

# First Epistle of John - Part 2

by Keith Daniel

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*The sermon emphasizes the importance of abiding in Christ, the relationship between love and righteousness, and the need to discern true teachings from false prophets.*

**Duration:** 51:58

**Scripture:** Matthew 7:22, John 3:10

**Topics:** "Bible Reading"

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## Description

In this sermon, the preacher expresses gratitude to God for the opportunity to deliver this message, despite the opposition faced. The preacher emphasizes the importance of seeking God and not rejecting His word and standards. The sermon highlights the need to understand the context and entirety of biblical passages, rather than isolating verses. The preacher shares a personal story about his father befriendng a godless man, highlighting the importance of showing love and compassion to others, even those who may seem wicked.

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## Transcript

Why would you stand here lying about what God says by quoting Greek as an authority? And then this man just swept along Greek like it was his own language, New Testament Greek, giving the equivalent word purpose, just going, I suppose he has his quiet time in Greek, I don't know. Why would you lie? I think he added, why are the new translators lying from what the originals say, no matter what text you use, you will give account to God if you lie and twist this book. And I want to know why, why you change God's original statements to suit your doctrinal preferences.

You liberal theologians, he said, well, amazingly, the man who originally stood up and said he knows Greek, I don't know how he disappeared, but he was gone. He just disappeared. That's about all you can do when you prove yourself a liar and an authority when you know nothing.

But now I sat there and I thought to myself, you know, this is interesting, it's even thrilling at moments, but they missed the whole point. I mean, there's no confusion. John doesn't just give us chapter three full stop, then we're in trouble.

John gives us chapter one, two, three, and he's already told us in chapter two that it's possible for a Christian to sin. It's not the end. God isn't going to give you up.

He's going to make sure you get through because his blood cleanses and cleanses. He ever liveth to make a decision. God tells you it's possible in a repented state to fail, to fail, and you need the blood.

You need the blood. You need the blood. Brother, you're always going to need the blood with all the powers of hell against you, but that doesn't mean you aren't going to live in wonderful, consistent victory in between those moments that come when all hell turns against you and you're just numb of mind and you might fail in some word or reaction that isn't utterly Christ-like.

Oh, you need the blood. So now, John obviously doesn't think we're going to think he's saying you cannot sin. You're of the devil if any sin ever happens.

He knows. He's cleared that already. Don't become like a Jehovah Witness now, please, who just gives us a little few verses, but you dare not start in the first chapter.

You don't even dare look at the verse before they start or they want to run screaming curses at you because you challenged them and made fools of them, by the way. Don't be like that. Don't start reading Romans nine unless you've read one, two, three, and four and five, etc.

Don't just isolate. Don't just do it. That's what Jehovah Witnesses are guilty of doing.

We dare not. Don't talk. Don't even consider chapter three unless you've looked and realized it's obvious.

It's not saying you're of the devil if a failure comes. So that's behind us. So what does John actually mean then? Why would he say such things, stating such statements in the Greek as it is in the King James Bible? Well, in my limited understanding, let me try and explain what I believe.

I have a friend, an advocate in Pretoria, the capital of South Africa. His name is Mike van den Berghe, a good man, and he shares much with me in our fellowship. He was sharing how as a boy his godly father, his godly father, he said, Keith, my father was so godly that I haven't recovered from his life to this day of what I saw in him as a boy.

He was so godly. He was probably the most godly person I've ever knew in my life, my own daddy. But my father did something that shocked me.

He befriended a godless man, a terribly godless man, a foul-mouthed, blasphemous, profanity, wicked thoughts, wicked, evil man that people were scared of coming near, with children even. The way the profanity just flew out. This man was really defiling in his godlessness.

And he says, my father, my godly father, would always stop at the gate, look up, and go up the steps, and sit with the man, have a cup of tea, and sit for an hour or so. He would always stop in the street when he found them, and they'd stand there talking. He became a friend of my father's.

And it stunned me. I stood there looking at this man, looking at my father. Why does my father make this man his friend? This man's wicked.

And then he said, one day, suddenly my father died. Prematurely, cut off from us. I was too young.

And there, at the funeral, this godless man came. And he walked past me, and as a boy, I touched his arm. And I said, sir, I have something to ask you.

My father was godly. My father was godly. And I know that you're ungodly.

I know that you blaspheme. You swear. You use profanity.

And I know the wickedness of your language. People are scared. You're so defiling.

And I have stumbled over this. Why is it my father, who was so godly, could befriend you, could seek out your company, could sit with you? Why? How is that possible? It's been something that stumbles me, sir. This man looked at this boy in tears, welled up in his eyes, and they started pouring down his face.

And he said, in shame, my boy, I couldn't sin in front of your father. He never knew what you somehow know of me. He was so godly that I could never swear.

I could never say profanity. I could never express anything evil. I couldn't do it to him because of his life, his godliness.

He never knew. Now, beloved, if a godless man, in the presence of a godly man, cannot sin, how much more we, in the presence of God, cannot do it? And now this is this whole thing. This is the whole thing.

We have to be in his presence. Whosoever abideth in him, John says. This is the point.

Not that you're not of God, if a failure comes. The point is, victory is the result of salvation, but the direct result, once we say to abiding in him, whosoever abideth in him, sinneth not. That's the answer he's giving us.

He's not giving us some controversy here or contradiction to his own words before. He wouldn't think we're capable of contradicting what he's already clearly stated. His whole concept is what he starts with.

We have fellowship with God the Father, with his son. These things write unto you that your joy may be full. Listen, one verse after the other.

If we say that we have fellowship with him and walk in darkness, we lie. We lie. You can't.

He that saith he hath fellowship with him, if we say we have fellowship with him, we ought to walk even as he walked. He that saith he abideth in him, ought himself also so to walk even as he walked. Little children, abide in him.

Abide in him, that when he shall appear, we may have confidence and not be ashamed. This is how we kept from going back to the sins of the world, the communion with God, the walk of fellowship. Walk in the Spirit and fulfill not the lust of the flesh.

Walk in communion with God and beloved. He's in you. His seed remains in you when you were born of God, the Holy Spirit.

The Holy Spirit comes into your whole being. You're the temple of the Holy Spirit. He isn't miles up there crying out, don't, don't do this.

He's in you and in you. The checks of the Holy Spirit as you commune, by the way, as you keep in touch with God, by communing with God, staying in an abidance with God, this literal abiding, oh, it all begins with the quiet time. If the quiet time is not your most vitally real thing in life, you won't abide through the day.

If it's a lie, you just sleep on your knees, you won't. But get that, you'd rather give God half an hour of vital reality than two hours of a lie sleeping on your knees. And that vital reality in the quiet time of communing isn't to get up and say, now I've done my duty, I can leave God behind.

No, you get up when God says, now, child, you can get up and go because now you'll be able to walk with me. That's a quiet time. Anything less isn't a quiet time.

And this, this abiding in Him, in His presence, we cannot. His seed's in us. The Holy Spirit saying, Matthew Lefebvre, one of the great preachers of our country, he said to me, you know what, I see this as meaning brother Keith, cannot sin because the seed remains in him.

He cannot sin because he's born of God. He said, if a man stands up on a building with a little baby and someone else stands down there and calls up and says, throw the baby to me. What? No, I can catch.

Don't worry. Don't doubt it. Come throw.

I can't. Of course you can. Are you mad? You can.

You know you can. Well, I can, but I can't. I mean, the law of love makes you unable to do what you can do that could hurt.

How much more hurting God? I can't. I can. Of course I can.

You can sin when the devil tempts you, but you, you can't, if you're abiding in Him. If, can two walk together except they be agreed, God says. Like Enoch walked with God, no wonder he was so holy.

This communing with God. And so he cries out in the next verse, verse 10, a staggering, staggering verse in this, in this, in this, in this, in this has manifested the children of the devil. In this, the children of God are manifested and the children of the devil in what? Now listen carefully because this is going to shock every one of you that don't know God in truth and you're never going to recover, sir, until you get to know Him.

In this, the children of God are manifest, are shown to be God's children and the children of the devil are shown to be the devil's children, even if they're religious and in church every Sunday and give their tithing. In this, the children of God are manifest and the children of the devil. Whosoever doeth not righteousness, whosoever doeth not righteousness is not of God, but stop now, it isn't a full stop, neither he that loveth not his brother.

In this, the children of God are manifest and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother. What? Can that be as important as to be righteous? I mean, holiness without which no man shall see God. I strive to keep from sin and evil.

How can this be equally important? I mean, he doesn't even say this is not so important, even if Jesus said, by this, shall all men know that you are my disciples, if ye have love one for another. This commandment I give you, this new commandment, that ye love one another. Now, this verse 10, chapter 3, verse 10, it is the pivot upon which the whole book revolves.

It's the axle of the wheel of the whole book. Every spoke coming out of the axle is different verses, but believe it, there's not one single verse in the whole book from beginning to end that hasn't got this attached to it. Attached to it and bringing out this one thing.

These two things, righteousness and love. In this the children of God are manifest in the children of the devil, whosoever doeth not righteousness, that's the first part of the book mainly, neither he that loveth not his brother, here comes the second part, a barrage of God's word proving you're of the devil, if you do not love the brethren. Now, listen, in case you think I'm exaggerating, just listen, just listen, and remember this, he already touched in it quite a few times, but now he's going to hit it home.

He said already in chapter 2, verse 10, he said already, he that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abided in the light, and there's 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. You're still in darkness if you have hatred.

Don't lie, you're a liar, God says. He that saith he is in the light and hateth his brother is a liar. Don't doubt it, he's a liar.

In this, the children of God are manifest. Watch all those folks just turning around, teaching this one thing, and the children of the devil, whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. But this is the message that we heard from the beginning.

This is the message that we heard from the beginning, that we should love one another, that we should love one another, that we should love one another, not as Cain, who was of that wicked one, and slew his brother, and wherefore slew he him, because his own works were evil. His own works were evil, and his brother's righteous. Wherefore slew he him, because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you, even if it's the world and the church. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, is a murderer, and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. We ought to lay down our lives for the brethren, but whoso hath this world's good, whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. Whoso hath this world's good in this room today, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue.

James said the same, chapter 2, verse 14. What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him, if a brother or sister be naked, and destitute of daily food? And one of you say unto them, Depart in peace, be ye warmed, and filled. Notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, it's worthless in God's sight, being alone.

And so John says exactly the same thing. My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth.

Hereby we know that we are of the truth, and shall assure our heart before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. If you sit here today, and your heart's condemning you, God's saying, God is greater than your heart, sir, and knoweth all things, all things.

Beloved, if our heart condemn us not in this building today, if our heart condemn us not, then, then, then have we confidence toward God. And whatsoever we ask, we receive of him. Whatsoever we ask, we receive of him, because we keep his commandments, because we keep his commandments, and do those things that are pleasing in his sight.

And this is his commandment, this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. Hereby and hereby we know that he abideth in us, because he hath given us of his Spirit, capital S. He hath given us of his Spirit, and the fruit of the Spirit, you know, is love.

Always starts with love, by the way, because nothing else is there, if it isn't there first in your life. Hereby we know that he abideth in us, because he hath given us of his Spirit, his Spirit. Beloved, believe not every spirit, but try the spirits whether they are of God.

Do you? Do you? Do you accept anything from God? Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into this world. Jesus said that in Matthew 7, beware of false prophets. Beware, you think Christ said that and it isn't going to happen? You be so careful.

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And by the way that word prophesied isn't some high-pitched tone voice with some message from God adding to the Bible because the Bible is not good enough. The word prophecy in the context of the New Testament in the light of what Christ was saying according to John Wesley and even your Jonathan Edwards, in case you need a little bit of authority behind it, in its context is speaking about preaching. Full stop.

And that's the gift to be sort of in its context and this dispensation is not some little utterance of some message that somebody's sitting in the meeting here with a blue dress that doesn't love her husband. Prophecy according to the greatest leaders of our faith all unitedly is this anointed, unctionized preaching. Anointed, unctionized preaching and teaching of the oracles of God in the light of eternity.

Those are the words of the greatest theologian that ever lived and agreed by everyone else that made a mark for God that ever made some commentary on it. Many will say to me in that day. How many? I don't know.

How many in your churches across this land or are there none that Christ can find? How many do you think will say in this land's pulpits? Many who prophesy will say to me in that day, Lord, Lord, have we not

prophesied? Have we not preached in thy name and in thy name have cast out devils? Oh my, in thy name by the way. People can cast out devils in the name of Jesus. Listen to what he says to them.

We've done that and done many wonderful works, many wonderful works, miracles in thy name. Then will I profess unto them, I never knew you. I wonder how many preachers God would say this to.

I never knew you. Depart from me ye that work iniquity, you that are still in your sin. You will never turn from a life of sin.

You never repented. Holiness without which no man shall see God. You never turned.

Everything you preach cried out back to you like Nathan. You're a man but you're still preached. You're still at liberty.

Double vengeance on such hypocrisy. His anger, I never knew you. Depart from me ye that work iniquity.

Oh, so John now, this godly age of John, he cries out in his letter with love and compassion, throbbing in his heart to keep the church pure. Beloved, believe not every spirit. Believe not every spirit but try the spirits whether they're of God because many false prophets have gone out into the world.

Many false prophets have gone out into the world. Hereby know ye the spirit of God. 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 confesses not that Jesus Christ has come in the flesh is not of God and this is that spirit of antichrist. Where have you heard that it should come and even now already is in the world. This is that spirit of antichrist.

Where have you heard that it should come and even now already is in the world. Year of God little children. Year of God little children and have overcome them because greater is he that is in you.

Greater is he that is in you than he that is in the world. Hallelujah. They are of the world.

Therefore speak they of the world and the world heareth them. We are of God. He that knoweth God heareth us.

He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. Beloved, let us love one another.

Let us love one another for love is of God and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love and this was manifested the love of God toward us because that God sent his only begotten son into the world that we might live through him. Here in his love not that we love God but he loved us and sent his son to be the propitiation for our sins.

Beloved of God so loved us we are taught to love one another. No man has seen God at any time. If we love one another God dwelleth in us and his love is perfected in us.

Do you know what he's saying here? Men can't see God but if we love one another they see him through us. That's being conformed in the image of Jesus Christ his son. You become like Christ.

You become so Christ like if you let God have his way that men see the reality of God to see what the nature of God the goodness the holiness of God through your life. Do you see why it's so important? Hereby know we that we dwell in him and he in us because he has given us of his spirit and we have seen and to testify that the father sent the son to be the savior of the world. Whosoever shall confess that Jesus is the son of God God dwelleth in him and he in God and we have known we have known we have known and believed the love that God hath to us.

We have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect that we may have boldness in the day of judgment that we may have boldness in the day of judgment because as he is so are we in this world.

There is no fear in love there is no fear in love but perfect love perfect love perfect love casteth out all fear because fear hath torment and he that feareth is not made perfect in love. There's no fear in the love God wants you to have toward him here suddenly. There's no fear in this love.

God has not given us a spirit of fear. You've not received the spirit of fear but of power and of love and of a sound mind God says. If you received his spirit you haven't received this fear child that you can have boldness in the day of judgment that you can know I know whom I believed and I'm persuaded that he's able to keep that which I've committed against him that day.

Do you know I'm persuaded I have no doubt God's going to keep me. Hallelujah but you live in fear now you're not going to make it. You're in fear God's going to forsake you.

You have the fear all the time. Oh brother there's a fear a revengeful reverential fear but there's another fear the devil uses. Fear hath torment perfect love that God wants you to have an imperfect trust in his promises that I will never leave you nor forsake you.

I'm with you to the end. He that has begun a good work in you shall perform it. What shall separate us? Who shall separate us from the love of Christ? So tribulation, distress, persecution, famine, nakedness, peril, sword as it is written I oh I'm not making a statement here of some faith I'm attaching I'm just quoting the bible.

If your beliefs your doctrines brother can't quote what the other side quote all the time well then you're in trouble. I'll quote anything. I believe in the keeping power of God not because of John Calvin and don't you dare call me a Calvinist just so that you can say I belong to this side.

No all I'm guilty of is believing more than John Calvin ever believed I think. The power of God the love of God and that God asked me to believe not to live in fear but he is able to keep me to keep that which I've delivered unto him against that day that we may have boldness in the day of judgment. God requires a perfect love in him a perfect trust and he that fears is not made perfect in love.

If you're going to live in doubt and fear all the time and the devil accuse you all the time you can never be made perfect you never I'll never perfect in you what I'm wanting to do hallelujah oh we love him because he first loved us we love him because he first loved us if a man say I love God and hated his brother if a man say I love God and hated his brother he's a liar he's a liar for he that loveth not his brother whom he has seen how can he love God whom he has not seen and this commandment have we from him that he who loveth God love his brother also he who loveth God love his brother also whosoever believeth that Jesus is the Christ is born of God and everyone that loveth him that begat loveth him also that is begotten

of him this is D.L. Moody's great text he shook the church didn't he everyone that loveth him that begat that gave birth to the spiritual birth to the children of God loveth him also that is begotten you know you love God he said if you love God's children you know you're right with God if you find love cover the multitude of sins and doesn't want evidence and ammunition to destroy him that puts you right into the hands in the camp of the devil God says to John be careful whosoever believeth that Jesus is the Christ is born of God and everyone that loveth him that begat loveth him also that is begotten of him by this we know that we love the children of God when we love God and keep his commandments for this is the love of God that we keep his commandments this is what it means to love God that we obey him you hate God if you say you love him and you don't obey him you deny him you undermine him you write books against what he said to try and explain away and excuse and apologize for what Christ said watch it preachers you say you love God this is what it means to love God according to John this is the love of God that we keep his commandments and his commandments are not grievous for whatsoever is born of God overcometh the world hallelujah whatsoever is born of God overcome with the world and this is the victory that overcometh the world even our faith who is he that overcome at the world but he the believer that Jesus is the Son of God who is he that overcometh the world but he the believer that Jesus is the Son of God. This is He that came by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the Spirit, it is the Spirit that beareth witness because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. And these three are one, hallelujah. Problems to the Jehovah Witnesses, right from old areas.

How he got past that, I don't know. These three are one. There are three that bear record in heaven, the Father, the Word, capital W, and the Holy Ghost, capital H. And these three are one.

Don't deny it. Don't become a radical and question it. God didn't ask you to understand the trinity, He asked you to believe it.

And once you get faith, saving faith, you believe it, you don't have problems over it. So you're not saved if you don't believe it. You can't be.

You can't be. The Spirit bears witness to this. There are three that bear record in heaven, the Father, the Word and the Holy Ghost.

And these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood. And these three agree in one.

If we receive the witness of men, the witness of God is greater. For this is the witness of God which He has testified of His Son. He that believeth on the Son of God hath the witness in himself.

He that believeth on the Son of God hath the witness in himself. The same as Romans 8 verse 16. The Spirit itself also beareth witness with our spirits that we are the children of God.

We know, hallelujah. He that believeth on the Son of God hath the witness in himself. He that believeth not, God hath made him a liar.

Because he believeth not the record that God gave of His Son, and this is the record that God has given to us eternal life. And this life is in His Son. He that hath the Son hath life.

And he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God that ye may know that ye have eternal life and that ye may believe on the Name of the Son of God. And this, this, this is the confidence that we have in Him.

This is the confidence that we have in Him. If we ask anything, if we ask anything according to His will, He heareth us. And if we know that He heareth us whatsoever we ask, we know that we have the petitions that we desire of Him.

He's speaking about what He said in chapter 2, verse 20. If our heart condemns us not, then have we confidence toward God whatsoever we ask. We receive of Him because we keep His commandments and do those things that are pleasing in His sight.

The effectual, fervent prayer of a righteous man availeth much. The eyes of the Lord are over the righteous. His ears are open unto their prayers, but the face of the Lord is against them that do evil.

Oh, this is the confidence that we have in Him that whatsoever we ask, we receive of Him. Oh, praise the Lord. This is the confidence that we have in Him that if we know that He heareth us, oh, that if we ask anything according to His will, He heareth us.

According to His will, He heareth us. And if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desire of Him. And then suddenly He does something shocking.

He gives an example. The only example He gives of asking and receiving, if you're right with God. If any man see, if any man see his brother sin, if any man see, oh, the devil got you just in the right spot, didn't he? I saw him, the hypocrite, look at this, if any man see his brother sin, a sin, what do you do? You run, the telephone.

I saw him, the preacher, he failed, he sinned. I saw her walking in her piousness with the Bible, dressed like that, she's better than me. I saw her, I saw her sin.

What do you do if any man, woman, see her brother or sister sin? You go and make sure, that's the end of their testimony, oh, you've got ammunition. The devil knew, just let him get in the right place and I'll wipe him out because he will make sure if he sees someone else failing. Brother, don't forget all the mercy God showed on you since you've been saved because if you do and you expose someone else's sin, I guarantee you God will do of things that he would have kept under the blood and safeguarded you in front of your children, in front of your wife, in front of your church, in front of your pastor, he'll bring it up.

I've seen it again and again when men try and expose others and think they have the right to rebuke before all those who sin. Paul said that, but beloved, be careful. That's a rare thing when a man really has to be challenged, really has to be challenged.

Until then, you put yourself in such danger with what you do when you see someone sin. You know what this man says concerning asking, interceding, crying out with faith to God, the confidence we have, knowing that it is His will, so he gives us an illustration. If any man see his brother sin, a sin which is not unto death, which is not unto death, he shall ask, that means a compassionate cry, and he shall give him life for them that sin not unto death.

Your cry to God, your compassion, oh God, protect him, protect her that no one else finds out. God, let me see God, but I'm never going to pass this on. It will destroy her.

It will undermine his right to ever preach again. I've sinned. I failed God.

I cannot go and destroy them. I needed mercy, but I want thee pleased to protect as you protected me from being exposed and given no right in front of my children even. If that thought, if that look, if that word was ever thrown out all the way through my life that God's blood was needed to cleanse.

He cries out compassionately, please God, deal with him, deal with her, deal with the somehow speak to their heart before it all goes worse and things get out and it's the end of them. Please God, help. Oh, and if you're right with God at that time and you have confidence with God, you have the right to pray for someone else's failures that you see.

He shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he should pray for it.

That's a difficult verse, so don't challenge me too much, okay? I'll do the best I can though. There is a sin unto death. I do not say that he should pray for it.

There's one sin that God cannot forgive, the sin against the Holy Ghost, the blasphemy against the Holy Ghost. And many, many Christians think they've committed it. If they cursed, if they in stress, if they sickness, I even preached with a man who confessed one day to me and said, you know, Keith, I've never recovered from when I was a boy.

I had 11 sicknesses. I was delirious. My mind was gone.

And I started cursing God. I cursed him and I swore every filthy word a little boy could think in anger and hatred. And since then, I got saved.

But Keith, I always get this accusation that I committed that I really am never going to be forgiven. So I said to this preacher, brother, you didn't commit it, otherwise you wouldn't have any concern anyway about sin or forgiveness. You can't.

If the Holy Spirit left you totally, there's no such a thing as you wanting God. The only thing it is to commit a sin that God will never, ever be able to sin to forgive is what the Pharisees did when they looked at Jesus Christ himself and said, it's by the power of the devil, Beelzebub, that he's doing these miracles. They looked at Christ and because of jealousy and hatred, knowing he was righteous, knowing they were unrighteous in their motives, knowing they wanted any excuse to kill him, knowing they had to undermine him through carnality and sin, rejection of light, knowingly you look at Christ and to defend anything you stand for, you say it was the devil that did that through him.

Satan's power worked those miracles. Outside of that, there's no such a thing coming near. So don't let the devil accuse you, okay? I've never met a person in my life that committed that sin and I have prayed with thousands and thousands individually, individually, even with murderers I've prayed who found forgiveness.

There is a sin unto death. I do not say that he should pray for it. All unrighteousness is sin and there's a sin not unto death.

We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not. And we know that we are of God and the whole world lies in

wickedness, in the hands of the wicked. We know as we walk by what comes against us even, they're in the hands of the devil, the whole world, but we are of God and the whole world lies in the hands of the wicked.

And we know that the son of God is come and has given us an understanding that we may know him, that we may know him, that is true. We are in him that is true even in his son Jesus Christ. This is the true God and eternal life.

This is the true God and eternal life. Beloved, keep yourselves from idols. Keep yourselves from idols.

And then he says, amen. O sacred head, now wounded with grief and shame weighed down, now scornfully surrounded with thorns, thine only crown. O sacred head, what glory, what bliss till now was thine, yet though despised and gory, I joy to call thee mine.

O noblest brow and dearest, in other days the world all feared when thou appearest. What shame on thee is hurled? How art thou pale with anguish, with sore abuse and scorn? How does that visage languish which once was bright? As mourn what thou, my Lord, has suffered was all for sinners gain. Mine, mine was the transgression, but thine the deadly pain.

Lo, here I fall, my Savior, tis I deserve thy place. Look on me with thy favor, vouchsafe to me thy grace. What language shall I borrow to thank thee, dearest friend, for this thy dying sorrow, thy pity without end? O make me thine forever, and should I fainting be, Lord, let me never, never outlive my love for thee.

Be near when I am dying, O show thy cross to me, and for my succor flying, come, Lord, to set me free. These eyes, new faith, receiving from Jesus shall not move, for he who dies believing dies safely through thy love. Can we all stand, please? Can we bow our heads, please? Well, if it's the last sermon I ever preach, I thank God it was this sermon.

No matter what the powers of hell did to try and stop me, I thank God it was this sermon. Take that which I have done weakness, and please let there be fruit in every single life of what they've heard. Or else their answer to this letter of John is just a total rejection of God's word and standard, deliberately, calculatedly, and even effortlessly.

Give us the grace, every one of us, in the light we've been given, to seek thee. If we do not know thee, may be separated to such a degree it's unbelievable from worldliness, but full of hatred against anybody and everybody. No compassion, no care, unless they agree exactly doctrinally, standard methods as me.

God help us to look at these words and search our hearts. If we are of God, we're of the devil. Unless all these words were just an exaggeration that God didn't mean through John.

Help us, God, to begin to seek thee, for vital reality with God. And I believe that is the only reason that has allowed John to write these words. Because anything less than vital reality is a grief to God, and eventually will be to men, anyone who comes near us.

Help us, God, bring fruit, Lord, let the word of God not return unto thee void, but accomplish that purpose for which it was sent, even if it was brought in such weakness that I'm trembling thinking of it now. But brought with a heart longing for one thing, men to find reality with God before they die and find even if they were preachers, God never knew them. As his own, please help us, God, to embrace this book and all the light we've been given, and seek thee for grace to live it.

Because if we can't, oh, let everyone that nameth the name of Jesus depart from iniquity. Oh, don't name him. Stop naming him.

You're not of him. Please help us, God. Take our lives, every one of us.

And as we leave this place, hound us with this message given by John from the heart of God, and tried in weakness to be given and relayed to others. Take this message and haunt us with it. Follow us that when we think we can put our backs to it, it will come with a vengeance as we lie in the bed and we won't be able to sleep.

We'll just find ourselves getting on our knees and seeking God. Follow us, Lord, through life with us as we find ourselves tempted and find we cannot anymore after what we heard today and why we cannot. And to make sure we abide in thee and our little children abide in him.

Make sure you do it, child, that when he shall appear, we may have confidence and not be ashamed before him at his coming. For Christ's sake, in his lovely name, and out of love for him, we all ask these things of our Father in heaven. Amen.

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