

First Epistle of John - Part 1

by Keith Daniel

The sermon explores the themes of sin, confession, and the redemptive power of Christ's blood in the life of a believer.

Duration: 50:57

Scripture: Isaiah 7:14, Matthew 6:33, John 1:1, John 1:14, Romans 6:16, 1 Timothy 3:16, 1 John 1:7

Topics: "Bible Reading"

Description

In this sermon, the preacher emphasizes the importance of repentance and turning away from a life of sin. He highlights the power of God's forgiveness and the ability to overcome failures through the atoning sacrifice of Jesus Christ. The preacher references various Bible verses, including Isaiah 7:14, which prophesies the birth of Jesus as Emmanuel, meaning 'God with us.' The sermon concludes with the apostle John's reflection on the manifestation of God in the flesh and the assurance that believers are called the sons of God, with the promise of being transformed to be like Him when He appears.

Transcript

God, in mercy on all of us now, come and visit us, keep us under the blood of Christ, cleanse the atmosphere with the blood of Christ, rebuke the devil away in the name of Jesus Christ, wash me in the blood of Christ, fill me with the Holy Spirit, and come by the revelation of the Holy Spirit, let this letter come alive. Oh, have mercy on us, Lord, and especially this base, weak, despised man. Come, show grace, give strength and help, for in weakness thy strength is made perfect.

Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me. For when I am weak, then am I strong. I acknowledge that, God, please have mercy in my weakness.

Help me, anoint me, visit here. In Jesus Christ's name, we all unitedly agree and ask these things out of love for him, from our heart. Amen.

Can we be seated, please? I am going to go as long as I think conscience will allow me. I intended to get through a book today, but I don't think I'm going to make it. I'm going to see how long, perhaps my mind can hold out, and how long you can hold out.

Isaiah, and you need not look this up, please, because there's a lot of verses coming, a lot of verses from this holy book, but you know them, most of you can quote them, for which I bless God. Isaiah 7, verse 14,

Behold, a virgin shall conceive, a virgin shall conceive and bear a son, and bear a son, and shall call his name, shall call his name Emmanuel. Now, that word Emmanuel is a Hebrew word, and it means God, God, God with us.

Behold, a virgin shall conceive and bear a son, and shall call his name God, God, God, God with us. 1 Timothy 3, 16, Great is the mystery of godliness, God, God was manifest in the flesh, God with us, God was manifest in the flesh. John chapter 1, verse 1, In the beginning was the Word, capital W, and the Word was with God, and the Word was God, the Word was God.

Verse 14, And the Word was made flesh, the Word was God, and the Word was made flesh, God was made flesh, and dwelt among us, God, God with us, God manifest in the flesh, God was made flesh, and dwelt among us, hallelujah. Now, the aged apostle whom Jesus loved, John, he was moved to write a letter, the first epistle of John, and he reflecting on these amazing revelations given to man, reflecting on God with us, God manifested the flesh, God made flesh who dwelt among us. He starts this letter which would be read by millions and millions and millions over the ages, and he starts this led by God the Holy Spirit to write the divinely inspired Word of God for all generations.

He now writes, moved by God the Holy Spirit, don't doubt that, concerning and he reflects upon this God manifest in the flesh, that which was from the beginning, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, that which is from the beginning, which we have heard, we've heard, we've seen with our eyes, which we have looked upon, and our hands, our hands have handled of the Word of life, our hands have handled of the Word of life, for the life was manifested, and we have seen it, and bear witness, and so unto you that eternal life which was with the Father, and was manifest unto us, that which we have seen and heard, that which we have seen and heard, declare we unto you, that which we have seen and heard, declare we unto you, that ye also may have fellowship with us, that ye also may have fellowship with us, and truly our fellowship is with the Father, truly our fellowship is with the Father, and with His Son Jesus Christ, truly we do not lie, this has been made possible, this is possible, truly our fellowship is with the Father, and with His Son Jesus Christ, and these things, these things write we unto you, that your joy may be full, that your joy may be full, this then is the message which we have heard of Him, and declare unto you, that God is light, God is light, God is light, and in Him is no darkness at all, if we say that we have fellowship with Him, if we say that we have fellowship with Him, if we say that we have fellowship with Him, and walk in darkness, we lie, we lie, we lie, and do not the truth, but, but if we walk in the light, if we walk in the light, as He is in the light, we have fellowship one with another, I love that, if, if, if, if, if, if we walk in the light, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, the blood of Jesus Christ, His Son cleanseth us from all sin, the blood of Jesus Christ, His Son cleanseth us from all sin, a man once asked to meet me, I, a man once asked to meet me in South Africa, a businessman over lunch, and he said to me, if you were asked for one verse, if you were asked for one verse in the entire Bible, that you would like this nation to be confronted with, that you would like this nation to be confronted with, what verse would you single out of the entire Bible?

I said, the blood, the blood of Jesus Christ, God's Son cleanseth us from all sin, the blood of Jesus Christ, God's Son cleanseth us from all sin, well, he met me a few months later, he met me a few months later, and he had photographs, and he said, brother, I asked you this, because I said to God, I'm going to ask this man, and that verse, I'm going to put on billboards right across the whole nation, every town across our land, on the big billboards coming out of the freeways of every city, and going in with these big, amazing billboards, with black letters in a white background, the blood of Jesus Christ, God's Son

cleanseth us from all sin, hallelujah.

Oh, that thrilled me as he showed me the photographs of all these billboards in one city after the other across my nation and land, the blood of Jesus Christ, God's Son cleanseth us from all sin. That is, in a strange tense, it is in what we call the present continuous tense.

It's not just one cleansing, it's a strange word here in the Greek. It is cleanses, an initial cleansing, obviously, and that we know is salvation, and it goes on cleansing after salvation from anything Satan might make us do in his war against the saints. It is a present continuous tense.

It does not just cleanse at the new birth. Of course, initially, there must be this first cleansing when we come as sinners, confessing to God our sinful state, and so the blood cleanses initially at your salvation by grace through faith, being justified freely by grace through faith in his blood, being justified freely by grace through faith in his blood, God says, and this happens at salvation as we come confessing ourselves as sinners, and so he writes the next three verses, staggering verses, if we say, if we say that we have no sin, we deceive ourselves and the truth is not in us. If we, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we have not sinned, we make him a liar, and his word is not in us. How does that come now? We call God a liar if we say that we have not sinned, we make him a liar. Well, beloved, God has said, all have sinned, Romans 3 23.

There's none righteous. No, not one. God says, God says, all we like sheep have gone astray.

All we like sheep have gone astray. We've turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He tastes a death for every man, every man.

That's you, brother, you, sister. He tastes a death for every single man. No man, no man could be saved without the blood of Jesus Christ, and no man can be saved unless they can come as sinners.

How can you ask God to save you from hell unless you know you're going to it, unless you acknowledge you're going to it? And in case you think all the righteousness of your life will get you there, all your righteousness is as filth. You know, God couldn't come down to a more shocking word. All your righteousness is as filthy rags in my sight, God says.

In Luke 18 verse 10, Jesus tells the story of two men. Two men went up into the temple to pray into the ordained religion of God. Two men went up into the temple to pray, to talk to God, to seek God.

The one, a Pharisee. The one, a Pharisee, a deeply religious man, a deeply religious man. He dressed religiously.

The Pharisees dressed in a way, deliberately, carefully, that every single person who saw them knew they were sold on their religion. They dressed so that they were marked out. Coming down the road, you can see there's a Pharisee, totally, totally, totally given into his religion, unashamedly, by the way he dresses.

They wouldn't be seen dead going to a worldly place. They were in all the meetings by the by. They were the chief seats.

They were so faithful because they were all meetings. They had the chief seats, the Pharisees. Well, two men went up into the temple to pray, Jesus said.

The one, a Pharisee. Oh, God help me. The one, a Pharisee, a deeply religious man.

And the other, a Republican, an irreligious man, looked upon by the religious as godless. To be a Republican, you must be godless. The religious would have nothing to do with him.

And here, this deeply religious man comes to pray, and this godless man comes to pray. The Pharisee stood and prayed thus with himself. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are.

I thank Thee that I am not as other men are. Now, beloved, that's the biggest mistake he ever made in his life. Because in God's eyes, he is as other men are.

He is exactly as other men are. With all his religion, that's the greatest mistake and calculation he ever grasped in his mind. I thank Thee that I am not as other men are.

He couldn't put himself into the category of a sinner. And so he names these people as he reasons with himself. I thank Thee I'm not as other men are, exhaustioners, unjust, adulterers, or even as this Republican.

I fast. I fast twice in the week. I give tithes of all that I possess.

I'm not like other men. The Republican, Jesus said, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me. God, be merciful to me.

God, be merciful to me, a sinner. It literally says this sinner. He didn't look at anybody else to try and make himself feel a bit better that he's not as bad as others.

He didn't look at other people's sins. He just saw his own sin. He came to God's house for one reason, to get justified, to find mercy for his sin.

And so he comes as a sinner. Now, Jesus says these staggering words. I tell you, this man went down to his house justified rather than the other.

This man went down to his house justified. He couldn't put himself into the category of a sinner, this Pharisee. I mean, he's born.

He's raised in religion. He hasn't been to the sins of the world. He couldn't put himself.

And so this man grieves God. I wonder what percentage, oh, I wonder what percentage, I wonder what percentage of this world is going to hell through religion. I wonder what percentage has kept men from acknowledging themselves as going to hell because they were raised in religion and didn't go out into the six sins of the world.

What percentage? They couldn't put themselves, they couldn't come to God as a sinner because they were born and raised in religion, protected from sin. Oh, John says, if we say that we have no sin, we deceive ourselves. We deceive ourselves.

We deceive ourselves. The truth is not in us. If we confess our sins, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we have not sinned. We make him a liar. We make him a liar.

And his word is not in us. And so the blood of Jesus Christ, his son, cleanses us initially as we come as sinners to God. And don't deny that we're sinners and don't hide behind any righteousness as we look at other people's sins.

Nothing in my hands I bring, simply to the cross I cling, simply to the cross I cling. But now the blood of Jesus Christ, God's son, continually cleanses us from all sin, continually cleanses us from all sin. And now we look at sins after salvation, how his blood continues after salvation to cleanse and why, why his blood will continue.

But be careful now, watch how he begins when he deals with people who come after salvation for mercy. He starts with this verse, my little children. These things write I unto you that ye sin not.

Ah, is that how to start when you talk about mercy if you fail? These things write I unto you that ye sin not. Preach it brother or God will require of you why you denied. That's how it starts before you talk about cleansing and failures.

That ye sin not. And if, if, if, if, he would have said whenever, doesn't matter how many times, but no he says if, if to you who I'm writing these things that you don't live in a life of sin, if any man that lives that, if any man sin, any Christian, anyone born of God after salvation, if any man sin, we, we as Christians, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins.

He is the propitiation for our sins and not for ours only, but also for the sins of the whole world. You see, he takes the death for every man. He's the way to God for mercy.

The propitiation is a word taken from Leviticus 16, where the priest comes. Only the priest was allowed to come into the tabernacle, into the holiest of all, once a year to make atonement. And he comes with an atoning sacrifice.

And this word propitiation literally means Jesus is our atoning sacrifice. Here the high priest comes. He slaughters the animal.

He confesses the sins of the nation of the people of God. And he sprinkles the blood on the mercy seat. And here God is taking this, this whole concept of the tabernacle, which is literally in heaven, literally the whole concept of coming to the mercy seat through this wonderful Savior, who his life became an atonement for our sins, his blood, his blood.

And here we have this wonderful concept. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. If you go against the law, you need an advocate to stand and defend you before the judge.

You must get an advocate to stand and defend you. But we have an advocate that stands before the heavenly Father. If we fail the word of God, the law of God, he stands there with his own blood.

He points to the Father and he comes and shows mercy. His blood, his blood is put toward the Father, his death. For any sin that might come as we confess it after salvation, we have this advocate.

Hallelujah. Oh beloved, we have not a high priest which cannot be moved with the feeling of our infirmities, but was in all points tempted like as we are. That's amazing, but brother, you think you're the only one that had such a temptation? Christ said in all points he was tempted like as we are, yet without sin.

Wherefore, let us come boldly to the throne of grace to obtain mercy. Don't come brazenly. Come in humiliation, but don't hesitate.

Don't let the devil keep you down there. If you fail, we have an advocate who knows what it is to face the onslaught of all the powers of hell. In every temptation you've ever faced, he faced it somehow.

He understands. He knows that on your road to the celestial city, having turned from the narrow road to the, from the broad road to the narrow road, that with all the powers of hell it's possible that you could fall. And God does not say, look, it's not possible.

He says, there is such a thing to you who've turned from a life of sin that a failure could come, but don't give up. I know it could be possible. I know what you went through.

I didn't sin, but I am your high priest now that cannot be moved with a feeling of your infirmities. He's moved. He's moved.

He's moved. Hallelujah. Romans 8 verse 31.

What shall we then say to these things? If God before us, who can be against us? He that spared not his own son, but delivered him up for us all. How shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? Who shall lay anything to the charge of God's elect? It is God that justifies it. Who is he that condemns it? It is Christ that died.

Yeah, rather that has risen again, who was even at the right hand of God, the father who also make us into session for us. Beloved, he ever liveth to make into session for us. He ever liveth.

Wherefore he's able to save them to the uttermost. He's able to save them to the uttermost to come to God, the father through him, because he ever liveth to make into session for us. He's there at the right hand of God, the father, interceding, interceding this wonderful advocate who himself is the atonement, the atoning sacrifice.

At salvation his blood comes. 1 Peter 1 verse 18. For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot.

Behold the Lamb of God, John says, who taketh away the sin of the world. He, he is the atoning sacrifice. He is the propitiation.

He comes to God with his blood. He comes to God with the payment that you might be cleansed. He paid the penalty for that which even happens after salvation.

The blood continues to cleanse from anything, but beloved be careful now. Be careful. This is not speaking, it's not a sin excusing doctrine.

This is not a sin excusing doctrine to those who've never come to a state of repentance, who are still in an unrepented state in a godless state. This is not a sin excusing doctrine. We've got to be careful, my little children.

These things write I unto you that ye sin not, he says. So be careful to preach that before you cry out this, preacher. Be not deceived.

No unrighteous person shall enter the kingdom of heaven, God says. Nor that defileth shall enter therein. Nor that defileth shall enter therein.

Holiness without which no man shall see God. Jesus said, he that commiteth sin, that's a life of sin, is the servant of sin. But if the Son shall set you free, has he? You shall be free indeed.

Do you cheapen that by saying I can't point to any point in my life where God ever changed me? I'm still in a life of sin. Nothing changed. Oh, be not deceived, sir, if the Son shall set you free from being a servant.

Romans 6 verse 16, know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness. But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which has delivered you, being then made free from sin and become servants of righteousness. You have your fruit.

Oh, beloved, be careful. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, God says, to whom ye obey, whether of sin unto death or of obedience unto righteousness. Be careful now.

If any man be in Christ Jesus, he's a new creature. Old things are passed away. Behold, all things become new.

For all these words, nothing to you. These things write I unto you that ye sin not, that ye sin not. But oh, God cries out to those who've turned from a life of sin.

And in a state of repentance, they've turned from the broad road. They're down the narrow road. Thank God he said narrow, narrow road.

If they don't call you narrow, brother, sister, there's something wrong. Even in the most churches, if they don't call you narrow, there's something wrong. It's narrow, narrow, narrow, narrow that leadeth to life.

You came, you turned. God set you free. You became free indeed.

You became a new creature in Christ. Old things are passed away. And all the powers of hell and all the people of hell will make sure you suffer beginning in your home.

A man's enemies become a member of his own household. You don't have to wait. Your life is the conscience.

How is it that you've turned from the life you used to join us with? Do you think anyone can recover from that in your home? That's why all who will live godly in Christ Jesus shall suffer persecution. All, brother, who live godly in Christ Jesus shall suffer persecution by the godless, the ungodly. Oh, be careful.

My little children, these things write I unto you, that ye sin not. But if on your road to the celestial city, having turned from a life of sin and in a repented state that shocks the world, that cuts into the conscience of those who are not godly, who are still in sin, beginning in your own home. Oh, with all the powers of hell against you and all the powers of hell working through anyone, even your loved ones, once you turn, once you turn, it's possible you could fall, God says.

Now, if, if, child, you fall once you're in this state, once you're in this repentant state, it's not the end. Don't you give up. Don't you give up.

Get up. Get up. Look at your advocate.

He is the atoning sacrifice. He ever liveth to make intercession for us, and he promises. God promises the blood of Jesus Christ, his son, continues after salvation in case the devil gets you to fail here in your repented state and isolated failure.

Confess it. Look to the blood. Look to the atoning sacrifice, and there he will stand before the father and make intercession for you, and he promises you his blood will cleanse you.

As you walk with God, his blood will cleanse you if failure comes here and there under the onslaughts of Satan and evil people. Look to the blood, but be careful. Be careful.

It's not a sin-excusing doctrine. It's to those who sin not, who turn from a life of sin, and victory is there. Hallelujah.

My little children, these things write I unto you, age that John says that he said not. Verse 3, and hereby we do know that we know him. Hereby we do know that we know him.

Hereby we do know that we know him. Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar.

He that saith, I know him, and keepeth not his commandments, is a liar, a liar, a liar. God says, not me. Don't get angry with me, but whoso keepeth his word in him, verily is the love of God perfected.

Hereby know we that we are in him. He that saith, he abideth in him. I love that word, abideth.

He that saith, he abideth in him, ought himself also so to walk, even as he walked. Oh, that's a standard. It's beyond comprehension, but God says it.

He that saith, he abideth in him, ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you. I write no new commandment unto you, but an old commandment, which he had from the beginning.

Of course, he's reflecting now to the one commandment Christ added when he said, a new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, not professing Christians, but those who follow him in truth, to live according to his word in obedience, to submit themselves to his teachings, no matter what it costs. By this shall all men know that ye are my disciples, if ye have love one through another.

And so John, reflecting on this amazing statement Christ added, this command, this new command, he writes to these people and to us. Brethren, I write no new commandment unto you, but an old commandment, which he had from the beginning. The old commandment is the word which you have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in him and in you, because the darkness of past and the true light now shineth. He that saith, he is in the light and hateth his brother. He that saith, he is in the light and hateth his brother.

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 and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, I write unto you, little children, because your sins are forgiven you, because your sins are forgiven you for his name's sake. I write unto you, fathers, I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.

Ye have overcome the wicked one. I write unto you, little children, because ye have known the father. I have written unto you, fathers, because ye have known him that is from the beginning.

I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.

Of course, he's taking these words now that were related by James, the Lord's brother, in chapter 4. Know ye not that the friendship of the world is enmity with God, James says? Whosoever therefore will be a friend of the world is the enemy of God. Whosoever wants to be there with the wicked and their wickedness, compromising and enjoying their sin, whosoever therefore will be a friend of the world is the enemy of God. Don't doubt this.

And so, this godly, godly John says, love not the world, chapter 2, verse 15. Love not the world, neither the things that are in the world. 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, and the lust of the eyes, and the pride of life is not of the father, but is of the world. And the world passeth away, and the lust thereof. The world passeth away, and the lust thereof.

But he that doeth the will of God, he that doeth the will of God, he that doeth the will of God abideth forever. Little children, it is the last time. And as ye have heard that Antichrist shall come, as ye have heard that Antichrist shall come, even now are there many Antichrists, even now are there many Antichrists, whereby we know that it is the last time.

They went out from us, but they were not of us. For if they had been of us, if they had been of us, they would no doubt have continued with us. 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. But ye, ye have an answer from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Who is a liar, but he that denieth that Jesus is the Christ. He is Antichrist, but denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeeth the Son hath the Father also.

I wonder what the Jehovah Witnesses think about that. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeeth the Son hath the Father also. You know, the Jehovah Witnesses didn't start in this generation.

They didn't even start with what we think is their founder. They were way back from the beginning. Denying Jesus was part of the Godhead, denying the divinity of Christ, the triune God.

No. Way back, end of the first century, right into the beginning of the second century, the early church had a man called Arius. And this man, theologically minded, caused an uproar amongst the early church.

He argued and reasoned that Christ could not be equal with God if He was created by God the Father. He said He's not equal. He was denying the divinity of Christ.

How can He be God if He was created by God? And so, eventually, there was a large following right then in the early church, right at the beginning, crying out against this thought that Jesus was God. And many people were being influenced. Many people were deeply influenced and were being drawn away to perverted doctrines from truth because of these heretical teachings.

You know, the Jehovah Witnesses don't mind you saying that Jesus was a Son of God or the Son of God. I mean, in the book of Job, the angels were the sons of God. They don't mind calling Jesus the Son of God.

I mean, you and I are called the sons of God in the New Testament. But tell them this, that Jesus was not the Son of God. He was God the Son.

Then they don't like it. Don't ever talk to a Jehovah Witness about the Son of God. He was the God the Son.

And John clearly teaches He was God. He was not only God, He was God the Creator. He, Jesus, was the Creator, that part of the Trinity.

He was God the Creator. He was God the Savior. He was God the coming Judge.

And all this John teaches clearly. He's God. God.

God manifests in the flesh. Oh, well, the Jehovah Witnesses will soon start wiping the dust off their feet of you and cursing you if you don't give up that thought. Be careful of them.

They know how to subtly change their doctrine to somehow get through to you, you know, if you're not right through. They even talk about being born again now. Oh, the devil comes as an angel of light, you know, and the devil only used the Bible when he attacked Jesus.

You think people aren't going to attack you with the Bible that the only the Scriptures. The tragedy is they just can't, can't stand in the light of the rest of the Scriptures, not even the rest of their chapter. Nothing they say, nothing they say will stand.

And so this John warns us, warns us, warns us. I have not written unto you because ye know not the truth, but because ye know it. And that no liar is of the truth who is a liar, but he that denieth that Jesus is the Christ, he is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.

And this is the promise that he has promised us, even eternal life. These things have I written unto you concerning them that seduce you, that pervert doctrine and truth, and draw you away into heresy. Be careful, continue in that which you heard from the beginning.

If that which you have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he has promised us, even eternal life. These things have I written unto you concerning them that seduce you, but the anointing which ye have received of him abideth in you.

And ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him. And now, little children, abide in him. Abide in him.

Abide in him. And now, little children, abide in him, that when he shall appear, we may have confidence and not be ashamed. Before him it is coming.

And now, little children, abide in him. Abide in him. Abide in him, that when he shall appear, we, we, we, we may have confidence and not be ashamed.

Before him it is coming. If ye know, if ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Can I repeat it? If you acknowledge that he is righteous, if you believe he is righteous, if ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Behold, behold what manner of love the Father hath bestowed upon us. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, the sons of God. Therefore the world knoweth us not, because it knew him not.

Beloved, now, now, now are we the sons of God. And it doth not yet appear what we shall be, but we know that when he shall appear, when he shall appear, we shall be like him. We shall be like him, for we shall see him as he is.

And every man, every man that hath this hope in him purifieth himself, even as he is pure. Every man that hath this hope, that when Christ appears, we will be conformed into his image. By the work of the Holy Ghost in our yielded lives and seeking God, we'll recognize Christ, by what we recognize already in each other of Christ.

There's nothing more beautiful you will ever accomplish in life than to reveal Christ in your home. Christ-likeness. Men will recover from messages, but they won't recover from a Christ-like life.

It will haunt them. It will, oh, this is what God predestined us for. This was in his heart, that we would be conformed to the image of his Son.

Conformed to the image of his Son. Oh, every man that hath this hope in him, that when he shall appear, we shall be like him. We shall be like him, but we shall see him as he is.

Every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresses also the law, for sin is the transgression of the law. And you know that he was manifested to take away our sins, and in him is no sin.

Whosoever abideth in him sinneth not. Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him.

Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning.

For this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin.

He cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. In this, in this, in this, the children of God are manifest, and the children of the devil.

Whosoever doeth not righteousness is not of God. Whosoever doeth not righteousness is not of God. It's a staggering statement John makes here.

No wonder John Wesley said when he was speaking about Fletcher, Paul Fletcher, he said, is the holiest man that ever lived since the Apostle John. Well, that's something about a reflection on John, because this is the highest standard you'll ever find in the whole Bible, what's being said here, in this book. That's why it's so feared.

It is feared. What does he mean when he said, whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin. He cannot sin, because he is born of God.

I was in a debate in my country, and great theologians that would make you tremble in their knowledge of the scriptures, I mean you would tremble at the thought of being confronted by them, sir. Most people would run, rather than face that. I happened to be there, in those days I was more of a student than anything else, and students don't mind a good fight, you know.

Well, not physically, although I have seen people resort to physical fighting. Strange thing, people who say that they mustn't resist anything, and to see them land up in a fist fight, you know what for? If you disagree with their doctrine. You wonder what love is, if you can't take it as the personal level.

Well, this amazing debate taking place. This man stands up, who was a great authority by the way with the scriptures, a great authority, greatly revered, and he stood up and said concerning 1 John 3, because this was being debated now, where John says he cannot sin, whosoever commits a sin is of the devil. The devil sinneth on the beginning, for this purpose the Son of God is manifest.

He says when it comes to whosoever is born of God does not commit sin, for his seed remaineth in him, he cannot sin. Now in the Greek he said, in the Greek of the original manuscripts, you will find it brings out not what the King James, the authorized version brings out, that somehow diverts us from the true meaning, he says. He says the newer translations bring out the truth of what the Greek says in its essence, does not habitually live in sin, but habitually lives in victory over sin, if you're born of God.

So he thought he did us a great favor with his great knowledge of Greek, but tragically another man more revered than him stood up and I wondered what's going to happen here, and he said brother I don't know where you learned Greek, but you're wrong. The original Greek of the oldest of any manuscript, no matter what text you use, says exactly what the King James says, doth not commit sin, his seed remaineth in him, he cannot sin, because he is born of God, and then he said I don't know where you learned your

Greek again, but I want to know something, why would you lie if you don't know?

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