

Childlike faith

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[0 : 00] Chapter 10. And we shall read again verse 15.

Verse 15, verse. Verily I say unto you, whosoever shall not deceive the kingdom of God as a little child, he shall not enter their sins.

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We are told in the word of truth that the Lord of Glory, during the day of his humiliation, went about doing good.

Patients and healing all manner of diseases among the people. And it would seem that the disciples were very well capable to understand themselves.

[1 : 47] They not only agreed with what he was doing, but they knew originate. It showed forth the surpassing excellence of their master.

Master. But in this context, unincident is related, the meaning of which the disciples could not grasp. They could understand, while as a son's friend, bringing sick folk to Jesus to be healed.

They could understand his preaching knowledge to those who were ignorant. But the dreaming of little children, who were neither sick, nor could they be instructed, was something begun the disciples comprehend.

And in all good faith and sincerity, they took the course that seemed easy enough.

[3 : 31] They rebuked those who were bringing such exams to Jesus.

But that rebuked earned for them a severe rebukes from their master.

When Jesus died, when Jesus died, that is when he thought of the disciples were about, he was much displeased.

And said unto them, And said unto them, Suffer the little children to come to me. And forbid them not.

For of such is the kingdom of God. Now the question of interest is, why was Jesus so discreet?

[4 : 39] And why did he rebuke this disciple? After all, they were pursuing the faith of Christ and Father.

And doing it in all likelihood, in consideration for their master. They couldn't see why he was to be engaged in such works as well, which according to their view of things, couldn't profit anyone.

And why did he rebuke them so severely? Why was he so discreet? Well, one answer to the question is this. There was one thing which the disciples failed to learn.

And which they ought to have learned. And that is, that the blessing which Jesus came to bestow upon men, was not common. But the blessing which Jesus came to bestow upon men, was not common. There was one thing which the disciples failed to learn.

And which they ought to have learned. And which they ought to have learned. And that is, that the blessing which Jesus came to bestow upon men, was not confined to the healing of their bodies, or to the instruction of their minds.

[6 : 15] Certainly he did that. And certainly that was good in its place.

But the disciples were in danger of confining the blessings that Jesus came to bestow upon men, to healing and instruction.

The instruction of course, leading to eternal life, you can put it as high as life. But here he tells us, both by word and action, that his blessings cannot be confined within such limits.

He can bless those who need not healing of bodies, and those who cannot be instructed, in or through the usual channel.

Would anyone be bold enough to say, that these children received no benefit, from the harm of their lives, from the hand of Jesus, being placed upon them?

[7 : 47] Surely not. Surely not. Truly what it did, will have meaning and significance, and had it for those for whom it did.

It did it is. And we must remember, that the greatest blessing that can come from healing of body, or instruction of mind, is, to bring us into contact, with the person, of the living spirit.

It is when we are brought into personal contact, with the person, of the living spirit. It is when we are brought into personal contact, with the person, of the spirit, of the soul, of the life, that we can be benefited, from any adiccibilage or blessing we may receive.

But, they think from the blessing which they think from the receive for themselves, whatever it was, I am sure I don't know.

But I am equally sure that, it was a blessing for them, that the Savior took them up in his arms, and laid his arms upon them.

[9 : 25] But, it is in which from this, we have the lesson, about text. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in, he shall not, Esther, perish.

A comparison is here, instituted. And it is perfectly clear, and plain, in its general scope.

But when we come to analyze it further, we are met with difficulties, if not with perfection.

What did he have seen, when he said, whosoever shall not receive the kingdom of God as a little child, he shall not, Esther, perish.

There is. Again, we remind ourselves, that there is a comparison, instituted. Want to say, the meaning is in the first place, not of course that the kingdom of God is made of, or none but little child.

[11 : 03] In the first place, we are to get the full quote of the word, we should treat them somewhat as following. But the kingdom of God is not, is not exclusively for children, whatever it may be of that part.

Not for children exclusively, but for the childlike. Not for children, but for the childlike.

That's the comparison. And it is a comparison. None but those who are led to be childlike, come and enter into the kingdom of God.

And here knows the difficulty, he is willing to present himself. In what sense? And those who are to enter into the kingdom of God to be like children, a childlike.

Now, various answers have been returned to that question. Some would say that the meaning is that unless one is like a child in innocence, one may not enter into the kingdom of God.

[12 : 35] Now, it is hard necessary for me to say here, but I have said it often enough, that we do not believe that children are innocent in one sense.

They are innocent of course of actual expression of trans flesh. But this is the reason that they are incapable of independent acts.

But they are not innocent in the sense that they have no guilt. For they enter life under the guilt of Adam's first sin.

They enter life corrupted in nature. And in that sense they are not innocent. But even if we confine, or turn to the other aspects of innocence which we mentioned, that they are innocent of any personal, actual, and different.

That would clash with all that we read of those who enter into the kingdom of God.

[14 : 01] For Christ himself tells us in express and explicit terms that he came not to call the innocent, not to call the righteous, but sinners to repent.

So it is not those who are innocent, or those who feel themselves to be innocent, who enter into the kingdom of God.

So the comparison doesn't hold there. Now others will say that, those who enter into the kingdom of God must become like children in humility.

And it is true that no one will enter into the kingdom of God. But those who are come to understand the mighty arm of God.

We are to be like children in humility. But the question arises. Our children are humble as our own.

[15 : 25] They are very slow. Very slow or in the world more ecotistic. When a young child immediately he begins to act.

He is innocent of them. He wants all attention for himself. He wants to be defensive of attraction. And he goes to grace length in order to receive his attention.

Does that promise of the truth of humility? Oh no. But at this age he is heartless enough not to conceal what he is after.

He is after applause. And he goes to grace the same applause. But he tries to hide that this is what he has in you.

That this is what he had in you from the beginning. And as he said, the ordinary child and I am sure, these children who are not any different from others, is not the case of an example of humility.

[16:44] But then again, and here we are done, a step further, and there is, it was fact, that children are dependent on what is done for them.

That certainly is true. And not that they always appreciate what's done for them. That's not the point. But that's a matter of fact. They are dependent.

They cannot act for themselves. They cannot do for themselves. They cannot take care of themselves. They have to be watched and protected.

They have to have all sorts of things done for them. And we tell you, that that is at least one respect, in which all who enter into the kingdom of God, must become like little children.

They have to realize, that they cannot do what must be done for them.

[18:14] And surely we have the same things that he brought out more clearly and expanded. In the case of the rich man who came to Jesus. The blackout of which we have, in a verse, is following this one.

He came. He came asking, what must I do to inherit eternal life.

And what in my world was he told to do? To pass with this force of his independence.

He had great possession. There was much he could do for himself.

But the first day to the kingdom of the Lord, which is in the midst. You have to pass with everything, in order to enter the kingdom.

[19:19] You have to become less than a little child. Your spirit of independence. You must be crushed. Your ideas of self-sufficiency, must undergo a change.

And this is precisely what he was not willing to do. He would rather hang on to his perspective.

And go to hell. Than pass with them. And go to hell. Than pass with them. And go to hell. And that is always the spirit of man.

There is nothing so alien to his nature. And to his nature. And to become dependent on someone else. He wants to be self-sufficient.

He wants to go to his way to heaven. If there is I am. So the nature of man, I am within him.

[20:32] But to become like a little child. That is farthest from its path. But the words of the barrier.

At the midst of that one interpretation. It is not that it is difficult. For those who insist on their own independence.

Who stand up on their own sufficiently. It is not that it is difficult for them to enter into heaven. But it is utterly and eternally impossible.

To be the only way. If a person is a person. Such a transaction. Would violate. All the proprieties. Of.

The eternal. And the divine. Motherhood. It would be entirely against. The requirement.

[21:43] Of the nature. Of all. Of all. Who are such. Of such a sad.

Dependent. Such a sad. Dependent. Such a sad. Dependent. Such a sad. Dependent. Such a sad. Realized. That this is. Something they cannot do.

For themselves. They are entirely. In the hands of another. To be determined. To be disposed. Of a. His. Sovereign. Flesh. That the child. Is dependent.

On the good will. And the benevolence. Of his. Guardian. To. An. Human. Rear. It to. Man. Who. Can. To. He. of his guardian to an evil spirit to manhuta.

[22:40] Can not do anything. No, there is nothing more. Healthless. If there is anything, ask healthless. But I know born in time. Healthless. Can be anything for a child.

It can not fix what it was. And the only expression of life in that, in that, the fact is that it will link what is given to you.

Most precisely the same, or even the same, obtained of the spirit of the idea for those who would dance their things if it's kingdom of heaven.

This is the time of life. This is the truth of life. That is the, what is given by them.

This is the first indication of the difference between a living and a dead infant.

[24 : 04] A living infant will change the next. A dead infant can't. A dead infant can't. And this is the difference between those who enter and those who do not enter.

The kingdom of God. That those who enter and children could bring this in fear midst of the world that they may grow their life.

Be of desire. That that love the ■im. That killing of the eternity. From that error and that is Israel basically can cause had further death.

It is the truth on the call of God. They do not enter into the kingdom of God.

Perhaps depend on God. Both faiths of himself may divide him into the world, referring to his own life, his physical life.

[25 : 24] And may he divide him into the world. He brought nothing in and it is clear that he has a nothingness.

That is of a thing belonging to the world. Well, a like man has told the artistic kingdom of God and the rest of the world.

That is the voice of any glory whatsoever after all. They have been stripped of all trepherings. In all that will be trephered with the death's woe. The woe of righteousness which the Lord has provided for the naked.

For those who have been as yet to cover them. And this is the Lord's provision.

[26 : 33] Provision is made for the little child, for the infant, the dentist, the world. Provision is made for God.

For those who have become dependent upon himself. Those who have nothing and act can have nothing.

But what they receive from his gracious and generous heart. They have nothing and they have nothing.

That there should be no ground for glory in flesh. That no flesh should glory in his presence.

No one could glory in his poverty. And it is those who have poverty stricken.

[27 : 46] Who have nothing, who have left little children in their flesh. It is only they who can understand the loving kindness of the Lord.

Blessed at the truth in spirit. For those who have been detained for heaven.

For of such is the kingdom of God. Of such and of none other. There is no room in the kingdom of God for any other.

There is no provision made in the kingdom of God for any other. But if that is the case, at its most certainly is.

How are they brought here? How are the rich made poor?

[28 : 59] How are those who are clapped daily and famed from to us every day? How are they brought to the condition when they have nothing?

And can they claim to nothing? How do you bring that fear? For, for a tradition to heal.

I have served it for so many years. They never gave it to me a kid.

Poor feelings. Poor and just feelings with one who was doing so well. In his own estimation was doing excellent.

He didn't even get that fit. He had a grand opinion of himself. And so has man at all times and in all circumstances.

[30 : 01] Now, how can this be on his mind? How can this be over from the range of the spirit?

Just by showing man what he is. To revealing himself to him in a new light.

And the way the Lord does that is, if we may do it a comparison, or a figure of speech, the Lord brings him to a looking glass, a mirror.

And says to him, look, who's there? And like the other poor man who was asked to look in a mirror, he had never seen himself before.

He jumped back in horror wondering who is that terrible man that I see there. It wasn't sex. He had never seen himself before.

[31 : 10] And what is this mirror? It is the law of God.

Or by the law is the knowledge of sin. By the law is the knowledge of sin. He is thought to know himself.

And to realize more and more deeply that he is not the person he thought himself to be at all. First of all, he may begin by thinking he is not half as good as he thought he was.

Then he will go on and think he is not that quarter as good as he was. And so on till his goodness becomes almost to the vanishing point.

And I say almost. Because the remains of it has to follow him. Even when he enters the kingdom of God.

[32 : 20] And that's needless to say I don't mean the kingdom of heaven. That is the heavenly inheritance by the kingdom of God. I mean the kingdom of grace. In this world.

To enter it. It is to remain, you will see, To love to sojourn in the kingdom of grace.

And he is only to get rid of it. When he enters the kingdom of glory. The least one and others will not enter.

For there shall not enter therein anything that is silent. Or that may get alive.

The kingdom of God. Now what is the kingdom of God? And we have suggested that the rest. He who is brought to the left and in the child enters.

[33 : 24] The kingdom of God. That is not what we said. The kingdom of glory. It is the kingdom of grace.

In this life that is in you first. And the kingdom of grace consists. Not in meat than in drinks. Not in abstaining from this or practicing that.

The kingdom of God consists. In righteousness. And peace. And joy. In the Holy Ghost.

Most of the very nations of the kingdom. Militates. Against. The continuance. Of a spirit. Of pride. And. In the kingdom of God. Of a spirit. Of pride. Or a spirit. That is not childlike. Childlike.

[34 : 23] In the sense of being. Dependent. The kingdom of God itself. Militates against the highest.

Why? Because it is cursed righteousness. What righteousness? Certainly not the righteousness of man. Not the personal inherent righteousness.

Of those who enter. The kingdom. But they enter in the righteousness of another. And that very righteousness.

Shows them clearly. What their own righteousness is. That their own righteousness. Is that. If they. Right. We said that. The knowledge of sin is by the law. But not necessarily. By the law. As it comes to us in the form of law. Yes. Yes.

[35 : 23] Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes.

Yes. Yes. Yes. Yes. Yes. Yes. It may come to us. Clothed in the gospel.

And of course that is what the gospel is. The gospel is Christ. Or Christ is the form of the gospel.

What Christ? The Christ who fulfilled the law. who magnified it, who made it honorable.

But it was honorable before. But it is Christ who shows us what the law really is and demands.

[36 : 28] It is the fulfillment of it in Christ that exhibits most clearly the requirements of the law.

So, when by faith I see and may hold of Christ's righteousness, I know this is the righteousness of the law.

The righteousness which is demanded by the law. A perfect righteousness. Of course Christ is more than a perfect righteousness. It is the perfect righteousness of the God-man.

But when I look at the righteousness that God requires, and then think of my own, there is nothing to show what my own is.

Like the conflict between it and the righteousness of Christ. Here I see the meaning of the term, 50 drugs.

[37 : 50] All righteousnesses, all the righteous messes, are at 50 drugs.

And if you want to see, I repeat, the three forms of that terminology. Compared to your own righteousness. Or if all righteousnesses, that the person after that man always looks upon it, that the righteousnesses, compared to your God of Christ.

And if there is any vision in your eye at all, if there is any spiritual intelligence in your soul, you will have no difficulty for whoever.

You will be kind of the same trump, passing the same judgment in your own measure, on your right judgment, that God passed upon it.

And it is this. It is utterly 50. It is utterly 50. Utterly 50. It is not merely foiled.

[39 : 06] It is not merely spotted. It is utterly 50. It is utterly 50. It is the nature of the righteousness.

And how can anyone enter the kingdom? If he enters on the basis of the righteousness of Christ, how can he be in this respect, anything that, like a child, having nothing of his own, dependent

altogether on another?

I have to have a right to do this. It is all very right to depend on another.

That can give rights to very embarrassing situations. And if you try to depend on those who are not willing to sustain your weight, you know what happens.

They soon get tired of you. They don't want anyone around, depending on them. They have open ideas of propriety.

[40 : 21] What right then has anyone to depend, holy and entirely, and all the time? And Christ is, what right has anyone to do that?

While he has this right, he prefers he has this warrant, the warrant of Christ's own world.

It is he who says, come unto me and rest.

Now right here, if that the word rest there means, or includes in it this idea, lean upon me. Lean heavily.

Lean upon me all the time. I am able to sustain you. I am able to uphold you.

[41 : 29] It is the warrant of his own world. And in order to prove the genuineness, the faithfulness, the unchangeableness of that world, he says in effect, take this, take this, what is that?

The righteousness which is the soul. Take him as your righteousness. Take him as your sanctification.

And ask you redemption. And then he will indeed be to you the power of God and the wisdom of God.

Except, who forever shall not receive the kingdom of God as a little child. As having nothing but what he receives. As having nothing in which he can stand in his own right.

Or by his own merit. Whosoever will not receive the kingdom in his way. Shall not death. Dare it.

[42 : 59] No, you can't be thinking of this yourself. You say, Having nothing of the room. Yes, exactly. Having nothing of the room by way of wisdom.

Depending upon him for what he will teach you. Having nothing of the room by way of sacrifice. To satisfy divine justice.

Depending on him to do this for you. Having no sense of your own to overcome your enemies. But depending upon him to fight your battles.

Not of course, not of course, without you. And he couldn't appreciate the battle of the victory. But to fight in you and by you.

And so, leading you to the kingdom. Keep you in the kingdom. Until he will put you in possession of the inheritance undefiled.

[44 : 18] Incorruptible. And that fear is not away. A little child, how different from man's conception.

Nobody ever thought of this. And nobody ever will. That the way to the kingdom of God is to have nothing. Now this can't be over-emphasized.

If that word were to wear in. If it were rather to use the word qualification. And I don't mean qualification in the sense of merit or right.

But perspiration. The perspiration to enter into the kingdom of God is to have nothing whatsoever.

Nothing whatsoever of you. But that you should perceive what God's feeling gives for his own name sake.

[45 : 31] Not for who sake at all. But for his own name sake. That is indeed becoming like a little child.

unrefined providional depending on his hand to feed you. And his goodness to cloth and his power to defend you.

And do this by the faith. Which is his gift. That is it. No wonder then he look at the disciples.

He knew there was something more to be done to children and to others, to bring them into the kingdom than merely to heal their bodies and instruct their minds.

That is good and proper in its own place, but there's something more. Something has to be worked inside. And what has to be worked is the childlike disposition that is willing to take all from the hand of God without money and with money.

[46 : 53] Let us pray. Take away all sins for thy name's sake. Amen.