

The First Epistle of John

by Keith Daniel

The sermon emphasizes the importance of having a relationship with God through Jesus Christ and living a life of obedience to God's word, while also highlighting the role of the advocate in our lives and the possibility of falling into sin after salvation.

Duration: 1:36:00

Scripture: Isaiah 7:14, Matthew 7:21-23, John 1:1, 1 Timothy 3:16, 2 Peter 2:1, 1 John 2:18-19, 1 John 4:1-3, 1 John 4:6

Topics: "God Incarnate", "False Prophets"

Description

This sermon focuses on the profound mystery and significance of God manifesting in the flesh as Immanuel, meaning 'God with us,' as foretold in Isaiah 7:14. It delves into the revelation of God's manifestation in human form, emphasizing the importance of recognizing Jesus Christ as God incarnate, as highlighted in 1 Timothy 3:16 and John 1:1. The sermon also addresses the essence of true prophecy in the context of anointed preaching and teaching of God's Word, cautioning against false prophets and emphasizing the need to discern spirits to uphold the purity of the church, echoing the teachings of John in his epistle.

Transcript

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 Immanuel. Now that word Immanuel 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, my, 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, that we know as salvation, and it goes on, cleansing. After salvation, from anything Satan might make us do, it is 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 said. 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 is none righteous, no not one, God says. God says, all we like sheep have gone astray, all we like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on him the iniquity of us all. He tastes the death for every man, every man, that's you brother, you sister, he tastes the 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 are going to it, unless you acknowledge you are 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 is 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 that I am not as other men are, exhortioners, 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. But 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 are 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.

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 you why you deny 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 that 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.

Therefore, 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 have ever faced, he faced it somehow. He understands, he knows that on your road to the celestial city, having turned from the narrow road, 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 have 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 the 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 be for 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 justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God the Father, who also maketh intercession for us. Beloved, he ever liveth to make intercession for us.

He ever liveth, wherefore he is able to save them to the uttermost. He is able to save them to the uttermost, who come to God the Father through him, because he ever liveth to make intercession 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, forasmuch 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 unrepentant 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 at 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 committeth 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 is delivered you, being then made free from sin and become servants of righteousness, ye 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 are becoming new, for all these words, nothing to you.

These things write I unto you that ye should not, that ye should 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 the life of sin and in a repentant 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 a decision for us, and he promises, God promises the blood of Jesus Christ, his son, continues after salvation in case the devil gets you to failure in your repentant 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 a decision 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 onslaught 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 sinned not, verse 3, and 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 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 comprehensive, 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 ye 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 for 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 ye had from the beginning, the old commandment is the word which ye 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. Yes, 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 is 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. So this 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, 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, that 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 the 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 Saviour, he was God the coming Judge.

And all this, John teaches, clearly, he's God. God. God manifesting 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 devil sends? Be careful.

It's probably only the Scriptures. The tragedy is they just can't stand in the light of the rest of the Scriptures, not even the rest of that 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 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, 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 teaches ye 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 and 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.

Christlikeness, men will recover from messages but they won't recover from a Christlike 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. And we know 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 transgresseth also the law, for sin is the transgression of the law, and ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him.

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, 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 he's 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. But I happened to be there, and 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 you end 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 at the personal level. 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 from 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 authorised 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 are born of God. So he thought he did us a great favour 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 learn Greek, but you're wrong. The original Greek 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 learn the Greek again, but I want to know something. Why would you lie if you don't know? 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 going I suppose he has his quite thumb 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 where? 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 3 full stop then we're in trouble.

John gives us chapter 1, 2, 3 and he's already told us in chapter 2 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. God tells you it's possible in a repentant state 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's Witness now please who just gives us a little few verses that 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 9 unless you've read 1, 2, 3, 4, 5, etc. Don't just isolate, don't just do it.

That's what Jehovah's Witnesses are guilty of doing, we dare not. Don't talk, don't even consider chapter 3 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 of 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, what I saw in him as a boy. He was so godly, he was probably the most godly person I've ever known 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 a man and have a cup of tea and sit for an hour or so. He would always stop in the street where 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 still 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. And this man looked at this boy in tears, well up in his eyes, and they started pouring down his face. And he said, and said, my boy, I couldn't sit 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 the 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 fulfil 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 coming 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 at 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 up and 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 seeds 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 remained 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 you, someone else stands down there and calls up and says, throw the baby to me.

You're like, what? Throw, I can catch, don't worry, don't worry, 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. 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 is 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, and 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 on 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 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.

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 spokes 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. For 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, 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.

Be ye 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. 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 in 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.

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. He 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 every one 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 is in 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 sought of. In its context, in this dispensation, is not some little utterance of some message that somebody sitting in a meeting here with a blue dress that doesn't love their 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 mock 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? Who 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. We've done many wonderful works, many wonderful works, miracles in thy name. Then will I prophesy unto them, I never knew you.

I wonder how many preachers God would say this to you. I never knew you. Depart from me, ye that work iniquity, you that are still in your sin.

You that never turned from the life of sin. You that 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 the man, but you still preach.

You still have 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 confesseth that Jesus Christ has come in the flesh is of God.

And every spirit that confesseth 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 it already is in the world? This is that spirit of Antichrist.

Where have you heard that it should come, and even now it already is in the world? Ye are of God, little children. Ye are of God, little children. And I've 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 every one 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. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath 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 is 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 hath given us of his Spirit. And we have seen and do 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 is no fear in the love God wants you to have toward him here suddenly. There is no fear in this love. God has not given us a spirit of fear.

He has not received a spirit of fear, but of power and of love and of a sound mind God says. If you receive this spirit, you have not 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 am persuaded that he is able to keep that which I have committed against him that day.

Do you know, I am persuaded, I have no doubt that God is going to keep me. Hallelujah, but you live in fear now, you are not going to make it, you live in fear that God is going to forsake you, you have the fear all the time. Oh brother there is a fear, a reverential fear, but there is another fear the devil uses.

Fear hath torment, perfect love that God wants you to have and perfect trust in his promises that I will never leave you nor forsake you. I am 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 am not making a statement here of some faith I am attaching, I am just quoting the Bible. If your beliefs, your doctrines brother can't quote what the other side quote all the time, then you are in trouble. I will 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 am guilty of is believing more than John Calvin ever believed I think.

The power of God, the love of God that God asked me to believe not to live in fear. But he is able to keep me, to keep that which I have delivered unto him against that day. 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 are going to live in doubt and fear all the time and the devil accuse you all the time, you can never be made perfect.

I will never perfect in you what I am wanting to do. Hallelujah. 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 is a liar. He is a liar.

For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also. He who loveth God loveth 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. R. 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 are right with God if you find love covereth a multitude of sins. He doesn't want evidence and ammunition to destroy him.

That puts you right into the hands of the camp of the devil, God says through 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.

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 an 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 overcometh the world.

And this is the victory that overcometh the world. Even our faith. Who is he that overcometh the world but he that believeth that Jesus is the son of God.

Who is he that overcometh the world but he that believeth 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 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 all 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 you may know that you have eternal life. And that you 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. That 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. What do you do? You run.

The telephone. I saw him. The preacher.

He failed. He sinned. I saw her walking in her piety with the Bible just like that.

Is she 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.

How about you got that medicine? The devil knew. Just let him get in the right place and I'll wipe him out because he will make sure. If he see 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 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 others. Paul said that. But beloved, be careful.

That's a rare thing when a man really has to be challenged. It 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, 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 please 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 this 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 are 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 shall 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 shall 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 to the man who confessed one day to me and said you know Keith I've never recovered from when I was a boy I had eleven 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's 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 to 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've prayed with thousands and thousands individually.

Even with murderers I've prayed to find 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. Amen.

Pray 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 morn. 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. Amen.

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