

We Do Know That We Know Him

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[0 : 00] We're going to worship God now, singing to His praise from Psalm 119. Psalm 119 and at verse 105.

Psalm 119 and at verse 105.

May she raise and quicken me according to Thy word. The freewill offerings of my mouth accept I Thee beseech. And unto me Thy servant Lord Thy judgments clearly teach.

Though still my soul be in my hand, Thy laws I'll not forget. I err not from them, though for me the wicked sneered and said.

I of Thy testimonies have above all things made choice. To be my heritage for they, for they my heart rejoice. I carefully inclined to have my heart still to attend.

[1 : 24] That I Thy statutes may perform all the way up to the end. The section of Psalm 119, to God's praise, Thy word is to my feet and up, and to my path and night.

Thy word is to my feet and up, and to my path and night.

I am with no affliction. I am with no affliction.

Even overfledged, O Lord. With no affliction. Even overfledged, O Lord.

In message is the quicken me, I call. The free will of peace and night.

[2 : 41] The free will of peace, O Lord. The free will of peace, O Lord.

The free will of peace, O Lord. O Lord. O Lord. The free will of peace, O Lord. And as you lead thy servant, Lord, thy gift, you met the early teach.

No, still my soul be in my hand, thy love shall not forget.

I err not from them, Lord, be the wicked's years descend.

I hope thy testimony shall above all things rejoice.

[4 : 07] To thee my heritage, my beloved, may my heart rejoice.

I carefully in thy account, my heart still to attend.

But I shall to trip and warm my way unto the end.

Let us join together in prayer. Have a blessed God as we continue in your presence.

May the same be true of us as we approach that we come seeking that you would accept of us the freewill offerings of our mouth.

[5 : 20] And that that is how they are offered freely. And without any compunction other than that which drives us to bring our petitions into the presence of our Heavenly Father.

And the paramount desire, the great desire of our heart, that it would be that you would come with your light and shine upon us and open out your word of truth to us.

That understanding would be that we would know that we would know that we are gathered under the word of God.

Whatever we may add to it by way of embellishment that you would hide from sight. Anything that we would dare remove from it.

That you would spare us the grief of living in the light of that. For your word in its entirety is what our soul needs.

[6 : 42] We see so often in this world, even in the church of Jesus Christ, that Beersh's name, that havoc has been carried out with regard to the word of truth.

That it has been decimated, that it has been vandalized, it has been treated like a word that is man's word.

But it is only the scriptures of the old and new testament, that which is holy, that which has been given to us by your own hand.

That we are allowed to pay homage to and submit to and be instructed from. The scriptures of the old and new testament is the only rule to direct us.

How we may glorify and enjoy you. God's word. And we bless you and thank you that we are found today instructed from it.

[8 : 01] May you give us light upon it as we said. And may we be conscious of the mouth of God speaking to us from this truth. We commit to your care and keeping those of your church here.

Those who have promised your name. Those who have declared openly an interest in Christ as their saviour. Those who walk in his light and who seek to follow his footsteps.

We bless you for each one of them. And we pray that you would encourage them in their walk here in this world. A world that is openly hostile to those who bear your name.

We pray for those who are yet to be numbered amongst them. Those who may desire to have that relationship with Christ.

And up until the present have not indicated that that relationship exists. Do not allow any to hover about the doors of the temple of God.

[9 : 20] Do not allow any who would seek to be numbered with your people to stop short. We pray for your word to encourage them.

To place their trust in Christ. To forsake any foolish notion that they may have. That what they are in and of themselves is sufficient grounds of acceptance.

The only acceptance any one of us can have. In the sight of a holy God. Is that you have covered our sins. With the shed blood of sacrifice.

And that we today yield ourselves to that. And acknowledge that without you we can do nothing.

So encourage them also to believe that. And to forsake the path that they are on. Which is in a sense in many ways running parallel to the walk of your people.

[10 : 33] But at some point they will find themselves that these paths will diverge. We pray for them.

And that you would encourage them to seek the Lord. While the opportunity is afforded them. We are saddened by those who may be outwardly interested in the things of God.

But their heart is cold. Their lives are indifferent to spiritual realities. They live on in this world.

Perfectly content with what they are. And believing that where they are going. Is the destiny of all flesh. When your words so clearly.

It declares to us that there is a day coming. When the Son of Man will come. And all will appear in his presence. And judgment will occur.

- [11 : 38] And the sheep and the goats will be parted. Those who are his will go to be with him. Those who are not will hear these words.
- That are barely uttered. But depart from me. You curse that I never knew you. Lord help us. To believe the truth.
- And to yield ourselves to its instruction. We bring before you the cares of those present. Thankful for the way that you are able to minister to them.
- And that you are able to help them and burden themselves. When they are concerned over loved ones.
- When they are concerned perhaps for their own health. We pray that they might have wisdom. To surrender themselves into the all powerful arms of the almighty God.
- [12 : 37] We pray Lord for your blessing. And those who can't be with us. As we said at the outset. There is COVID prevalence in the community.
- And we pray for those who are suffering from it. That they may be recovered. That the illness may not be too severe. And that lives would not be too greatly affected.
- There are other illnesses that are more severe. And those who are suffering from them. We bring before you. Especially mindful of any who may be in hospital.
- Or cared for in the hospice. Those frail elderly in care homes. Those cared for in their own homes. We pray for your blessing upon them.
- And those who care for them. Lord hear us. And bless our petition. May you prove yourself to be a prayer. Hearing and answering God.
- [13 : 38] As we pray for our nation. We pray for those in it. And are thankful that we can pray. When the futility of prayer seems more obvious.
- Than the power of prayer. But you are a God who has counseled us to pray. That you have instructed us how to pray.
- And that you have encouraged us to believe that you are a prayer. Hearing and answering God as we said. We pray for our nation as they enter into the final days of electioneering.
- We saw so little evidence. We see so little evidence of interest in the things of God. And we are concerned for that.
- But a day of your power. But a day of your power. Is a day that is. Is something that can come in the twinkling of an eye. So we pray for your rendering of the heavens.
- [14 : 40] Rending us. Rending us unto the heavens and come down. Pouring out your spirit upon us. Driving us to our knees. Repenting of our sin. Turning from them to Christ.
- And forsaking all wicked ways. And seeking the path of righteousness. We pray for the nations of the earth. Especially those embroiled in war.
- We remember those who have been driven from their homes. Those frail. Elderly and young. Who are so dependent on others.
- And yet. They are left. Left as the rubble. On the streets in which they are forced to live. Devoid of creature comforts.
- Or the wherewithal. By which to bring such comfort to themselves. Lord and mercy. Bring us to yourself. As a world that lies in wickedness.
- [15 : 43] We know what awaits. The day will come. When you will call. A hall to all things. And we do not know when. And we cannot see. The world.
- Entering into a phase of. Of improvement. Or betterment. The only true improvement. That we can see.

Must come from your own hand. Help us to be reconciled to the truth. To yield to. To submit to it. In all areas of our life. Bless the gospel to that end.

May the preacher. And the proclamer of the truth. Be encouraged. To set the truth. In the light of your own face.

So that all who would hear your word. Would believe it. To the saving of their soul. Grant mercy for sin. In Jesus Christ. Name we ask it. Amen.

[16 : 47] We're going to sing. To God's praise. From Psalm 63. Psalm 63. Verses 1 to 8. Lord thee my God.

I rarely seek. My soul. The thirst for thee. My flesh longs. In a dry parched land. Wherein no waters be. That I thy power may behold.

And brightness of thy face. As I have seen thee here before. Within thy holy place. Since better is thy love than life. My lips thee praise shall give.

I in thy name. Will lift my hands. And bless thee. While I live. And so on. To verse 8. Lord thee my God. I rarely seek.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[18 : 33] Amen. Amen. Ryan. Where then thy holy grace?

Since Bethlehem, I love the life. My lips beware shall give.

I am, I am, will lift my hands. And bless thee while I live.

Even as with my own heart. My soul shall tear it theme.

Then shall my mouth with joy. For it shall sing precious honor to thee.

[19 : 49] When I do thee upon my death.

Remember with delight. As when you're free, I meditate.

And watch us all the night. In shadow of thy ways I'll joy.

For thou my help hast thee. My soul devoid, O God and me.

I am right now, let us begin. Chapter 1, reading into chapter 2.

[21 : 48] And was manifest unto us, that which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ.

And these things write we unto you, 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, and in him is no darkness at all.

If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another.

And the blood of Jesus Christ, his Son, cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

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 sin, we make him a liar, and his word is not in us.

[23 : 12] My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 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, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.

Hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.

And so on. May the Lord give his blessing to a reading of his word, and to his name be the praise. We are going to sing now from Psalm 25, the first version of the Psalm, from verse 4 to 10.

[24 : 28] Psalm 25, the first version, verses 4 to 10. Show me thy ways, O Lord, thy paths, O teach thou me. And do thou lead me in thy truth, therein my teacher be.

For thou art God that does to me salvation send, and I upon thee all the day expecting to attend. Thy tender mercies, Lord, I pray thee to remember.

And lovingkindnesses, for they have been of old forever. My sins and faults of youth do thou, O Lord, forget. After thy mercy think on me, and for thy goodness great.

God good and upright is, the way he'll sinners show. The meek in judgment he will guide, and make his path to know.

The whole paths of the Lord are truth and mercy sure. To those that do his covenant keep, and testimonies pure. And so on.

[25 : 33] These verses. Show me thy ways, O Lord, thy paths, O teach thou me. Show me thy ways, O Lord, thy paths, O teach thou me.

And do thou lead me in thy truth, therein might it shall be.

For thou art God that does to me salvation send, and I upon thee all the day expecting you to God bless you.

Thy tender mercies, Lord, I pray thee to remember.

And lovingkindnesses for thee, I'll be noble forever. And lovingkindnesses for thee have been of old forever.

[27 : 16] My sins and faults of youth do thou, O Lord.

O Lord, forget. O Lord, forget. O Lord, forget. After thy mercy, thank on me.

And for thy goodness great. God good and upright is, God good and upright is, The witness of thy grace, O Lord, I am.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

[28 : 24] The whole past of the Lord, our truth and mercy should, to the Lord, our truth and mercy should, and to the Lord, our truth and mercy should, and read at verse 3.

1 John chapter 2 at 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, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected, and hereby know we that we are in him.

He that saith, he abideth in him, ought himself also to walk, even as he walked. And so on.

We live in a world that we have probably said it more than once, is obsessed with innovation.

[30 : 14] Innovation. Innovation. Innovation. If it's new, it is bound to be better than what was there before.

The old is clearly something that is ready to be discarded. And I'm sure there are places and things that we have, and that we have used, that have become old, and they're ready to be discarded.

The usefulness is outlived. But that is not something that we can allow to colour our thinking in all areas of our life.

So many people today are affected by that mindset, that they think that any kind of new thinking is bound to be better than the old thinking, that it replaces.

And yet, a simple question can be asked of those who believe that. Are the things that you are seeing being replaced by the new, resulting on differences that are better than what was there before?

[31 : 47] Is the world in general a better place because of new ideas, new political theories, new ways of doing things within society in general?

Can we see advances being made that can be identified as improvements on the way things were? And I suppose the answer could be partly yes, but for the main part, it is not so.

What does the Bible say to you? Well, I was reminded of the words of Ecclesiastes. And Ecclesiastes at times is sometimes accused of being overly pessimistic, and that their vision of the world, as it is, is dark and foreboding, and there is no optimism to be found.

But the wise man who wrote these words saw things the way they were. And this is what he said. One generation passes away, and another generation comes, but the earth abideth forever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north.

[33 : 26] It whirleth about continually, and the wind returneth again according to his circuits. All the rivers run unto the sea, yet the sea is not full.

And to the place from whence the rivers come, thither they return again. All things are full of labour, man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be. And that which is done, is that which shall be done. And there is no new thing under the sun.

Is there anything whereof it may be said, see, this is new. It hath been already of all time, which was before us.

Now that's the opinion of man, a man of God. That even these things, which are considered to be new, these things which are considered to be innovative, have actually been around for a long time.

[34 : 38] They've been there before. They may have come in different garb. They may have been presented in different ways. But essentially at the heart of what, what we now call new, is the old in new clothes.

What Solomon seems to be saying is articulated by another. Each generation automatically assumes that their parents, grandparents, great-grandparents, lived in a backward age without the benefit of the advances of recent times.

But all it is, is cultural and historical amnesia. Now that's quite true. I'm sure your parents were in a place at one point where they looked at their parents and considered what their parents thought and what their parents did as being old heart.

And their parents before them did the same thing. And so it goes on. And today, with the way of the parents who look at their children and we see what they're doing to be so totally senseless.

But they see us as being in that way. But as far as the truth the Bible teaches, there is a similar know-it-all attitude.

[36 : 19] Modern theology trumps old learning. Always. Liberal theology is much more learned than the narrow conservatism that is a snare to real knowledge about God.

I was reading just this week a Reformed scholar who's written countless books remembering how he began his study as an 18, 19-year-old in a theological seminary.

And he was from a conservative, Reformed background whose belief was that the Word of God was the Word of God. The Bible was the truth of God.

And he believed that when Jesus died, he died for the sins of the world. He believed that Christ on the cross was a substitute.

He believed wholeheartedly in penal substitution, which means that Christ, in dying on the cross, was paying our debts.

[37 : 30] But he said a seminary professor spoke to him there knowing what he believed and he laughed in his face and he said, here we have gentlemen pointing to this young man before his peers.

Here we have an 18-year-old dinosaur. An 18-year-old dinosaur. Because he believed the Bible, because he believed what God's Word said, because he believed what God taught about the Lord Jesus Christ.

And the thing is that what he believed, even the old adversary, as he is described, the devil knew what he was saying to be true.

And he's done everything in his power since he discovered that God was going to save sinners by way of the cross. He has done everything in his power to undermine that teaching and to defy any who would seek to proclaim it by way of the gospel.

Does this got to do with what we have here? Well, we have to remind ourselves of where John is coming from when he is teaching the church in his own day.

[38 : 52] He is somebody who, as you know, knew the Lord Jesus Christ personally. He walked with him. He talked with him.

He even lay his head in his breast. He knew perfectly what Jesus had taught. And yet, here, in his day, even in his presence, there were those who thought that they knew Jesus better than he did.

They were declaring that what they taught was merely building on the foundations that Jesus had laid. but, in reality, what they were doing was accommodating the lies of the society in which they were a part and trying to blend in the gospel with the errors of that society.

And, you and I know better that that can't be done. You can't sacrifice the truth of God in order to accommodate the words of modern man when they are in direct contradiction to what the Bible is teaching.

Because what you end up with is something that will destroy you, that will destroy your soul if you believe the errors that are taking apart the truth of God.

[40 : 24] What we believe is what God's word teaches and what God's word requires us to believe. So, what do we find in the passage that we are looking at today?

What do they have to say to us? And, I'm approaching this passage from the point of view of the truth that the apostle is declaring is challenging the reader to consider where they are in the reality of their relationship with Christ or otherwise.

Where do they stand with regard to the Lord Jesus Christ and with what must be true of their relationship with him or even if that relationship if tested is proved to be false?

Now, as I've said often when we look at the apostle John's writing in the epistles, we find in his writings that he brings several tests to bear upon the way people behave and the way people think.

And these tests are designed to reveal the true nature of what they actually believe. that behavior is the result of what they believe.

[41 : 55] That's the truth of it. We behave the way we do because we believe certain things and that is the result of behavior is the result of what we believe.

Now, in the passage before us, the part that we've read together when John is speaking of describing the nature of the relationship a Christian has with God, he has an understanding of the reality of sin, for example.

He describes the genuineness of the relationship as being discovered by the way that they relate to Christ as their righteousness and the way they relate to sin as something that affects their relationship with Christ.

specifically, he speaks of sin in their lives and at this point he wants the reader to know a further truth, having established the fact that sin is something that permeates the experience of every person in the world and how we relate to it, how we act towards it, how we act in response to it, determines the kind of character we are, whether we're Christian or not, whether we're genuine or not in our belief.

But then he moves on to this second, if you like, test. He wants us to know whether we know Christ or not, with the emphasis falling on the word know, whether we know Christ, the true believer in Christ is able to say, I know that I know him.

[44 : 09] It seems a very long-winded way of saying something. I know that I know him. Martin Lloyd-Jones describes the meaning of this by using an illustration that somebody brought to his own attention.

He says, a teacher speaking of a pupil in his school. And he said of the pupil, he says, that pupil knows what he knows.

He knows what he knows. In other words, that description was of somebody who, whatever it was, they knew that they were persuaded of that knowledge to be that knowledge that they possessed.

It may sound a bit strange, but to know what you know is important. Sometimes you ask a Christian, what do you believe in? what do you believe in?

And they'll say to you, oh, well, I believe this, and I believe that, and I believe the other thing. And then you probe and ask a question which examines what they say they believe in.

[45 : 26] But then, almost as if you're threatening their position, the foundation upon which they are building on the basis of what they believe, begins to shake, simply because the question seems to them to be a challenging question, as if you're doubting what they believe, which may not be the reason for the question.

Sometimes you can encourage people by asking questions that invite them to explore the knowledge that they have of their own relationship to the Lord.

doubt. You're not undermining their confidence, you're simply seeking to determine that where their confidence is placed is not on the hearsay of others or the wherewithal of us, because of something that they know to be true.

I know what I know. I know that I have, whom I have believed. I know that the person that I have put my trust in is this person who is worthy of being trusted.

That's the position that John is taking here. He is wanting those who believe in the Lord Jesus Christ to be confident in asserting their belief in him.

[46 : 54] It's not I hope that I know him or I think that I know him, but I know that I know him. And it's not a head knowledge that he is looking for.

It is not even a heart knowledge that he is looking for. It is the certainty based upon the reality of a relationship that exists, not a figment of their imagination, not something that they've seen others do, not something that they've heard of others doing, but something that is true of themselves.

we know who this Christ is, we know what this Christ has done, we know how he did it, but more importantly, I know that he did it for me, that I have a personal interest in what he did, I know that what he did for me could not be done by somebody else, I know that what he did could not give to me the peace that my soul craves, only he could achieve or accomplish that.

This knowledge is personal, this knowledge is intimate, this knowledge is not of human origin, it is of divine origin, because it has come to them through the instruction and teaching of the Holy Spirit.

Hereby, we do know that we know him, he says. But then he adds to that if we keep his commandments.

[48 : 42] That's the second thing that we see coming to this. He calls living in God's light in another place, which means the keeping of God's commandments.

Clearly, that cannot mean that they keep God's commandments perfectly. That's not the doctrine that John teaches, as we've been looking at the Apostle Paul in the evenings teaching the Galatians with regard to the nature of law-keeping.

It's not the understanding that presents to us salvation by reason of law works. That's not what John is teaching. We know him if we keep his commandments.

It's something much more simple than that. Let me give you Calvin's answer to that. John does not mean that those who wholly satisfy the law keep his commandments, but those who strive according to the capacity of human infirmity to form their life in obedience to God.

There's a big difference there in what Calvin believes and what others allege needs to be true. and because they allege it needs to be true, they dismiss it out of hand because it cannot be true.

[50 : 22] They accuse the Christian who is in any way, shape or form, emphasizing the need to be diligent in keeping God's word and God's law as being those who are legalist.

That's not what Calvin is saying. that's not what John is saying. He wants us to do what we are obliged to do to the best of our ability.

And it is the desire of our heart to be engaged in that activity. You know the difference between somebody who is living in the light of God's grace and the person who has no knowledge of it, is that the obligation to keep God's word is an obligation that they do not want to place themselves under.

it is the believer's ultimate pleasure to live in the light that is his light.

It's not a burden and if that is not how it is, when we say that we have a relationship with Christ and our endeavor to keep his word to the best of our ability is burdensome, is troublesome, is something we don't want to be pressed with, then there is something the matter with how we relate to Christ.

[52 : 23] Or in Wearsby says there are three ways in which we can find a motivation for obedience. Three ways. Because we have to, because we need to, or because we want to.

Because we have to, because we need to, or because we want to. And what you do because you have to, and what you do because you want to, they're poles apart.

Are they not? You know, there's, there are many truths that the Bible presents us with that remind us that the Christian is not a slave, but a servant.

We are not hired laborers, we are sons and daughters. We are motivated, as John goes on to say, by love.

He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. Because, he says, the keeping of his commandments is the way in which God sees the relationship that we have with himself as being valid or not.

[53 : 58] whoso keepeth his word in him, verily is the love of God perfected. Hereby know we that we are in him.

Now, these words might appear to be simple, or they may appear to us to be terribly difficult. But, the truth of the matter is this, that when we look at what God is expecting from us, he does not expect from the believer what the believer is incapable of supplying.

That is not the God of Scripture. The God of Scripture does not expect you to be capable of perfection because you're imperfections are part of your fallen nature.

But, at the same time, you are not of the number who excuse your imperfections and make little of them because of your fallenness.

But, you despair at them because they are there but you desire better for yourself more than that you desire better for your God.

[55 : 35] You are not content with your haphazard law-keeping. You are not content with your partial obedience.

You are not satisfied with the way you live your life when you know the way to live your life should be better and should be different.

Is that not it? And it comes back to this and you see that John, you could argue it's circular reasoning but I don't think it is.

He's simply logically exposing the reality of the relationship that lies at the heart of our standing before God.

Do you ask the question just now? Well let me ask you a question. But in the shadow of the general election if I list the names of the leaders of the main parties you will recognize these names and you will be able to say I know them but in what sense you know the name?

[57 : 02] Do you know the name? Do you know all of them by name? But Christianity is not about knowing the name of Christ in the same way that you know the name of any one of these party leaders because you need whatever your political affiliation is doesn't depend upon you having more than a knowledge of them that is a knowledge of their name.

there is a vital relationship that is necessary to have with the person of the Lord Jesus Christ and that's the thing. Christianity is about the vitality of your relationship with this Christ that you know.

It's spoken of in different ways. It speaks of union, it speaks of communion, it speaks of fellowship, it speaks of trust, it speaks of submission to his will as it is revealed in the word.

And all of these elements are elements that contribute to the vitality of your relationship with him. You are by faith in Christ and this is what he wants you to know.

he wants you to know whether what you believe to be true about yourself as somebody who knows Christ whether what you know of Christ is allowing you to develop and nurture all of these elements which are elements in their own right in the Christian life.

[58 : 57] those of you who are not Christian wanting to know what Christian really means should understand that it's not a means of keeping and doing God's word that's not how you become a Christian you don't become a Christian by doing this or doing that or submitting to the word of God in the sense in which you expect that submission to lead you to life.

But John emphasizes that if the life is there it leads you to submission to the world it leads you to recognizing the importance of the world it leads you into the reality of what being a Christian is.

And it increases in you the desire to know more of him and know more of his word and know more of whatever is necessary to allow you to live in obedience to it.

Whoso keepeth his word in him verily is the love of God perfected hereby know we that we are in him. When he speaks of love he's not talking about this wishy-washy whatever it is that passes off as love in society.

He's talking about something that is God centered that is Christ centered that is stimulated and motivated by an understanding of what Christ has accomplished on the cross.

[60 : 41] what he does with regard to your sins that you could not in any way deal with by your own efforts. and the standard that he expects is a high standard as a consequence of that.

He that saith he abideth in him ought himself also to walk even as he walked. Even as he walked. Even as Christ walked.

that's the standard. That's the thing that you're striving for. To follow Christ. To be like Christ. To be near Christ. So you're saying to yourself I can't do that.

I can't follow that. I can't be like that Christ. Of course you can't. but it is your heart's desire to do what he wants you to do and to be like him in all the ways that he encourages us to be like him.

To be like him in the way that we deal with one another. To be like him in the way that we deal with God whether we are praying to him whether we are, well look at his word.

[62 : 05] Are you earnest in your seeking after God through his word? Is it your heart's desire to know perfectly the God who is the God overall?

To know perfectly all there is to be known about his son? You may have a long way to go. You may have a mountain to climb but that's the believer's life.

you point me in the direction of somebody who professes faith in Christ and they're going to say I've made it. I've achieved it.

I've reached the pinnacle. I don't need to know anymore. I'm as good as I'll ever be. All the information that's necessary is at my fingertips.

You point me to that person I'll point you and I'll point him to the words of Christ. He that says I know him and keepeth not his commandments is a liar and the truth is not in him.

[63 : 24] And he's not there telling you that it's those who have achieved perfection in keeping Christ's commandments that are to be recognized as Christians but those whose life is ordered around the word of God and deciding that this word would be accomplished in their experience to the best of their ability with the light that God alone gives to them.

the question I suppose for every one of us we are what he wants us to be the more we keep his commandments but not in order to be but by doing what we do because it is what you are.

and is that you doing what you do striving for perfection striving to walk in the footsteps of Christ seeking Christ likeness even though the more you look in the mirror of God's word the hideousness of the person you see in front of you is so unlike what you imagine Christ to be.

but your heart's desire nevertheless is not to walk away from this Christ but to be like him. Robert Raymond one of the commentators speaking about the relationship that the believer has with God is a relationship that has opened their eyes to the reality of what sin is.

And he says walking in the light means facing the fact of your sin confessing your sin and receiving forgiveness of sins through the atoning death of Christ and then only and only then is your fellowship with God a genuine fellowship.

[65 : 44] And that is part of what a Christian is. Is that part of what you are? Is that part of your experience of Christianity? Do you look at others and you say they're not much of Christians?

Well what you're saying is if they are Christian by way of profession you may be right they may be wrong but what you may be saying is well they're not really managing to strive the way they should and that's your comment on their inability but how does it compare to your ability?

What are you striving for? What are your aspirations? What do you think a Christian is? so that if you're not one of them well I would say that your knowledge of Christianity is imperfect because Christianity is all about centrally essentially at the heart of it is a relationship with the person of Jesus Christ to know him to love him to follow him to walk with him to be instructed from his word by him all of these things are part of it and every person who's enrolled in this school will always go on learning more about him and more about themselves and more about their need of him as long as they live well may

God help us to understand what John was teaching here let us pray Lord oh God do not allow our failings and our failures to dissolution us grant to us through your word the inspiration to strive for betterment and to strive for Christ likeness above all else that we would know that to be with him and to be like him is what is set before us in your word bless your people bless those who would wish to be of that number encourage them in their pursuit of Christ that their earnestness would reward them for good sin in him amen of closing psalm psalm psalm 27 and the last four verses of the psalm psalm 27 the last four verses medicine up yes is not

I against spirit should not answer as we know to redeem I've been good, not unless I feel it, but to see The Lord's own goodness in the land of them that may be Wait on the Lord and be the strong and he shall stand the board

[71 : 16] And to thine heart, yea, do the way I lay upon the Lord May I grace, mercy and peace from God the Father, the Son and the Holy Spirit Christ and abide with you all now and always. Amen.