it matter to us about whether he wrote about the day's eye.

And what the Canterbury Tales are all about. Tell me about the New Jerusalem stories. That's the one I want to hear.

Is he great? We can't be bothered with this. The spirit that's in you. And in me, beloved.

This is how we know the spirit of God. It's got a great confession. It confesses that Jesus Christ is come in the flesh.

Now immediately you've made that confession. You've committed yourself. Because Jesus Christ in the flesh.

Didn't talk. You see. Like people thought.

These very disciples. Of course they weren't born again then. They'd been following him.

They weren't born again before the Holy Ghost came. But they came to the temple and they said. What marvellous stones in this temple.

They were nice architecture. You know. Flying buttresses.

Corinthian this and Ionic that. You've got to write a book. You've got to have written a book about.

And Jesus said. It's all going to be gone. Funds for preserving York Minster.

No they won't get it. Let it fall down. York Monster.

That's what it originated from. I hope you know that. Monster.

Monster. Minster. That's its derivation.

My. I might. I might be using the word monster.

With an inflection towards monstrosity. But I don't think they mean that. But.

But this is the thing. I. I remember once being out with a. With a dear friend of mine. You see.

And he was a builder. And. Because you see.

This is it. You've got to watch what you're in. Doesn't carry your way.

And we. I don't know where we were. We got in.

And we walked into a church yard. I've forgotten where it was. It was in Kent somewhere.  
That's where we were at the time. Where I started my first pastorate. As a. As a decent Baptist.  
And. We walked through. And there was this stately pile.  
All gray and granite. Or if it was granite. It might have been Kent Bragg.  
I don't know. And he walked up to this. Tower.  
That people call a church. And of course isn't. And he put his hand on it like that.  
Isn't that a beautiful brother? He said. And he stood there. I looked in.  
I don't want you to think I'm a philistine. I have got an eye for beauty. I think.  
That marvelous. And because I was wanting to direct his spirit to truth. I turned around to a tree.  
Growing a few yards. When I said. Isn't that lovely brother? God made that.  
God made that. I never heard of bricks that breathed. You see.  
I don't want to keep commenting on it. But this is it. Beloved.  
You. You go to. You go to barbers.  
Oh I don't. You pick up magazines. Oh.  
Or heritage. And they show you some lump of stone somewhere. Or sit in dentist's waiting rooms.  
Hope you don't do that too frequently. But the whole glorious truth. Beloved.  
Is that. He'll make you confess. That Jesus is come in the flesh.  
And when he was in the flesh. He never talked. He said.  
All going to be knocked down. Talk about. Flying buttresses.  
And pinnacles on the temple. It's very significant. It's the devil who puts people on pinnacles of the temple.  
God didn't. Now God wants us to see the glory of life. He'll make us talk right.  
If we've got this blessed confession in our lips. And your nose of God. Thou'll hear you.  
Nobody else will. I don't want to pass judgment on. On anybody.  
But. I reckon if you are not all of God. Here in this small room.  
This morning. You're wanting to be. Because you come to hear.  
See that's the point. They hear you. Hallelujah.  
Glory. They hear you. They know you see.

And this is how we know that we know. And our knowledge increases. And it's all piling up.  
On this glorious foundation. Everything sweet. Every little thing that can be dropped about Jesus.  
Is distilling like dew. And dropping like honey. Into the mouth.  
It's beautiful. And that's how we go on. We live.  
Love. Do all sorts of things. God moves among us.  
And I think we all almost. Almost certainly ought to stop. Really.  
Oh dear. There's so much more. I'll tell you what.  
I may not have time to come back to it. All I hope is that. You've got a great big appetite.  
For it. More than you have. For what's going to be put on a plate.  
In front of you in a few minutes. And that you'll get down. And see for yourself.  
The essence of life. Is knowledge. Being knowledge.  
Spirit knowledge. Amen. Let's pray shall we.

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