

Studies in 1 John 01 Australia Conference

by William W. Campbell

The sermon emphasizes the importance of walking in the light of God's truth, acknowledging sin, and living in obedience to maintain fellowship with Him.

Duration: 1:14:17

Scripture: John 1:5-13, 1 John 1:5, 1 John 2:8-11

Topics: "Obedience To God", "Personal Assurance"

Description

In this sermon, the preacher focuses on the topic of walking in the light as mentioned in John's first epistle. He emphasizes the importance of living in obedience to God's commandments and keeping His word. The preacher shares a personal story about a church for deaf and dumb people, highlighting the need for preaching in a way that reaches all individuals. He also mentions the concept of personal assurance and how our obedience to God's commandments not only affects our own faith but also influences others who observe us.

Transcript

459, when we walk with the Lord in the light of His Word, what a glory He sheds on our way. 459, we are daily receiving, with each new day that we spend, fresh evidence of an inheritance that is in theirs in heaven. For we have met together that we inspire all those who have heard Thy Word in the last night.

We enter in for all those who would be spoken ministers. Holy Ghost, vigor. We pray for those who are the many who would love to choose and be any who know of our gathering.

Should it be that there are those who rediscover the bindings of being away from Thee, we pray that Thy Holy Word makes better Christians. Warm welcome to you all on this cold, wintery night. And it's nice to see so many here.

You know we are looking at the testimony that is born. Go on to consider now the subject, walking in the light. We are reading it from the... And this is the message... And in Him is no darkness at all.

If we say that we have fellowship with Him and walk in the darkness... If we walk in the light... If we say that we have no sin... If we confess our sins... He is faithful and righteous. If we say that we have not sinned, we make Him a liar. He is not in us.

My little children, if anyone has sinned, we have an advocate with the Father. Jesus Christ the righteous. And He is the propitiation for our sins.

He that saith, I know Him, and keepeth not His commandments, is a liar. In Him verily hath... Hereby know we that we are in... He that saith, He abideth in Him, ought himself also to walk, even as He walked. The love is no new commandment.

The old commandment is the... Again, a new commandment. Right I am to you. Which thing is true in Him and in... The darkness is... He that saith He is in the light, and keepeth His brother, is in the darkness.

Even until now. He that loveth His brother abideth in the light. But he that keepeth His brother is in the darkness.

May God bless to us. Holy Word. Is the introduction to the epistle.

Of the epistle. Which extends... Walking in the light. Tested by righteousness.

Love. And belief. There is however.

A twofold digression. In the section. At verse twelve.

Extending to verse... Will be part of our study. That twofold digression refers... Their relationship. The passage we have read.

Deals with walking in the light. Tested by righteousness. Love.

And walking in the light is... Eighteen of that section. We will not be considering. During these... To walk in the light.

Is the privilege. Of every Christian. It is his heritage.

This is not. But it is the blood-bought right. Of every child.

To walk in the light. To walk in fellowship with God. The message the apostles brought.

The message that Jesus himself brought. That God is life. And in Him.

Is no darkness at all. Is the pivot. The root if you like.

From which our study. Branches out. Into its various parts.

This is the character of God. That God is life. And in Him.

Is no darkness at all. This light. Is first of all revealing.

It is because. God is. Of such a character.

That He. Makes Himself known. There would be no revelation.

If God. Were a God. Who hid Himself.

In His pure darkness. Man could never. Find God out.

The Bible. Is not a book of discovery. So much.
As a book of revelation. It is a declaration. An unfolding.
Of the character. And will of God. But the fact that God is life.
Not only reveals. The character of God. His purity.
His righteousness. But. That God is life.
Also reveals. And so it was when our Lord Jesus. He could say.
They had not had sin. Except. I had done the works.
That I have done. His works. Uncovered sin.
When the Jews. Brought to Him. A woman.
Taken in sin. And inquired. First of all.
Stating that Moses. Said that such should be stolen. What did he say? He said.
He that is without sin. Let him cast the first stone. And in the presence of one.
Who was the true light. That had come into the world. By the light of Christ's holiness.
His purity. They went away. They went out from His presence.
And the Lord said. Hath no man condemned thee? The woman said. No man Lord.
How could they? When He who was infinite holiness. Made the condition. Of throwing the first stone.
That it should be thrown by a sinless person. But not only does. The light.
Reveal. The character of God. And the character of all those.
Who come into touch with Him. But. The light dispels darkness.
For God who is light. Hath shined into our hearts. To give to us the light of the night.
We were by nature. In darkness. But God has dispelled the darkness.
And we have become. Children of light. And the Lord Jesus said.
He that followeth me. Shall not walk in darkness. But shall have the light.
So that to walk in the light. To walk in the light. Is to walk in the revealed will of God.
To walk in the light. Is not something mystical. To walk in the light.
Is to walk in fellowship. Infinitely. The constant.
Enemy. Of our fulfilling this. Our great privilege.

Is our own sin. In verses. Six.

In chapter one. To two. In chapter two.

There are three. F's. Concerning sin.

Respecting which. There are. Misconceptions.

And we have all through God. Three times. We have the statement.

If we say. At verse. Six.

At verse eight. And in verse. Ten.

We are not obliged. To accept. At faith value.

All that people. That of course. Is not an encouragement.

To witch hunting. But it is a warning. That.

All that people. Say of themselves. May not necessarily be true.

The Lord said. Not everyone that saith unto me. Lord.

Lord. The Lord. Shall enter the kingdom of heaven.

But he that doeth the will of my Father. Which is in heaven. The claim.

That is made. Of chapter one. Is of having.

Fellowship with God. And the deception. Concerning sin.

Is regarding. Its results. In our relationship with God.

If we say. We have fellowship with him. And walk in the darkness.

We lie and do not the truth. To treat sin. As insignificant.

Which was done. In the first century. And it is done.

In the twentieth century. And at the same time. Claim to have fellowship.

With God. Is to walk in darkness. To lie.

And do not the truth. It is not a presumption. To claim to have fellowship.

With God. But it is a presumption. To claim to have fellowship.

Indeed. He is no Christian. Who does so.

Sin however. Is a very real distress. To the genuine believer.

And indeed. It would make fellowship. With a holy God.

If God had no answer. To our need as sinners. And the answer of course.
Is justice. In verse seven. The blood of Jesus his son.
Cleansed us. From all sin. We spoke last night.
Of the Gnostic heresy. Heresy. Against which.
The background of which. Is the. Which is the background.
Against which John witnesses. Concerning the passion of Christ. John says that.
The Lord Jesus came. Not only by water. But he came by blood.
Not only by his baptism. But by his curse. The Gnostics said he only came.
By his baptism. That when he died upon the cross. He was only Jesus of Nazareth.
Well not only did they. Take from our blessed Saviour. The crown of Deity.
But they took from him. The crown of Redeemer. Because if he were not the son of God.
When he died in the cross. His precious blood. Shed there.
His perfect. Holy sacrifice. Would be unavailing for our needs.
They not only deprived him of his Deity. They deprived him of his crown. And John asserts here.
The blood of Jesus his son. Cleanseth us. From all sin.
John says in verse. Seven. If we walk in the light.
As he is in the light. We have fellowship. With one another.
One with another. Now we would. Have thought.
When he said. If we walk in the light. As he is in the light.
We have fellowship with him. When he doesn't say so. He said if we walk in the light.
As he is in the light. We have fellowship one with another. That is to say we have fellowship.
With men and women. The joyous privilege. Of having been forgiven.
Of knowing. The glorious salvation. That is in Jesus Christ our Lord.
Who know. That the blood of Jesus Christ. Indeed these are the only people.
Who can possibly know the fellowship. Of the redeemed. That then was the first.
Deception. The deception that. Men could sin.
But it would not influence. Or effect in any way. Their fellowship with God.

John says. The contrary is the case. To any who say.
That they have fellowship with God. And walk in darkness. They lie.
And do not the truth. There is no encouragement. In the passage we are considering.
To treat sin. Lightly. The next deception.
Concerning sin. Is found in verse eight. If we say.
We have. No sin. That is.
To deny. That sin originates. In our nature.
That the sins. That are seen. In our conduct.
Arise. From sin. Being in our nature.
There may be. A further deception here. Of those who.
Took the attitude then. As they do now. That sin.
When it is done. It is done with. That it does not adhere.
To the person. In the form of guilt. And John certainly uses sin.
In his writings. In this way. For instance.
At the end of chapter nine. Chapter nine in the gospel. By John you remember.
Is the story. Of the healing. Of the man born blind.
And towards the end of the argument. That Jesus had. With the Pharisees.
They say to him. Are we also blind? And the Lord said. If he were blind.
You would have no sin. Now he wasn't saying. If you were blind.
You would be sinless. What he was saying. If you were blind.
You would have no sin. In the sense of guilt. But because you claim to see.
You have sinned. That is your guilt. Prevailing.
And it may be that. We have a double deception here. Not only a denial of sin.
Originating a responsibility. To a holy. All seeing.
God. Any who maintain. Either of these contentions.
Are deceiving themselves. And the truth. Is not in them.
Now what is the refuge. Of the child of God. When sin in the nature.

Issues. In sin in the conduct. What is the refuge? How do we act? Do we treat it as insignificant? Unimportant? Inevitable? Oh no.

The refuge. Is in verse nine. If we confess our sins.

He is faithful. And just. To forgive us our sins.

And to cleanse us. From all unrighteousness. Now observe what it says.

It does not say. If we confess our sins. Singular.

It says if we confess. Our sins. Not sin in general.

But sins in particular. It is as if. We come into the presence of God.

And acknowledge that we are sinners. But it does mean. That we come into the presence.

Of which we are guilty. And we can't walk in the light. Sins.

That is if we lose our temper. We confess that. If we are irritable.

And unreasonable. We confess that. If we are uncharitable.

We confess that. If we are slanderous. Without cause.

If we have impure and unholy thoughts. We confess that. These things are to be confessed.

It isn't enough to say. As in water. We are not the same.

We have been called. To walk in the light. To walk in fellowship.

If we are going to do this. We must confess our sins. Sins.

Sins are multiform. Sin is one. A sin is never.

An isolated act. If we regard it. In that way.

We shall never understand. The seriousness. We might well say to ourselves at times.

Why did I fall. For that temptation. Why did I repeat that.

Particular sin. Why did I. Well the reason of course. Springs.

Not from the. Sins in the conduct. Which are visible.

Which are seen. Like a speck. Islet on the ocean.

But they are. Only the. Uprising.

Of the submerged continent. Below. If there was no.

Submerged continent. In our nature. There would be no.

Uprising of sins. In our conduct. It is from the nature below.

That the sins. Appear. Now if we as the children of God.
Confess our sins. And that is. What we are called upon to do.
And it is the only refuge for us. If we are to know anything about. Walking in the light.
And having truth. This is our only refuge. If we confess our sins.
He is faithful. And righteous. To forgive us our sins.
And to cleanse us from all unrighteousness. And so fellowship. Is restored.
Faithful and righteous. Describes. Not only the character.
Of God in general. But it describes. His action.
In this particular instance. He is. Faithful and righteous.
When he does precisely this. In response. To our confession of our sins.
He is faithful and righteous. When he does this. In verse ten.
The deception. Is in denying. The fact of sin.
In the conduct. If we say. We have not sinned.
That is. A plain denial. Of universal.
Human experience. But more seriously. Such an attitude.
Makes God a liar. For he declares. That all have sinned.
And come short. Now let. Compassion.
Be exalted. Into a virtue. And let.
God's wonderful provision. For our sins. Become.
An encouragement. To continue in sin. John adds.
Two further statements. Concerning sin. In verse one.
Of chapter two. My little children. These things write I unto you.
That ye may not sin. As if any man sin. That ye may not sin.
If any man sin. Now in both instances. These verbs.
Are in the. Greek. Aorist tense.
Signifying. Acts of sin. And not a life of sin.
Let me explain. John is not saying. My little children.

These things write I unto you. That you may not. Live your lives in sin.
If you do that you are not Christian. Christians don't do that. No Christian lives in sin.
He's been gloriously. Delivered from that. John is not saying that.
What he is saying. My little children. These things write I unto you.
That you may not sin. Even once. To accept sin.
As inevitable. Is entirely. A wrong.
And un-Christian. Attitude to sin. We must.
Regard sin. In the light. Of God's.
Glorious purpose of redemption. Which is sin vanquished. That will be the glorious end.
We shall see that later in our study. When we see him we shall like him. We shall see him as he is.
Then we shall be pure. As he is pure. Righteous as he is righteous.
We shall not take. Our nature of sin. Into his presence.
Then. We shall leave it behind. That is the.
Consummation of our redemption. And we must always have that in our mind. That is the end.
That is the ideal. This is the glorious. Consummation of our salvation.
So we mustn't treat sin. As inevitable. That's a sure way of falling into sin.
These things I write unto you. That ye may not sin. Once.
But then he deals now with. What is far more common. In human experience.
He says. If any man sin. And we would expect him to.
Follow on by saying. If any man sin. He has an advocate.
But he doesn't do that. He says. If any man sin.
We have an advocate. And he associates himself. With the man.
Who has fallen into sin. Acknowledging. That he shares.
The common experience of failure. That is. Throughout the human race.
If any man sin. We. Have an advocate.
Jesus Christ. The experience of forgiveness. Follows.
Our confession. If we confess. He forgives.

But the. Work of our advocate. Follows our sin.
Our blessed Lord doesn't wait. Until we confess. Before he is engaged.
In our interest. If any man sin. We have an advocate.
Jesus Christ. The righteous. Thinly in his.
One of his books says. In the picture. Of a righteous advocate.
Pleading with the father. It is not love. Pleading with justice.
Rather the opposite. It is justice. Pleading.
With love. Our advocate. Does not plead.
Our innocence. Neither does he plead. Any extenuating.
Circumstances. To excuse our sins. As an advocate on earth.
Would have. A necessity to do. If he were to get his client off.
Our Lord. Acknowledges guilt. On behalf of his client.
And he presents. His vicarious work. As a crown of acquittal.
If any man sin. We have an advocate. With the father.
Jesus Christ. The righteous. Calvin says.
Christ's. Intercession. Is the.
Continual application. Of his death. To our salvation.
An unceasing work. Which our blessed. Lord does.
Notice it says. In verse two. He is.
The propitiation for our sins. It doesn't say. He made propitiation for our sins.
He did that. But that's not what John says. John says.
He is the propitiation. He is that. Because of the work.
That he did. And what he is. He is forever.
Our unchanging Lord. Our unchanging. Propitiation.
He is that. And throughout eternal days. He will be.
The propitiation. The light. Not only reveals.
Sin. But it reveals. Duty as well.

There is a positive. Side to all. We have been brought into.
Fellowship with God. To walk in the light. Not only to be set free.
From sin. And then our lives. Left in a sort of.
Spiritual vacuum. Our lives are going to be. Filled.
Filled with duty. Filled with righteousness. Filled with Godly living.
Filled with real. Piety. And now John turns the.
Searchlight on the word of God. Upon these. More positive qualities.
That are to be displayed. In the lives of those. Who walk in the light.
At verses 3 and 5. We have statements of. Fact. Verse 3 says.
Hereby know we. That we know him. Verse 5 says.
Hereby know we. That we are in him. Hereby know we.
That we know him. Hereby know we. That we are in him.
How do we know these things? Well. Verse 3. Here is. Some of the evidence.
That walking in the light. Is also walking in the truth. In the light of the.
Self-revealing God. Who imparts to us. The knowledge of himself.
Hereby know we. That we know him. If we keep.
His commandments. That is to say. Obedience.
Is the ground. Of assurance. Not any.
Mystical experience. But obedience. Is the ground of assurance.
This knowledge. Of God. Is thoroughly ethical.
For the assurance. That it is possessed. Is the experience.
Of those who keep. His commandments. Their mouth follows.
The phrase. He that saith. In verse 4 of chapter 2. At verse 6. He that saith.
And then again at verse 9. He that saith. Now there is. A slight difference.
Between. The three. Occurrences.
In chapter 1. Of if we say. And he that saith. A suggestion.
Of entirely different. Associations. If we say.

Is of general application. He that saith. Is very much.
More particular. John is not. Firing a shot.
At random. He is on target. There is someone.
Specifically in mind. When he says. He that saith.
I am reminded of a story. Of a preacher. And as they watched.
The marksman. Never getting. To the bull's eye.
But always getting. Proud about it. The friend of the preacher.
Rather maliciously. Said to. The preacher.
John. That is very much like your preaching. You never draw blood.
Well. The apostle John. Was not like that.
He was on target. Here. He knew exactly.
Whom he had in mind. And three times he said. He.
That saith. The Gnostic teachers. Of the first century.
Boasted in their knowledge. Of God. But they paid.
Scant attention. To practical righteousness. Indeed they thought.
Indeed they thought. That the deeds of the body. Were insignificant.
And did not disturb. The spiritual fellowship. Into which they had been brought.
The test. Which John abided. So if we say we know God.
Here is the way. In which it has to be. Not only prove to ourselves.
As the ground of our faith. But prove to others. Who observe us.
As those who claim. To walk in the light. That is obedience.
John's method of teaching. His method of writing. Anyway.
Has been likened to. Moving round the same centre. Round the same force.
But always coming. And that's a very good description. We have an illustration.
Walking in the light is. Now tested positively. By the light.
That is pleasing to God. But whereas versus. We now move on to keeping his word.
Is moving. Slightly higher. Whoso.

Verses 5. Whoso keepeth his word. In him verily. Hath the love of God.
Being perfected. And they are unified in his word. To keep.
In verse 5. And in verse 3 as well. Is a word. Which is used.
Of manners. Who. Have to.
Exercise. Watchful. Observant care.
Regarding. Currents. And winds.
And all the. Various. Contingencies.
That may have an influence. On navigation. And it is.
That kind of observant. Obedience. That is suggested.
By the word keep. To keep God's commandments. To keep his word.
Is the. Obedience. Of careful observance.
Lest we in any way. Offend. And disturb.
This wonderful privilege. Into which we have been brought. In fellowship.
With God. When we keep his word. In this sense.
This watchful observant obedience. John says. In such a person.
The love of God. Has been perfected. And the idea of the love of God being perfected.
Is. That it is brought. To its true purpose.
This is its true end. In our relationship. With God.
God's love. For us. His whole.
Purpose. In our relationship. With himself.
Is to bring us. To obedience. To so fill our hearts.
With filial devotion. Towards himself. That we shall.
With observant care. Direct our path. To the obedience.
Of his commandments. And the keeping of his word. Lest we should in any way.
Offend. When this happens. Its true fulfillment.
In our case. It is brought to its consummation. To its end.
Its chief design. Hereby. Knowing.

That we are in his. That is in union with Christ. When the love of God.
Is brought to its fulfillment. In our case. Then.
We know. That we are in union with Christ. Incorporated into him.
In union with him. Not by any mystical experience. But by the.
Obedience of heart. Whose greatest desire it is. Does this assurance come.
That we are in union with Christ. A very great. Mystery indeed.
Is therefore verified. In experience. By practical righteousness.
In verse six. The test of righteousness. Is applied to those.
Who made easy. And unsupported claims. The test.
Is to walk. Even. As he walks.
He that saith. He are whiter than him. Ought himself.
Also to walk. Even as he walked. Here is.
The way in which. Union with Christ. Can be proved.
Here is the way in which it can be confirmed. In our experience. Not by merely.
Being able to. Put your finger on a vest. In the bible.
Where it is stated. But to know. That Christ.
Dwells in you. By his spirit. And is living his life.
Through you. So that you are able to say. Like Paul.
I have been crucified with Christ. Nevertheless I live. Yet not I. But Christ liveth in me.
And when he liveth in us. Then we shall walk. Even as he walked.
His. Pathway. Will be reproduced.
In our lives. We shall go forth day by day. Bearing our cross.
We shall be marked as he was. This man. Went about doing good.
We shall be marked by this. Because he is living in us. We are in union.
And day by day and week by week. And month by month. And year by year.
There will be given to us. An ever deepening experience. Of what it is.
To be in union. With our living. Loving.

Lord Jesus Christ. And then verses 7 to 11. We have.

Walking in the light. Blessed by love. Believers are appealed to.

By the most. Endearing title. Beloved.

No new commandment. Give I unto you. But an old commandment.

Which he had from the beginning. The old commandment is the worst. Which he had.

Now of all the commandments. I think it is quite clear. From the context.

That it is the Lord's commandment. That he bore. A new commandment I give.

Even as I have loved you. That you also. It is not in verse 7. That is to say.

It is not known. It is rooted. In the teaching of our Lord.

It is that which he had from the beginning. There we have our three. It speaks of the things that are.

And this commandment. You had it from the beginning. It is not new in the sense.

That it is known. It is rooted. In the teaching of Christ.

These first century Christians. Of their contact with the Christians. But in verse 8. It is called a new commandment.

A new commandment write I unto you. Which thing is true. In him and in you.

Already shining. It was old. Doctrinally.

But it was new. Experimentally. It was old.

It was rooted in the teaching of Christ. But it was fresh and fragrant. In every life where it was.

In the power of the spirit. And acted upon. Truly.

Truth. Doctrinally. Is always old.

Truth. Experimentally. Is always new.

Indeed if anybody comes along. With new. Doctrines.

Be very wary of. In all probability. They'll have no foundation in the Bible.

Truth doctrinally. Is old. Truth.

Experimentally. Is new. And it should be new and fresh and fragrant.

In our hearts. And so it is with this commandment. And if time were.

Available we could develop this. It was old. Rooted in Christ's teaching.

New. Fresh and fragrant. In the hearts of God's people.

Where it is received and obeyed. Which thing. That is the commandment.
Is true. That is true. As opposed to false.
In him. And in you. Because the darkness is passing away.
And the truth. That is the genuine. A different word.
Because the genuine. The real light. Already shining.
Oh. This is an interesting verse. We know of course.
That the commandment is true in him. We have. Known something.
Of his wonderful love. His love for the world. His love for the church.
His love for us. The commandment is true in him. Is beyond doubt.
But the commandment is true. If we are really obedient. If we are really walking in the light.
If we are in fellowship with God. Then the commandment is true. That the love of God has been shed
abroad and out.
Even as God. It's true in us. It can only be a question of degree of course.
And we long to see that. It should be increased in measure. But it's true in us.
And why? Because. The darkness. That is the darkness of the world.
Is passing away. By faith. John sees the victory coming.
And all the things that stand against God. They are passing away. Jesus our Lord.
In the prologue of John's Gospel. Verse 5 we read. The light shined.
In the darkness. And the darkness. Overcame it not.
Now this is the only principle there. In the whole of the prologue. That is in the present tense.
The light shineth. But he says. The darkness didn't overcome the light.
When the Lord Jesus Christ died on the cross. He says. The light shineth in the darkness.
When he wrote his Gospel it was true. The light shineth. And when he writes his epistle.
He says. The darkness is passing away. Our blessed Lord.
Already shineth. At verse 9. The test of love. Is applied.
He that saith he is in the light. And he that is blood. Is in the darkness.
Even until now. There were very obviously instances. Of this kind.

In the first century. If I were to say to any one of you. Do you love your brother? It would not be sufficient for you to say.

Well I don't hate him. There is no place. Of neutrality.

Between love and hate. Indeed there is no place of neutrality. Between any of John's contrasts.

Whether it is. Light and darkness. Or life and death.

Or love and hate. John only knows. Whites and blacks.

He doesn't know anything at all about grays. And the only way. That we can be sure.

That we do not hate. Is by positively loving. There is no other alternative.

And so he goes on to say. He that loveth his brother. Avoideth in the light.

And there is none occasion of stumbling. You see. Loving our brother.

Is not something merely. That we sit at home. And feel ever so warm.

In our hearts. Towards them. That's not enough.

A love of that kind. Will not. Remove all occasions.

Of stumbling. It's when we get up out of our chair. Sitting at the warm fire.

And go out into the cold night. And perhaps make a call. Upon the brother.

That we have this warm affection for. Sitting by our fire. That we do something about it.

Part of the day. I have spent. Listening to.

Tape recordings. Of addresses. My late brother.

Gave in Aberdeen. Just over two years ago. And in one of these addresses.

He was dealing with the. First and great commandment. A passage in Mark.

And an illustration. That he used. I will use now.

When he was. Down in London for a weekend. Preaching.

He was living in. A home. Where there were a number of borders.

And one lady. She was a member of a church. Just opposite the house.

Where they were living. And it was a church. For.

Not only for. People with all their faculties. But also for deaf and dumb.

People. So the preacher. Had to preach two ways.

He had to. Preach with his mouth. And he had also to preach with his hand.

When this lady came back. From the service. She said well.
We didn't have our usual preacher. He was a young man. And she went on.
Rather inexperienced. And sometimes. He forgot the actions.
And only said the words. So that only those. Who had hearing.
Got the message. And there were some blind. Who didn't hear.
He had the words. But not the actions. If we love like that.
There will be many occasions. Of stumbling in us. If we love with the words.
But not with the actions. Our love must be. Not in word.
But in deed. And in truth. And.
If that be true of us. Then there will be no occasion. Of stumbling in us.
People won't find it difficult to believe. That God is a God of love. If we are motivated.
By love for others. Our whole life. Will demonstrate it.
There will be no occasion. Of stumbling in us. Do you think my dear friend.
That there are those. Who know you best. Who find it more difficult.
To believe in God. That could be possible. It would be a dreadful tragedy.
God's desire is. That the witness of his people. Should be such.
That those who see the most. And know the best. Shall find it more easy.
To believe in God. And in Jesus Christ. His Son.
And the last verse. Is a verse. Of dreadful darkness.
He that heareth his brother. Is in the darkness. And walketh in the darkness.
And knoweth not whither he goeth. Because the darkness. Hath blinded his eye.
For a dreadful condition. The dreadful. Spiritual state of him.
He that heareth. Who hates his brother. Is graphically depicted.
He is in darkness. And he walketh in darkness. He knoweth not whither he goeth.
Because the darkness. Hath blinded his eyes. Only a faith response.
To Jesus Christ. The victorious redeemer. Can deliver.
Such a man. May the Lord. God bless to us his word.

Grant us we may. Truly walk in the light. And may it be.
Attested. By our practical obedience. By our true.
Moral righteousness. And by. Our display.
Of true love. In word. And in deed.
For his name's sake. O God our father. We thank thee for this time spent.
And for thy word. And for all that we have considered. Grant Lord that those parts.
That are most relevant. May be emphasized. That we may turn.
From all those ways and attitudes. Of mind and heart and conduct. That would in any way disturb.
Our fellowship with thee. So that we may. Truly walk in the light.
And have fellowship one with another. Knowing in our hearts. That the blood of Jesus.
Thy son. Cleanseth from all sin. That thou dost meet.
Our deep need. And make fellowship possible. We bless thy holy name.
And we seek now thy blessing. As we separate. In our Lord Jesus Christ.
Worthy name. Amen.

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