

Studies in 1 John 02 Australia Conference

by William W. Campbell

William W. Campbell's sermon explores the themes of righteousness, sin, and the believer's identity as children of God, emphasizing the transformative power of hope in Christ.

Duration: 1:02:18

Scripture: 1 John 1:5, 1 John 2:29 - 3:5

Topics: "Sin And Righteousness", "Gods Love"

Description

In this sermon, the main theme is the importance of Christians having an attitude of truthfulness and paganism towards sin. The speaker emphasizes that our attitude towards sin is determined by understanding what sin truly is - lawlessness. The sermon also highlights the love of God the Father in making us His children and the divine beginning that allows us to walk in the ways of God. The sermon is based on the book of 1 John, with different sections focusing on God being light, righteous, and the Son of God manifested to destroy the works of the devil.

Transcript

We seek God's help and blessing on our evening service. We unite our hearts, O God, and bring thee our worship and praise. Great and great need we pray.

We thank thee that thou, Lord, dost yet love us all. We thank thee, O God, for laying siege to our hearts. Then thou didst do many things for us that we have discovered sins.

And amongst them we bless thee that thou didst make us thy own children. Thou didst bring us into thy family. The Spirit of thy Son, we can say, was hidden.

We bless thee, O God, for the daily stream of thy mercies that fail not. With each new day thou didst send fresh, and for all the mercies of life, praise thee. We thank thee for all the love that is poured upon us, each one, by those who are nearest and dearest to us.

We thank thee for all the joys of life. We acknowledge that all this comes, we believe that it is, in some way, a gift. We thank thee most of all for the spiritual heritage we have in the Lord.

For when all the best is done, we bless thee, O God, for thee. And is it once in the end of the age he appeared? Let us hope that to those that wait for him, he shall appear a second time, who could see. We ask thee, O God, for a real sense of thy presence, that we may be helped and edified, and that we may go

from this place.

We remember those who have had thee, pray thee, Lord, to bless these who are laid aside in this way. And grant in thy good mercy that they may soon be restored to help you here, to bear their share in the worship of the church of thy. We ask thee, O Lord, to help us to think of those who are less favored than us, and particularly those who are meant for all Christians.

We believe that never art, is thy presence so appreciated, as may be so in the case of many who, in this communion, in many other ways. Hear us, O Lord, for those areas that have been long devastated by war, and speak to peace. We pray for peace in the Middle East, and we remember, O Lord, all those who weep.

We ask thee, O Lord, that thou mayst speak the day of completion of thy perfectly universal dominion. All these things our Father weeps. Thank thee we believe are within thee, in any way likening us, concerning us, and we pray that our appreciation of all these things may.

Now may we turn to the first epistle by John. If ye know that he is righteous, ye know that every one also that doeth righteousness is forgotten of him. Behold what manner that we should be called for this cause to us.

For thou didst know that we shall be called. We know that, if he shall be manifested, even as he is. And every one that hath this hope, set on him, purifies himself, even as he is pure.

Every one that doeth sin, sin is lawlessness. And ye know that he was manifested. Whosoever abideth of a sinner hath not seen him, neither knoweth him.

He that doeth righteousness is righteous, even as he is righteous. He that doeth sin is of the devil, for the devil sinneth. To this end was the son of God the devil, doeth no sin.

In this, the children of God and the children of the devil is not of God. May God bless to us this greeting from him. Tonight we are considering.

I'm sure that if we hadn't come before, these meetings will help. In the teaching of Paul and the teaching of John, method is concerned. It has been said that in the epistle of the Lord, move one would be an impossible, a piece of masonry.

John's first epistle seems to be written in such a way, the order in which he. It is just that John's method is not so obvious. Satan's something of John's method.

We have examined the first section of his epistle. The introductory verse of 4, we then proceeded. It is the opening verse, extending on to 28 in chapter.

And the second section begins. In the dominant note is that God is light. In the second section is God is right.

And in the third section, we saw in our reading, is tested. Tested by love, including the main section. We see something of the life of the child.

And then by limiting ourselves to the character of the tested, by opening verse 2. There is, John again, turns from his main theme. And in these three verses, he deals with the amazing and wondermade, the

children of God. These, if you know that he is righteous.

I take it, if you know that God is righteous. It may, of course, if you know that Christ is righteous. This is one of the very real, for those of us who, indeed, the way in which John is very much like the way, the language in Scotland.

To elaborate any further, she referred to, she would know that all elaborate as to who is just as good. I take it, however, that here, the reference is, if you know that God is righteous. How do we know this? We know this, something into which we have, that this is the character of Christ revealed.

He has revealed it in government, that this is his character. We might turn in more, all the New Testament, to show that God. You remember when the plagues and judgments of Egypt, Pharaoh was brought to this point.

No doubt, to say, at this time, the Lord is righteous. That Pharaoh learned this in the days of Rehoboam. When the kingdom of Israel had been, and Judah only was left in loyalty to the house of David.

And the nation had gone away. We read, then the princess of Israel became the king. The Lord is righteous.

There was an acknowledgment in his government. Ezra, when he surveyed, no. O Lord, the God of Israel, for we are left to rest this day.

Behold, we are before thee in our guilty. We see this again and again, in the exclamations of those. The age draws near.

O Lord God, the only. O Lord God. So there is a revelation of God, in his government, that he is a God.

But we know it even in God. In grace. There are many passages to which we.

But let this one suffice. In Romans chapter 3. Where of our Lord Jesus, we are propitiatory. Through faith.

Through his blood. To declare his righteousness. In the passing over of sin.

And declare his righteousness. He is righteous. Now says John.

Knowing that. Go on to know. That everyone that is.

Do has righteousness. Everyone also that. Is begotten.

It is an infallible rule. An infallible law. That all life.

Begets. Begets children. Who do.

Doing. Is the result of being. And you can't.

Alter the order. Doing is the result of being. It is because.

We are being born into the family. Glorious. The message then.

That is before us tonight. Is the children of God. The divine.

The new birth. Being born. Before we.
Look at that. In detail. Beginning at verse.
Four. We'll look at this. Wonderful.
In verses. These verses. This prophet.
In making us. His children. Behold what manner.
From whence. Has originated. The phrase.
What manner of. Means originally. Of what country.
Love like. Just as they said of our Lord Jesus Christ. What manner of man.
Is this. Only be explained. Men and women like us.
Only have originated. In the heart. Of the everlasting.
This is not merely love. Exhibited. It's not merely a display of love.
It is love bestowed. It is love given. And it is love given.
In the forming. Of a wonderful relationship. Into which we have been brought with.
And it's not a relationship. That we have to wait. For it.
To give it. Substance. We have this knowledge.
It's a matter of experience as well. In our heart. Every day.
For this cause. The world knows us not. The world may know us as Christians.
The world may know us. As religious people. The world may know us as Christians.
They never think for a moment. If you have unconverted. Or how neighborly you may have shown yourself.
Or how much they have persuaded. That all is in accord with your witness. They never think for a moment.
That in a very real and particular way. You have been brought into the family of God. To be made the children of God.
Knows us not. In verse two. We have said before.
What Christians are. That is children of God. It is not yet made manifest.
What we. You will notice in the reading. That where I have written.
The author has. It is not yet made manifest. Creates.
It sets in contrast. What we are now. What we are now.

Doesn't know us. It doesn't appear to the world. What we are now.
And it doesn't yet appear to us. What we are going to be. There is a barrier.
Between what we are. What we are going to be. There will be no.
New element. Added to the divine light. All that we are going to be.
In that eternal day. We are none. In embryo.
There will be nothing added to the divine light. Rays of the birds of earth. Will become.
But you will notice. The contrast. The now.
Now the children of God. Manifest. What we shall be.
Now the bud. Not yet the flower. But all that the flower is.
Is in the bud. Not now the bud. Now the bud.
Then the flower. Not yet. The fulfillment.
But it will be fulfilled. The promise will be fulfilled. The promise will be fulfilled.
By his. Manifestation. In the manifestation.
He advanced in the. In the first appearing. He says in the epistles.
Verses we have already looked at. The light was manifested. What amazing consequences John.
I am persuaded. That wonderful. We know.
If he shall be manifested. We shall delight him. For we shall see him.
As he is. Again you will notice that. The quest to it.
In the center of verse two. Reading. And the new translation by.
Mr. Darby. The if. This is.
This word if. Emphasizes. The thing.
Or his. Being manifested. Certain things will happen.
If he shall be manifested. One. We shall delight him.
Two. We shall see him. As he is.
Think of the first. The second first. We shall see him.
As he is. When we think of this phrase. Seeing our Lord.
As he is. We must not set it in contrast. Indeed.

No New Testament writer. You would never think of a person. Living.
In. Terms of. It's not until.
That you think of him. He doesn't think of him. As.
When you. Read or see him as he is. It's not in.
To see him as he is. Is to see him. In glorious.
We don't yet see him. We cease to acquire. Then.
Face to face. Now. We know in part.
Then we shall know. Even as we. Granted the premise.
We shall see him as he is. We shall delight him. To see him as he is.
The action of seeing. But the state of him. To.
The object is presented. It is something more wonderful than merely. Observing something.
With the eye. To see him. As he is.
It implies the state of mind. Two things will bring this about. He will be manifested.
In a way. As men. The obstructions of sin.
Will be removed. The things that his. Will have gone.
And in the. Verse of reference. The object of his appearance.
There are three things in this passage. That we learn. In.
We learn that he. In verse five. We learn.
In him. Is no sin. He is.
Right to be pure. As he is. In us.
As in him. Is that there. His appearance.
When we shall see him. We shall. Be like him.
Three. Deals with. This.
As a powerful hope. In the life of a Christian. Every one that has this hope.
Set on him. That is set on John. Where is our hope set? Is it set on him? Or set on.
Improvement. In wealth. In all the wonderful things.
That. Men are hoping. That the seven.

May. Our hope is in the appearing. Every one that has this hope.
Purifies him. Even. The theologians.
Put that this way. They say. Purify himself.
As he is pure. They say. This is not.
Predictive. That is. It is not stated.
As a duty. But as a fact. Let me explain.
The idea is not. Seeing you've got your hope. Set on Christ.
You want therefore. To do these things. What it says.
If you have your hope set on him. This will happen. You.
It's inevitable. And if we don't do this. It's because we haven't got our hope.
It is predictive. It's a statement of fact. It does happen.
Wherever men and women. Have set their hope. They will become.
Purify himself. Even as he is. And this of course is.
This is the text of our. We hold this. Says John.
If we have this hope set on him. We purify ourselves. As he is pure.
More and more. Day by day. Like the Lord Jesus Christ.
Is the evidence. The only true evidence. That this hope.
Is a part. In our life. And we.
See in the remaining verses. The life that is. Is a life.
Of truthless. Antagonism. To sin.
Attitude to sin. Attitude of truthless. And wherever.
There are Christians. Truly. Because of God.
Their attitude. Now there are. Five groups.
In the verses that are before. Look at that now. Our attitude to sin.
Is determined. By the fact. Of what sin is.
In verse four. It is lawlessness. Everyone that doeth sin.
Doeth also lawlessness. And sin. Is lawlessness.

This is in essence. This was very different. From the teaching of the heretics.
In John's day. In their view. To an enlightened.
Christian. Were of no consequence. Just as today.
Sins are described. Incremental. Personality.
But never. But John affirms. Is lawlessness.
That is. It is the assertion. Of sin and lawlessness.
Sin is lawlessness. The Christian is at war. That doesn't mean we're at war with sin.
All too often. We can see. The.
Moat. The speck. In other people's eyes.
We must seek grace from God. In sin. And we should be.
At war with sin. In our own heart. Secondly.
This attitude. Towards sin. Of Christ's mission.
In verse five. He know that he was manifested. To take away sin.
And in him. Is no sin. There is work on the one hand.
His character on the other. To his work. He came.
As a Christian. While he brought creation. Into being by his word.
By. Not saw. Not saw the putting away of our sin.
Only by the shedding of his precious blood. Only by the. Only by the.
Sin be removed. We know that. We know about his wrath.
And we know about his character. And we. That in him.
Is no sin. That he was holy. Harmless.
He did no sin. He knew no sin. In him.
Was no sin. We know that. In him.
Well knowing these things. Must understand. Must be.
To sin. Thirdly. Our attitude to sin is determined.
Because. Fellowship with Christ. On the one hand.
Sin. As a prevailing. Habit.

In the same life. That sin. A Christian.
Whosoever. Abides in him. Sineth not.
Whosoever sinneth. Hath not seen him. Neither.
Knoweth him. Every solitary sin. Interrupts fellow in the life.
Where sin. Is a prevailing habit. The conditions of fellow.
Seen him. Neither knoweth him. They have not begun.
The two things. Can't go on together. Fellowship with Christ.
And fourthly. Because of the distinct. Sources.
Of sin. And rapture. This we have in verses.
Seven and eight. My little children. Let no man lead you astray.
He that doeth. Raptures. It is raptures.
Even as God. He that doeth. Sin.
Is of the devil. For the devil sinneth. From the beginning.
To this end. Was the son of God. Manifested.
That he might destroy. Gratitude to sin. Must be determined.
Here are two distinct families. There are only the two. John appeals to the whole family of God.
In this phrase. That we were looking. A phrase that he uses.
Seven times. They were evidently. Exposed to false teaching.
And here the mature. Attest. That they themselves.
May apply. No one can go on. Actively.
He who goes on. Habitually sinning. Is of the devil.
John sees. That said in its principle. There is a darkest.
In the world. Than human weakness. Ignorance.
And folly. Or overpowering. There is the manner.
That is taken. By authority against God. And in verse eight.
For the first time. In the epistle. The full title.
Of our. That he writes it. The two objects.

For the manifestation. Of Christ. Cover the.
Whole work. Of redemption. In verse five.
To take away sins. And in verse eight. To destroy the work.
That is sin. And all its results. And lastly.
Judas. Truthless antagonist. Is determined.
Results. Of the new birth. In verse nine.
Whosoever. Is begotten of God. Doeth no sin.
Because his feet are bided in him. And he cannot sin. Because he is.
Begotten of God. He doeth no sin. Because his feet are bided in him.
And therefore emphatically. He cannot sin. Because he is not.
The teacher. In the message. The teaching of this verse.
Has always been a difficulty. It still is. Experience.
With reference to sin. Or teaching. In the earlier part of this.
There would be no need for John. To write it. These things I write.
You may not sin. If it were already established. That we could not.
Then when he said. He doeth no sin. And again.
He cannot sin. Now many of you will know. That there have been many.
Explanations of this. To be repeated. I think there are only two.
That we need mention. The explanation is this. That doeth no sin.
It is not. Isolated acts. But the prevailing habit.
The tendency. The trend of the life. The bent of the man's.
Whole character. And I think that explanation. Most of the crowd.
Not entirely. And still leaves. Me with.
A certain measure of. Dissatisfaction. And he cannot sin.
But he is begotten of God. And this explanation. That I have for law.
In his book. The text of life. Is one that.
I think probably the past. Twenty odd years. I'll give that to you now.

As best as I can. Go back to verse. My little children.
Let no man lead you astray. Now the Gnostic. Probably think that they are.
Close neighbors now. But. They belong to the first century.
The Gnostics thought that. Mysterious. Unaffected by.
The doing of wretches. And it is this teaching that John. Seems to be combating.
And he is writing. In the heat of custody claims. That the believer.
Can sin. That he may be a liar. Yet none the less.
Suppose if he said. That his very. Provided his then.
That he can sin without prejudice. To his high standing. As a spiritual.
No. Would be the. Unhesitating answer.
This is what he. Cannot do. He cannot.
Forget. That she should not have. It must be admitted.
But if he claims. That he can do so. Without.
Then the only. Possible answer. Is an emphatic.
In the same sense. It is true. That the Christian.
Cannot sin. Not even. Falling.
Is to assert. Against God. And so when we read this.
He has spoken your mind. He is born of God. Verse ten.
Is a verse of. Transition. A summary of what has gone.
In this the children of God. Is an introduction. Of what is going to.
The next passage is to. Be a test. Of the child of God.
By the test of love. And so it is introduced. In the closing words.
In this. Epistle. We learn.
That there are. Two appearances. Two manifestations.
And we also learn. We have spoken of the. Manifestation.
When he is manifested. We are going to be manifested. With him.
When he appears. We are going to be like him. We are going to see him as he is.

That verse ten says. In this. The children of God.
Are manifest. And the children of the devil. Whosoever do us.
Is not of God. So here. In this world now.
And in this present life. We are being manifested. Are we obedient to the will of God.
Do we believe. Do we hold the vital. Humility.
If we do. Then we are being manifest. As the children of God.
There is a day coming. When we are going to have our second manifesting. When we shall be manifested.
With him. One that is not. Will burst forth.
Into the flower. That will be the glory of God. Jesus Christ.
May God. Work in all our hearts. In the speakers.
Particularly. So that we may become. Increasingly.
Like our Lord. In this day of our first. Of our second manifestation.
With our Lord. In him. Is five hundred and seventeen.
Faithful to him. That he will find us one. It was will he find us one.

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