

62-1John-01-Transcript

0:53 Well, greetings brethren and welcome to another Wednesday night Bible study.

0:56 We're together, we study the Scriptures line upon line.

1:01 And this evening, God willing, we're going to begin the epistles of John.

1:07 Now I did touch on these epistles in my last two sermons.

1:11 So hopefully you were able to tune into those if you didn't, maybe want to check those out because I won't be covering the content that I covered in the sermons in this study.

1:23 They're, they are entitled from the beginning.

1:26 part one and part two.

1:28 I'll go ahead and open with prayer.

1:30 I'll check the chat to make sure that I'm coming through loudly and clearly.

1:34 Also, let me know if the opening video came in loudly and clearly as well.

1:40 Let's open with a word of prayer.

1:42 Our heavenly father, we bow before you before our study as is our custom to acknowledge you, to thank you and to ask your blessing on our study, father, especially now as we're starting a new book in the canon and we pray father that you'll deepen our understanding that you'll deepen our faith and that you'll bless our fellowship.

2:05 We praise you Lord.

2:05 We thank you for your many, many blessings.

2:08 And we ask this blessing in the name of the mighty Jesus Christ.

2:12 Amen.

2:13 So let me just go ahead and check the text.

2:17 Ok?

2:18 Pastor Murray.

2:18 Audio and video are good and let me know if the if the opening video.

2:23 Oh, here miss the opening video.

2:25 Ok.

2:26 So yeah, maybe just let us know there.

2:28 So, greetings just see some regulars who check in with us, Dave and Deb Carlotta.

2:34 Sister Patty Milk Majestic creation, Donna Banta, sister Rosebud, brother Jeff Rick four A pep square.

2:44 Very Bruce Ellis and New.

2:45 And hi there, Bruce.

2:46 Nice to see you.

2:47 I don't think I've seen you checked in before and I know there are many others that don't check in but you're with us.

2:53 greetings and we are starting the epistles of John.

2:59 just taking a break from Ezekiel.

3:02 We will come back to Ezekiel.

3:04 We finished up to the judgments chapter 24 on the tribe of Judah or the House of Israel.

3:11 When we return to Ezekiel, we're going to see God's judgments on the surrounding nations.

3:17 When we finish that segment of Ezekiel, we'll then get into the good news.

3:22 the restoration of the House of Israel.

3:26Let's go ahead and begin today and where we are is I, I'm hoping to cover the first chapter of the epistle of John or, or the first chapter of the epistles of John or the 1st, 1st John.

3:47so we'll cover that today.

3:49God willing, but I want to open in Second Peter and we've studied Peter recently, but that's where I'd like to begin.

3:58Let me just go ahead and share my screen and I'll just turn this up a bit here in Second Peter two and verse one, Peter warned the brethren that there were false prophets also among the people.

4:15So looking back anciently, there were false prophets among the people, even as he says, there shall be false teachers among you in in the same way that when we were studying Ezekiel and we saw the false prophets and Ezekiel was in, in conflict with them because they were misleading the people.

4:39And this is the history of Israel that there were always these false prophets.

4:43And then Peter says in the very same way, just look at the history in the very same way.

4:49There'll be false teachers among you.

4:52And Christ himself warned us that before he returns, there'll be many false teachers who will lead many astray.

5:03And so one of the highest priorities we must have is to stay true to the Lord's teachings.

5:11Despite the influx of false teachers, even as there shall be false teachers among you who in a cunning way shall bring in damnable heresies.

5:23It's like how could anybody believe this?

5:26But yet this is what will happen even denying the Lord that bought them and bring upon themselves swift destruction.

5:35And this is exactly what John is addressing that, that false teachers were infiltrating the church.

5:42So we had false prophets in the time of Ezekiel and these were Jewish prophets what we find in the time of John.

5:51In addition to the false Jews, we have the infiltration of the Greek philosophers and particularly with what John was addressing was the infiltration of gnosticism which is rooted in Plato, which is this notion that the physical world is evil and the spiritual world is pure.

6:17And because of that understanding, therefore, it's impossible for the Son of God to have come in the flesh.

6:26And so whatever we saw during Christ's ministry, it couldn't have been the Son of God in the flesh.

6:35And that's what John is contending.

6:37And then, and, and by doing that, they are denying the Lord that bought them.

6:42And so John, the apostle John is writing to address this.

6:47So the letter begins and ma many believe that chapter one was meant to be read as a sermon.

6:56That chapter two is more of a introduction to the sermon.

7:00And then chapter three is addressing the obstacle Ditro of, of delivering this message to the brethren that he was interfering with that.

7:09 But be that as it may, these are the, these were written, he makes it clear that he, he wrote these to send to the churches and and clearly it was distributed among multiple churches in the area.

7:25 In what today we would call Turkey, which has been completely overtaken by the Arabian cult of Islam, which denies the Lord Jesus Christ.

7:37 So here in first John one and verse one, it just opens that which was from the beginning, which we have heard, which we have seen with our eyes which we have looked upon and our hands have handled of the word of life.

7:54 Now, this is, is a sentence that I was just struggling with a little bit because it's, it's an incomplete thought and the thought really isn't fully completed until we get to verse three.

8:11 But before we go there, let's go back to the gospel of John.

8:16 Just to see the parallels that this is from the beginning, this notion of that, which was from the beginning, which we have heard, which we have seen with our eyes, which we've looked upon in our hands of handle of the word of life.

8:27 John addresses this in his gospel by saying in the beginning was the word and the word was with God and the word was God.

8:38 This is powerful.

8:40 This is again, if you're thinking of Greek philosophers and this notion of the logos, they would have used this notion to support their platonic theories.

8:51 And, and, and John comes along and takes that very concept of logos and applies it to Christ and says, yeah, that logos that is Christ.

8:59 Christ is the the logic behind creation and he's also the creator and he was physically here.

9:07 The same was in the beginning with God, all things were made by him.

9:13 And without him, not anything made was not anything made that was made in Him was life and the life was the light of men.

9:24 And so these themes that we see here in John one, the Apostle picks them up in first John.

9:30 And this is important because sometimes the scholars will say it's a different John, it's John the elder that wrote the epistles of John, it's not the same as the Apostle.

9:40 But when you see the parallel in in thought between the Gospel of John and the epistles of John, it's very clear.

9:48 This is the same author, two different purposes.

9:51 Gospel of John is written for us to really understand who Christ is and to believe in him.

9:56 And and the epistles are written to mitigate against the infiltration of false teachers in John in John one.

10:06 And so again, sorry, I just want to emphasize here that in this, in the logos was life, he brought eternal life and this life was the light of men.

10:19 And so this notion of life and death, light, and darkness, truth and lies, all of this is really highlighted and magnified in the epistles of John in verse 14, he really emphasizes this, the logos was made flesh boom for the Greek mind, this is like this is blasphemy but John is is coming, you know, full barrels here be be clear.

10:46 The creator became flesh and dwelt among us and we beheld his glory.

10:55 The glory is of the only begotten of the father full of grace and truth.

11:01 Now, I just wanted to go to the Koran for a moment because this gnosticism Muhammad basically was a thief and stole everything from everybody to concoct his religion.

11:14 There was, he had no revelation, he just stole things as listening to different people.

11:19 And this gnosticism was rampant by the, by the seventh, by the sixth century and the seventh century.

11:26 And so he picked up this notion that Christ did not come in the flesh and put it in the Quran.

11:33 And, and we have to be concerned about this because the this Islamic ideology is taking over the West and we're going to come into conflict with it.

11:42 And we have to be able to preach the gospel the way John did.

11:46 He says here in the fourth Surah, the 157th or verse for their saying, surely we killed the Messiah Jesus son of Mary, the messenger of God.

12:02 Yet they did not kill him nor did they crucify him.

12:08 But it only seemed like that to them.

12:11 So, so basically what Allah is saying is that he deceived them.

12:16 He made it appear as if it was Jesus being crucified, but it wasn't and he took Jesus away.

12:21 So Jesus wasn't crucified.

12:24 And this is this, this notion, it's called gnosticism.

12:27 This, this, that Christ did not come in the flesh.

12:30 This is what Islam has picked up from the gnostics and it's what they are pushing and what, what John is saying is we have no faith.

12:41 Our faith is void and vain and, and, and nonsensical if we do not understand that the Son of God became flesh and anybody who denies that is anti-christ.

12:56 So let me come back here.

13:00 Sorry, I just let me just pause here for a moment.

13:04 I didn't want to, I'm I'm where we see here with the apostle Paul, when he's writing to the Ephesians, the church at Ephesus, which would be one of the churches that John would have been writing to that.

14:26 He says here to this church to these elders who were responsible for the different congregations.

14:32 Again, that John would have been writing to and now behold, I know that you all among whom I have gone preaching, the Kingdom of God shall see my face no more.

14:41 Wherefore I take you to record this day that I am pure from the blood of all men for I have not shunned to declare unto you all the councils of God.

14:53 The whole story, the whole plan from the beginning Paul declared it and these elders knew it.

14:59 He says take heed therefore unto yourselves and to all the flock over the which the Holy Spirit has made you overseers to feed the church of God, which he has purchased with his own blood.

15:16 This was a serious mandate that he was giving to the elders.

15:20 And, and now John is writing decades later with deep concern that brethren are leaving the church, leaving the faith being seduced by false doctrine and, and Paul even calls it out.

15:32 He says, I know this that after my departing shall grievous wolves enter in among you, not sparing the flock.

15:41 This this and, and Christ tells us this is going to be our situation.

15:46 So we have to grow up.

15:47We have to be mature.

15:49We can't just sort of dial it in mail it in, we're not really checked in when we have people teaching us, we, we have to really listen carefully and then search the scriptures to see if in fact these things are so because the prophecy is against us.

16:07The prophecy says the wolves, grievous wolves will enter into the flock, not sparing the flock.

16:15The the prophecy says, brother will betray brother.

16:19And so this is the seriousness like Paul gave them a very serious mandate.

16:23This is real and yet they still failed.

16:26And Christ gives us a very serious mandate we must endure to the end.

16:30And yet he also tells us many, many false teachers will infiltrate and many will follow them and go astray back to first John.

16:40Then I want to just go back to how this how how John opens this letter.

16:46He says that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life.

17:00And then parenthetically, he says for the life was manifested.

17:04It's like this, this happened eternal life.

17:08All of us are here with this sort of temporary existence.

17:11If it feels like we're going to be around forever, but it's temporary and, and then we, we keep having to bury each other and go from one generation to the next.

17:18Everybody gets buried.

17:20And yet John is saying that the source of life was manifested in front of us and we've seen it and bear witness and showing to you that eternal life, which was with the father and was manifested unto us.

17:38And he's really demonstrating here a apostolic authority, whoever your teachers are, whatever they're telling you, we're, we're basically pulling rank here and saying we were with him, we touched him, we saw him, he spoke to us, we are first hand witnesses.

18:00And this is really important because there's gonna be significant controversy and the false teachers are going to be very powerful, so powerful in fact that they can put the true witnesses to death.

18:11And this is what Christ warned about in acts one in verse eight, he says, you shall receive power after the Holy Spirit comes upon you and you shall be martyrs.

18:24You shall be my witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.

18:34And now John is fulfilling this being a witness now beyond Judea, beyond Samaria and is now being a witness.

18:43Even here today, we're quoting John to the uttermost parts of the earth.

18:47As he says, we were eyewitnesses here in John 17 Christ prayed that as you have given Christ power over all flesh, that he should give eternal life, that he was the source of eternal life.

19:03And this is what they they came to understand.

19:06This is God in the flesh, this is the source of eternal life as you've given Him power over all flesh that he should give eternal life to as many as you have given him.

19:17And this is life eternal that they might know you.

19:21The only true God and Jesus Christ whom you have sent, this is eternal life.

19:28And and and there's this now this battle, this conflict where Satan is trying to take eternal life away from those who have it.

19:37And John is writing to those who have eternal life to reassure them that they in fact do have eternal life as long as they lay, hold on it and they're not deceived by the false teachers.

19:50He says here and I just wanna, I just wanna go back to, I wanna go back to verse one because of just the way it starts,, that, which we, which was from the beginning, which we have seen, which we've seen with our eyes, which we've looked upon and our hands have handled.

20:10So the first phrase begins with that, which every other phrase phrase is just which, but if you actually look at the Greek here, it's not th th this that which that that should actually be in italics.

20:28And I'll just, if we just look at this, let's just look at this text here.

20:32Yeah.

20:32So here what I did here was just look at this text.

20:36Let's take first John one to three and then what we can do here is we'll just break down the sentence structure.

20:47So we'll look at the sentence structure and what this reveals is how he begins this gospel is holding up our case.

21:00And, and it's the same way every phrase begins.

21:03Ho this is a relative pronoun which is rightly translated, which which allows us to be more focused about what we're talking about.

21:13So I might say, for example, pass me the glass.

21:18So the glass is the object I want you to pass to me.

21:22But if there are many glasses, I might say pass me the glass on the counter because that's different from the other glasses.

21:30Or maybe there's many glasses on the counter.

21:32So I might say pass me the glass on the counter, which is half full.

21:37That's the one.

21:38So the relative pronoun specifies, what is it we're talking about?

21:43And you'll see here, he just opens with this relative pronoun, but we don't know what it's about is that if I just began if I just began talking to you saying which is on the counter, which is half full, which is among the other glasses, it's like, OK, but what are you talking about?

22:04So I, I understand now you're being very specific about something but what's, what's your point?

22:10And, and this is how he opens where there isn't a point.

22:13But there's a, there's a, there's a specific thing that he's talking about and it's, he says, ho at n that is what exists apple or from the beginning, ho and at whole n up our case and then it's ho OK co A in that which we've heard and then he puts in here about the word of life.

22:39So he's tucking that in as he'll tuck it in here as well.

22:42But there is basically all of this before he gets to this about the word of life, but it says that which we have heard and then he says here, which we've perceived or seen or come in and then down here it is what we've seen with our eyes.

23:00So you'll see that it's, it's so, you know, which we have, which is from the beginning, which we've heard, which we've seen, which we've seen with our eyes and which we have touched and handled.

23:14Ok.

23:14So very clearly, he's being very specific about who he's talking about.

23:21But yes, what's the point?

23:23And, and what I did over here just trying to diagram this for myself, trying to understand this is here.

23:32He, he just begins and it's not really that which it's just, it, it's parallel with all the other clauses, relative clauses, which was from the beginning, which we've heard, which we've seen with our eyes, which we've looked upon and our hands have handled which we have seen and heard all of that is to be specific about who he's talking about.

23:55But what's the point?

23:57The point is that's what we're declaring unto you.

24:00So we're declaring unto you that which was from the beginning that which we've heard that which we've seen with our eyes that which we've looked upon and our hands have handled that which we have seen and heard.

24:13That's what we're declaring unto you.

24:15And then in here it is sort of this parenthetical thought that this being is of the word of life, eternal life.

24:25And that life was manifested in the earth.

24:29And we have seen it and bear witness and show unto you that eternal life, which was from the father and was manifested unto you.

24:39We're declaring this unto you.

24:40And why are we doing this so that you also may have fellowship with us.

24:46And truly, our fellowship is with the father and with his son Jesus Christ.

24:52And, and here the King James translates this and these things, right?

24:57We unto you that your joy may be complete.

25:00Well, this your joy is questionable because there's a manuscript that uses Hummon, which is your, but there's another manuscript that uses Himmel, which is our and this complete is actually in the middle voice and the middle voice is reflexive.

25:21It comes back on to the person who's speaking.

25:24So the fact that that's in the middle voice, it would make more sense that it's Jamon rather than Hummon.

25:33So Jamon is our joy that we're declaring this unto you that you can have fellowship with us and our fellowship is with God and the Son Jesus Christ.

25:42And we're writing these things to you so that our joy may be complete, meaning our joy is not complete yet.

25:50We have a joy in you.

25:52In fact, he says, I have no greater joy than to hear that my Children walk in truth.

25:57So I'm having joy, but that joy is not complete if you keep leaving, if people keep leaving the faith.

26:03So I'm writing to you so that it's like when, when you use the middle voice.

26:08So I could say to you yeah, go, go and help yourself or go, go and make, make breakfast, make yourself a meal.

26:15So I would say that in the imperative.

26:17So if I wanted to go, go and do this or I could just say it, hey, a request, go and may help.

26:24Why did you help yourself?

26:26Or I could say it in the middle voice, please make breakfast.

26:31And if it's in the middle voice, I'm asking you to do it for me, do this for me.

26:36So the fact that complete is in the middle voice, I think the translate the text to a Jamon is more accurate that that our joy may be completed.

26:47But I just wanted to get this across that all of these are really parallel.

26:51They're all parallel because they're specifying who he's talking about and that's who he's declaring unto them.

26:59No, let's go back to the English text where he says here and sorry, let me go back to my other text.

27:20So we'll come down here and he says here that which we have seen and heard that's what we're declaring unto you, that you also may have fellowship.

27:29And this fellowship Koinonia is there's the best way to think about this.

27:34It's not coffee and donuts after services.

27:38You know, discussion is how we would think of fellowship.

27:41The way it's intended here would be more like an employee owned company where we all have shares.

27:49So our shares are the coin and we have a common purpose and we have a sense of ownership in the enterprise and, and that's who we are.

27:57When we are, when we are in Christ, we have shares in the family business and, and that's why he's writing to make sure that they have that we all have this fellowship with the apostles and those who are eyewitnesses and they have fellowship with the father and his son, Jesus Christ.

28:20And he's setting up a contrast here because there are false teachers who are not teaching Christ, who are, who do not have fellowship with the father in Christ.

28:32And John is flexing his apostolic muscle here to say, we know we know what we're talking about and, and this emphasis that we see, but you just go back here, this emphasis that we see on, on the senses, heard, seen, looked upon handled.

28:54And this, this scene is more like a perceived, we, we saw him and, and perceived who he was and, and handled and seen and heard.

29:04And we've seen it the, the 1234567 times in really two verses.

29:14What's the emphasis?

29:16Well, it's against the gnostics who are saying it's impossible for spirit life, which is so pure and holy to come into physical form.

29:28This, this is the basis of gnosticism.

29:31And so if you come with us, we'll give you the mysteries and we'll give you the secrets of how to get to higher spiritual level.

29:41But it begins with understanding that Christ was just a, an apparition.

29:46He was just a AAA spiritual illusion.

29:51And it's impossible for him to have come in the flesh.

29:54And therefore, it's impossible for him to have been crucified.

29:57And John is now flexing his apostolic muscle and saying, stop right there.

30:03The word of God, which is the word of life became flesh and we saw it firsthand and, and anybody who teaches opposite to this is anti-christ.

30:14 So this is a real blow against gnosticism, which today we don't really have much in the way of.

30:22 Well, there's always gnosticism, but in terms of at a macro level that's coming to us in the form of a slab today that denies the crucifixion of Jesus Christ, which which inherited that concept from the gnostics.

30:37 So he says here in, in act four, you'll see here Peter speaking John and Peter, we cannot but speak the things which what again?

30:50 So we're gonna speak things what, which we have seen and heard.

30:54 We, we saw this with our own eyes.

30:57 We are the witnesses, we heard this with our own ears and nobody's gonna stop us from speaking these things.

31:05 So then he says these things right way unto you that your joy may be full.

31:11 And here, if we just open up the, let's do this, let's open up the interlinear and in verse four, you'll see here.

31:27 So here the joy and here it's Hamon hour.

31:34 So let me just bring this up here.

31:38 So here as we see this, this Joy Hamon, it's the plural, first person plural and it's in the genitive, it's our, it's kind of possessive would be a simple way of thinking of the genitive in the Greek.

31:53 So it's our joy.

31:55 And you'll see here, word, word order doesn't matter in the Greek.

31:58 It's the, it's an inflected language.

32:00 So it is the form of the word that really tells us what it's doing in the sentence.

32:07 Whereas in English, it's the order of the word that tells us what it's doing in the sentence.

32:12 So, so really, it's like the joy of of us.

32:16 We would, we would say our joy, but this is the joy of us.

32:19 And then he says here, this peple mon, which is to be, it's from the Greek word play root, but it's in this passive notice, it's in the middle voice.

32:35 So the fact that the fact that it's in the middle voice, it's reflecting back on us so that our joy may be completed.

32:44 So you, you, you need to get to the finish line so that our joy may be f we have a joy when you walk in truth, but it's a temporary joy because we don't know if you're going to remain to the end.

33:01 He says this then is the message which we have heard of him.

33:08 We with our own ears, this is the message that we've heard and declare unto you.

33:15 We are the source of truth.

33:18 Christ warned us, warned them, warned the apostles, the apostles warned the brethren.

33:24 Paul warned the elders there's always going to be this this combat against falsehood and we just have to have backbone.

33:33 This Christianity is not for the faint of heart.

33:38 Christianity is not for invertebrates.

33:41 Christianity is for for those who have spiritual backbone.

33:45 This Christianity is for the bold Christianity is for those who fully understand and believe who Christ was and will not back down from declaring this.

33:57And this is what he says this.

33:59Then this is the message which we heard from him and declare unto you.

34:04So we're, we're a direct source here for you.

34:08We we, we, we touched him, we were taught by him, we saw him and we're teaching you what he taught us that what, what is this message then?

34:19That God is light, he is pure and in Him is no darkness at all.

34:24So, so this is kind of the gnostic teaching in a perverted way in a, in a platonic platonic way that the spirit world is, is pure, it's holy.

34:35But then they go so far as to say and that the physical world is evil.

34:41And then what they really want to teach here when they say the physical world is evil is because the physical world is evil and the spirit world is good that the God who created the spirit world could not have created the physical world because the physical world is evil and he's too good to that to do that.

35:03Therefore, it's this demigod, this sort of halfway God, that is not quite the pure God, but he's greater than man.

35:14He's the one that created the physical world.

35:17And he in fact, is evil.

35:20He in fact is, is satanic, you know, he is Satan who created the physical world.

35:25This is, this is what the gnostics believe.

35:27And so they are certainly anti-christ when they want to paint the creator.

35:32And when the creator created the physical world, he pronounced it good.

35:37But these gnostics were saying, no, it's an evil God that created the physical world and the good God lives in the spiritual world and the two have nothing to do with each other.

35:46And here John is saying, yeah, this is right.

35:50God is light and we pick that up from the gospel of John and in Him is no darkness at all.

35:58But now listen to Paul's teaching in second Corinthians 11 and verse 13, such are false apostles and this is brethren.

36:07This is what we have to be aware of.

36:10This is our fight to resist false doctrine.

36:15He says for such a false apostles, deceitful workers transforming themselves into the apostles of Christ.

36:25So as it was happening, then it's gonna be happening now.

36:28And you have people in the Christian movement claiming to be apostles, claiming to be prophets, they're all false.

36:37They're all false.

36:39The apostles were sent by Christ, we, we can have profits and in fact, we're looking for two profits in the end time.

36:49So that's certainly possible.

36:52But anybody declaring themselves to the apostle, this is false.

36:56So transforming themselves into apostles of Christ and no marvel, this is, this just should not be like, how could this be?

37:03This is actually quite logical why?

37:05Because Satan himself is transformed into an angel of light.

37:11 So if Satan himself is posing as an angel of light, how much more can we expect that his servants would pose as apostles and prophets?

37:22 But but John just calls this out by saying this is, it's not possible to have darkness with God.

37:31 So here Paul goes on to say so it's no great thing if his ministers are also transformed as ministers of righteousness whose end shall be according to their works.

37:44 So now Paul and this is gonna be and this is a form in Greek called the subjunctive.

37:51 So this is in the subjunctive form and what the subjunctive means is, we might say hypothetical.

38:00 So it so the indicative in Greek is reality.

38:03 So when, when something is said in the indicative, if they're just stating the facts, this is the way it is, this is what happened when it's in the subjunctive, it's sort of wishful thinking or hypothetical thinking.

38:15 It's, it's the world of possibility, potential.

38:18 So here he says, if we say that we have fellowship with him and walk in darkness.

38:26 We lie and do not the truth.

38:28 So it's not saying that we're going to say this.

38:30 But if it comes to pass, if, if the potential is fulfilled, will we end up saying this while we're walking in darkness?

38:39 Then we lie.

38:41 And by implication, he's drawing a line between himself and the apostles and the eyewitnesses as sources of truth to those who are false teachers claiming to have fellowship.

38:57 So, so they are saying this, they're saying they have fellowship with him and they're walking in darkness and they're hating the brethren and they're persecuting the brethren while they say they represent God.

39:09 Now, if it comes to pass that we follow them and we end up saying that we have fellowship with Him while we hate the brethren and, and, and, and, and, and walk in darkness, we are liars and no, we know that no liars will enter the kingdom of God.

39:28 And I think that's why it's very important as well that we are studying this as we're counting down to the Passover, we're just weeks away.

39:40 And so it just gives us an opportunity to really examine ourselves and, and our walk with Christ.

39:47 Do we love the brethren?

39:51 And it's so, it's just so sad that there is so much dysfunction in the body of Christ.

39:58 And when I say the body of Christ, I'm not talking about CG I, in fact, many people tuning in are not even in CG I, so we're not talking about the physical organization.

40:07 We're talking about the spiritual organism, the brethren, the beloved of God, those baptized, those possessing the Holy Spirit.

40:18 There is so much dysfunction in the body of Christ, even among elders who should be the examples to the others.

40:26 We have this hatred.

40:28 We have just, just really bad manners.

40:32 I think if we could just start there, could we as brethren be courteous?

40:37 Could we have good manners?

40:39And I think if we just start just that alone, like let's not try to boil the ocean here, let's try to improve.

40:49And here's an idea.

40:50What if we just said, please.

40:52Thank you.

40:53Excuse me.

40:54I'm sorry.

40:55What if we just started with these niceties?

40:58Immediately, the church would get to a new level in terms of health, the the rudeness that we see in the body of Christ brethren toward each other, brethren, toward elders, elders, toward elders.

41:14All of this dysfunction is of the devil.

41:18Let me, let me say that again just in case maybe, maybe you weren't paying attention and you were thinking of something else.

41:24So I'll just repeat it so that everybody gets it all of this dysfunction where we are rude to one another.

41:31Brethren against brethren, brethren, against elders, elders, against elders, elders against brethren, all of it is of the devil.

41:41And yet we go into Passover, we participate in Passover we participate in this holy service.

41:49We come out the other side of it and we continue in the dysfunction as if we have no regard for the word of God.

41:57So my, my prayer is that we really do take this seriously that we cannot walk in darkness and claim to have fellowship with God.

42:07Let the devil's followers do that.

42:09And there are many of them and there will be many more between now and and the return of Christ.

42:14Let us walk in light because God is light and in Him is no darkness at all.

42:21So he says here, if we say, should we say this, if we end up following these people and then claim that we have fellowship with Him while we walk in darkness, we're of our father, the devil.

42:34We lie and we do not the truth here in John three and verse 20 Christ makes it clear.

42:42He says everyone that does evil hates the light.

42:51You know, it's there are some like cockroaches.

42:56They operate in darkness.

42:59When you flick on the light, they, they just run, they love the darkness.

43:04Yeast, love darkness.

43:08You put yeast and light.

43:09It doesn't, it, it it it breaks down, it doesn't work, it doesn't function, it hates the light.

43:16Levin hates light.

43:18Everyone that does evil hates the light and you'll notice this some brethren, maybe they hear the elder is coming to, to, to services or coming to visit.

43:30They disappear.

43:31You can't find them.

43:33 They don't want to be exposed.
43:36 But brethren who are doing right.
43:38 They, all the elders coming.
43:39 Wonderful.
43:40 Let's get together.
43:40 Hey, let's do a potluck.
43:41 Let's all, let's all fellowship.
43:43 You can tell these brethren are in the light.
43:47 Everyone that does evil hates the light, neither comes to the light.
43:51 They hide lest his deeds should be reproved.
43:56 We need to be an open book.
43:57 Brethren.
43:58 No pretense.
43:59 We're not trying to be more than we are.
44:01 We, we're brethren.
44:03 We've been called, we've been infused with the Holy Spirit.
44:06 Our, our minds operate at a different level than the natural man.
44:10 And this is who we are and we're in this together and we all have our foibles and personalities and character flaws.
44:18 This is who we are, but we're all growing together and because we are comfortable in our own skin and we're not pretending to be something that we're not, we can all come together, we can all come into the light.
44:32 But if we're posers, if we're pretenders, if we're fakes, then we're very nervous about being together, about coming into the light because we could be exposed.
44:49 But he that does, truth comes to the light that his deeds may be made manifest, may be made obvious that they are wrought in God, that the Holy Spirit working through us is doing these things.
45:02 And it's as much a phenomenon to us as it might be to others we, we always have to acknowledge.
45:07 Yeah, Christ is working in us.
45:09 It's amazing.
45:10 I, you know, I think back to my old life, I wasn't like this.
45:15 So we're just who we are.
45:17 We're humans, but we have this eternal life dwelling in us and manifesting in our works.
45:24 Back to John one verse John one verse seven.
45:30 Can it in the subjunctive mood?
45:32 But if we walk in the light, so the verb is going to be in the subjunctive.
45:36 If we walk, if we walk in the light, and it's not saying that we are walking in the light, it's a wish.
45:42 It's a hope.
45:43 We're hoping that this potential comes to be.
45:46 If we walk in the light as he is in the light, we have fellowship.
45:52 I noticed this kind of surprising you the the way that I would expect him to write this is if we walk in the light as he is in the light, we have fellowship with him.

46:04 If we walk in the light as he is in the light, we have fellowship with him.

46:08 But he doesn't do that.

46:10 He says, but contrast that to walking in darkness.

46:17 The contrast is if we walk in the light as he is in the light, then what's the result of that?

46:24 Then we have fellowship one with another.

46:27 That is something else that is that, that should tell us something and that should inform our keeping of the Passover that this body of believers that we sit with and go through this Passover ceremony with, this is walking in the light.

46:46 This is what it means to walk with Christ.

46:50 Now we're not perfect.

46:53 So he says, if we walk in the light as he is in the light, then we have fellowship one with another and the blood of Jesus Christ, his son cleanses us from all sin.

47:06 This is the power of the blood of Christ.

47:11 We are human beings.

47:13 We make mistakes, but together we can have the blood of Christ cleanse us from all sin.

47:22 And again, this is, you know, let's let's keep the the plan of God in mind, the blood of Christ.

47:29 He came for the house of Israel.

47:33 We are grafted into this house of Israel and the house of Israel is full of sin.

47:40 But those that hate the light, they don't come into the light.

47:45 So they're not responding God.

47:49 Then there there are a few that did respond.

47:51 But then God opens it up to the gentiles and grafts us into this fellowship and we are coming into the light.

47:59 Why?

48:00 To be first roots?

48:02 Why?

48:03 Because God is going to do this, this salvation of Israel with teachers.

48:10 And so he's preparing us to be this holy priesthood of the order of Melchizedek to work with him in this holy operation of bringing salvation to the house of Israel and then bringing salvation to the world through the house of Israel, but he's beginning with us as first fruits.

48:32 And if we hate each other, if we can't stand each other, right.

48:40 If we are carrying grudge from Passover to Passover, this, this sort of Passover hangover effect, were we going to pass over with a dark heart?

48:49 We don't repent, we come out the other end with the same dark heart and then we expect to be part of this holy priesthood that's going to teach Israel how to come to the light.

49:00 It's just, it's just scientifically impossible.

49:02 It's not going to work.

49:05 So we have to realize, yeah, we're not perfect, but with the right intent and repentance, the blood of Christ will cleanse us completely cleanse us from all sin.

49:20 Here.

49:21 He says in Ezekiel 36 again, keeping that plan of God in mind that this is to do with the house of Israel.

49:32 He says, then will I Sprinkle clean water upon you and you shall be clean?

49:39 So we'll get into these in the later part of so Ezekiel, we finished the condemnation of Judah and the sentence against Judah and, and the criticism of Judah, we're gonna come back and then see, well, even though he uses the gentile, the surrounding gentile nations, he judges them as well.

49:56 And that's gonna be very, very relevant to what we see happening in the world today.

50:00 And then when we come back after that section, we'll see the good news for the house of Israel.

50:07 And so we're sort of dipping into that good news now, which is all tied to the epistles of John.

50:12 This is, it's not, it's not like God has forgotten his plan.

50:17 We are his plan.

50:18 We are part of this plan to bring this about.

50:21 We're the first fruits.

50:22 So he says, then will I Sprinkle clean water upon you and you shall be clean.

50:27 Speaking to Israel from all your filthiness and from all your idols, will I cleanse you?

50:33 This is the power of the blood of Christ and I will put my spirit within you.

50:38 This is, this is spiritual language.

50:41 This is what Moses foresaw and we read this often in Deuteronomy 30 what the prophets foresaw hear what Ezekiel is foreseeing that what we are the first fruits of.

50:51 We are the first fruits, not the only fruits each in his own order.

50:58 And God intends for the house of Israel to be infused with his spirit.

51:03 But he's going to have pastors and teachers and shepherds available and ready for service when he does this.

51:10 So we have to be able to model this now and understand this.

51:13 Now.

51:14 He says, I will put my spirit within you Israel and cause you to walk in my statutes and you shall keep my judgments and do them.

51:23 And we're going to help Christ to help them to do this.

51:28 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions.

51:37 But I will save them out of all their dwelling places wherein they have sinned and will cleanse them.

51:43 The blood of Christ is powerful and it can cleanse all sin.

51:49 And we as the first fruits must confess our sins.

51:52 We, we as the first fruits must overcome our sinful nature and we must grow into this holy priesthood.

52:00 And then we will be equipped to help the House of Israel do the same.

52:05 And then when the house of Israel is ready, salvation will be open to the whole world.

52:12 He says, wherein they have sinned and will cleanse them.

52:16 So in this way and and putting the two together will understand through the blood of Christ in this way, shall they be my people and I will be their God.

52:26 We cannot, we cannot dispense with the plan of God and say, oh, that's Old Testament.

52:32 Now we're new Testament.

52:33 We're gonna keep the new Testament pass over and we're completely disconnected from the prophets and completely disconnected from the Torah.

52:40 No, John was teaching from the beginning.

52:45 John went all the way back to Genesis, went all the way back to the Torah and then came forward.

52:53 And so he's gathering up the entire plan of God to come to the present day and we must as holy priests, we must have this from the beginning perspective.

53:04 And again, I spoke about this in my two messages from the beginning.

53:07 Part one and part two, we have to have this from the beginning perspective.

53:12 And so we don't drop these scriptures.

53:14 We, we, we, we include them.

53:16 We understand the, the, the word of God is not vain, it's not, it's not spoken in vain.

53:22 He doesn't speak and then forget what he said.

53:24 He speaks once and he keeps it.

53:27 So we have to understand how the blood of Christ will cleanse us from all sin.

53:32 And then we will understand as priests, how the blood of Christ will cleanse the house of Israel from, from their sin per se.

53:42 If we say again, he's not saying we're going to say this, it's a potential.

53:51 There are some that are saying it.

53:52 If we follow them and say the same, if, if we say that we have no sin, we deceive ourselves.

54:02 And again, these, these gnostics who say they have this spirit life within them and they're raised above the natural humans and they have no sin.

54:11 This is garbage.

54:13 We are human beings.

54:16 If we say that we have no sin, we deceive ourselves, we deceive ourselves.

54:22 And this, this, this spirit of deception that comes in the end time.

54:28 It's not just that there will be deceivers who are doing the deceiving.

54:33 These deceivers deceive themselves.

54:36 This the, the what does the, the passage say, deceiving and deceiving themselves?

54:41 So deceiving and deceiving themselves.

54:44 This is what we have to be careful of.

54:46 And so I ask you as we get ready for Passover, are you deceiving yourself?

54:54 Am I deceiving myself?

54:57 Or are we really coming with pure heart to, to with true repentance, really loving God?

55:07 And that will manifest itself in loving his body and discerning the Lord's body.

55:15 So he says, if we say that we have no sin, we deceive ourselves and we don't need Christ.

55:22 Christ crucifixion is optional.

55:24 We don't need it because we don't have any sin.

55:28 If we say that we have no sin, we deceive ourselves.

55:31 And the truth is not in us and anybody who's teaching this, the truth is not in them.

55:40 In fact, here in Galatians, Paul says 63, Paul says, for, if a man think himself to be something we need is nothing just humans, temporary views.

55:52 If he thinks himself to be something when he's nothing, he deceives himself.

55:55 And I think a brethren, let me just say this because for some reason there, there are always brethren who think they're too high and mighty to apologize, they're too high and mighty to be offended.

56:12 How dare anybody offend them?

56:14 And then they become very unforgiving and they, they think they have every right to hold grudges because they're just so important.

56:21 Well, Paul is saying we're nothing.

56:26 We, we need to be like like Mary when she's forgiven and she's just washing the Lord's feet with, with her tears.

56:35 She's just so grateful.

56:38 Not like I think it was Simon who just thought he was so great and was just sitting there judging Christ.

56:46 Well, if we judge each other as part of the body of Christ, we're judging Christ.

56:53 And if we can't say we're sorry, if we feel we have a right to hold grudges, if we feel we have a right to shout and abuse brethren in the body, that means we think we're something.

57:08 We really think we're something and the truth is we're nothing, we're not and we're deceiving ourselves.

57:17 If we think we're so important, we can esteem brethren lower than us.

57:23 So let's really think about this as we're coming into Passover and as we go through this epistle leading up to Passover, this theme is just gonna keep coming.

57:34 I didn't write the scriptures.

57:36 Well, here we have them and we're inspired to study these, this, these epistles of John leading up to Passover.

57:45 And so I think there's a very, very, there's very deep message in these epistles leading up to Passover and a very deep message in these epistles leading up to the return of Christ.

57:59 And so we just have to take every advantage we can to just drink this in, in such a way that it actually changes us, takes us to a new level.

58:08 So he says, if a man here in Galatians six, a man thinks himself to be something when he's nothing he deceives himself.

58:14 And, and what did John say, if we say that we have no sin thinking that we're something when we're nothing, we deceive ourselves.

58:22 And the truth is not in us.

58:24 However, he says, and again, this is subjunctive.

58:29 It's not saying that we will do this.

58:31 But it's written to say he hopes this will be the case that this potential will become reality.

58:38 If we confess our sins, he is faithful and just to forgive us our sins.

58:46 And that, that He is faithful.

58:48 Again, we don't just read that as New Testament, Christians and oh, he's faithful.

58:56 We read that from the beginning.

58:59 He's in covenant, he's faithful to the covenant.

59:03 And so if we confess our sins, he's faithful to the covenant to us first as first fruits, but ultimately to the whole house of Israel.

59:13 And so he says, if we confess our sins, he's faithful.

59:18 He's a covenant keeping God, he's faithful and just to forgive us our sins.

59:23That's what the whole deacon Jan went through a whole series on the sacrifices in Leviticus and how Christ is in all those sacrifices because it's part of this covenant relationship and it's part of this holiness code.

59:39And we can't just drop this and then think, oh yeah.

59:42Now we're in the New Testament, drop all of that.

59:44No, it's from the beginning and, and he's faithful from the beginning and he's put in place these mechanisms for forgiveness and Christ is in all of these sacrifices in fact, all the sacrifices were pointing to the sacrifice of Christ.

1:00:01And now here we are weeks away from the Passover understanding, if we confess our sins, he's faithful.

1:00:09And just to forgive us our sins within the covenant context and to cleanse us from all unrighteousness.

1:00:17This is how we become holy.

1:00:20You know, in, in again, when deacon Jan was going through those sacrifices, they, they were not there because the people of Israel were without, you know, without sin, the people were with sin.

1:00:32But they had to understand how do sinful people live with a holy God.

1:00:38God is among them.

1:00:38How do they live with Him while he put provision that when they go through these ordinances and do this in the prescribed way, these rituals in the prescribed way, even though they sinned, they can still be holy and can still dwell with God.

1:00:57And yes, shedding of blood was required.

1:01:01And all of that was pointing to Christ and through Christ's blood, we can be completely cleansed if we confess our sins.

1:01:11So let's not try to be pretend we're something we're not.

1:01:15If we confess our sins, he is faithful and just to forgive us our sins.

1:01:19And, and the US is always Israel us isn't just generic gentiles.

1:01:25This is to do with the house of Israel with, this is to do with the covenant.

1:01:29If we as Israel confess our sins to the holy God of Israel, the God of Israel is faithful to his covenant.

1:01:36And he's just to forgive us Israel our sins and to cleanse us from all unrighteousness.

1:01:44And that's what we need to understand is we're taking the pass over and, and, and honoring his shed blood that, that blood cleanses Israel.

1:01:56If we say that we have not sinned, we make him a liar.

1:02:03And isn't that something?

1:02:06But sometimes men will insist on something so much that they end up making God a liar.

1:02:15And this is, we have to have this from the beginning perspective.

1:02:18We go back to Genesis and everything that the Lord said, we say is true, everything from the beginning and let God be true.

1:02:29And every man a liar, not let a man be true and make God a liar.

1:02:33Let me be true and make God a liar.

1:02:36No.

1:02:36 And so if we say that we haven't sinned, when God says our righteousness is as filthy rags that not one of us is, is without sin.

1:02:45 And we say, well, I haven't sinned going against the word of God.

1:02:50 And so this conflict that John is writing in the context with which he's writing.

1:02:56 He's just making it clear, do not follow these people.

1:03:00 They do not have a from the beginning perspective.

1:03:04 They are false teachers and anybody who's speaking like this, you can flag it right away.

1:03:09 This is false doctrine.

1:03:11 True doctrine.

1:03:13 True teaching is that we are sinful people sinful by nature.

1:03:18 It's, it's in our nature.

1:03:20 And yet Christ is holy and his blood can cleanse us from all sin.

1:03:26 If we say that we have not sinned, we make him a liar and his word is not in us.

1:03:34 So this is really setting up a very, very clear contrast between the true witnesses of Christ, the true apostles, the true teachers and the false emerging teachers that are infiltrating.

1:03:50 So when we look at Ezekiel and we see the false prophets in Ezekiel and Isaiah, this is from within the Jewish community speaking false words of reassurance and mitigating against the repentance that God is required.

1:04:06 Now, as we come into the period of that John is writing in, not only do we have the false Jews, we also now have the Greek philosophers coming in also teaching repentance isn't necessary that, that they can be holy without Christ.

1:04:23 And we have to be right down the line from the beginning, all the way back to Genesis right through to the end from Alpha and Omega from the beginning to the end, declaring in fact, declaring the end from the beginning that God is true.

1:04:40 Let God be true in every man a liar.

1:04:42 And so this is first John, we've just begun the epistles of John.

1:04:47 Let me go ahead and check the, I'll go ahead and I will check the tech, the the chat to see if there is anything that I should comment on while I do that, I'll just remind you that Sabbath services will be at a regular time of 130.

1:05:07 This coming Sabbath and Deacon Jan will be bringing us the sermon this Sabbath.

1:05:14 Let me just see if thank you, Sister Carlotta.

1:05:20 Ok.

1:05:21 Looks like there may be some problems with the transmission.

1:05:25 I see people saying they're going to watch it again.

1:05:28 Thank you, Dave and Deb.

1:05:31 Very good.

1:05:32 Ok, I see.

1:05:33 Everyone is just greeting.

1:05:36 So greetings to everybody looks good.

1:05:38 So Brethren Deacon Jan will be bringing us the message this coming Sabbath.

1:05:44 Please tune in.

1:05:45 We look forward to seeing you then and hopefully you enjoyed us beginning these epistles of John.

1:05:51 God willing will continue next week.

1:05:53 God bless.