

Fellowship with God

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[0 : 00] You wouldn't say, for example, if you knew that that person was still, and he said that he enjoyed the sermon, that he checked the presence of God himself, that he felt that blitzing him, that he acknowledged God.

If you knew that that person was still, you wouldn't believe that. You wouldn't believe that he had felt that he was with God. There is an unconsciousness between the two things.

But now, if a person is a capitalist, and he says that he has felt that he was with God, do you think he is telling the truth?

If a person is an idolatry, if he has other gods before the Lord, in the presence of the Lord, where he truly lost everyone can't have fellowship with God, because there is more than one God, he is an idolatry.

And the Bible claims that the capitalist man is an idolatry. Well, then that man can't have fellowship with God. He is not walking in the light. But nobody knows that he is. And God doesn't know himself. It is easy.

[1 : 22] Now, whatever motion, in prayer, or in the public word, if he is a capitalist man, he cannot have fellowship with God.

Now, one could go on enumerating many of these things. I really can't be experienced. But you just mention one or two more.

Supposing that a person has, I will say, mams, although the Bible says mams, we write about that tonight. But I won't even put it as strong as that.

But supposing that a person has a bad healing to our little brother. Now, this gentleman, he is too tactful to say anything about him. He wouldn't do many fatherly, not for all the world.

He wouldn't put his house on fire. He wouldn't venture the serpent even any other opportunity. And he could do it secretly. He wouldn't do that.

[2 : 28] Indeed, he is so tactful that he wouldn't even say a bad word about him anywhere. He wouldn't do it. But at the same time, in his heart, he doesn't like him.

He has something against him. Maybe, or at least, maybe the cause is there. Maybe the other people have entered him. But anyway, what if they think, Jerry, is imaginary, or where he has something against his brother.

Or it could be our sisters having something against our sisters. Well then, they go to our communion. Or they come to church in their old congregation at an ordinary time.

And they say, what about marvelous? That was a wonderful son. There was a marvelous spirit there. Well, whatever they say, I don't know what they said.

But whatever they had, it couldn't have been telling you with God. But the Bible is not definite of it. They did not mend their best wishes, neither will the Father who is in heaven not give them their best wishes.

- [3 : 42] I don't say they are not Christians. Jesus didn't say that people like that were not Christians. All I'm saying is that having fellowship with God depends upon walking in the night.
- And that's not walking in the night. That's walking in darkness. And now, you see how very searching this matter is?
- Are we walking in darkness or are we walking in the night? Which is it? Well, God knows the heart, friends. God knows the heart.
- God knows what goes in. So, never. Take another example. The supreme object of the believer's love is God.
- I don't say that the supreme object of the believer's love should be God. That is right. But it is God. And there's no true way to go to that.
- [4 : 48] There's no maybe or even a true. It is God. And when God is the supreme object of the believer's love, he ascends to God.
- But suppose that he gets to love the world. And the true love is the chance to exist. They are like higher order to one another. One should the question the other.
- Now, suppose that it is the love of the world that quenches the love of God in his soul. And he gets cold or even new warm in his soul.
- Which is good. And he loves the world and the things better in the world. And he doesn't call it love of the world at all. Well, this person cannot have fellowship with God.
- Not only if we do it for a long time over a long period. But fellowship with God is changed upon what we are at the moment.
- [5 : 55] As well as what we are at the moment. Supposing that we were having fellowship with God. And yet that we had for days and weeks and maybe months and then.
- And then called this to God. Or he gave way to thoughts of marriage, thoughts of revenge. To unforgiving spirit. To talk about the fellow Christians.
- And this all. that we are not. But now all the merit. Spanii called it that. All the merit of his past walking in the light.
- Of all this goodness during the months of the years that have gone. Will not be imputed to him. Immediately he begins walking in darkness. He loses the fellowship of God.
- Immediately. If some walk in darkness. Maybe for a whole day. This is not something coming on gradually in the fellowship of God. Going away gradually. The two things just cannot be together.
- [6 : 57] You never saw like that darkness together. Because the one can't be for the other days. And neither can't be fellowship with God. If we walk in darkness.
- Now I spoke last evening. Here the evening. Of the things on the world. And tonight I put in the emphasis on things. Inwards.
- We have fellowship with one with another man. If we walk in the light. And if we walk in the light. It means that we are not lonely.
- Walking in the light is not our lonely walk. That is. The Christians. The real Christians. Never our lonely man. Or our lonely people.
- If they were meditatized. They wouldn't be lonely. If all the friends were safe. They are not lonely. When they are working. During the day. They are not lonely. Why?
- [8 : 00] They walk in the night. And if they walk in the night. Then they are bound to a fellowship with God. This is why they are not lonely. If we walk in the night.
- Then we are fellowship with one with another. It is absolutely impossible to walk in the night. Without God taking delight in. And rewarding us. With the fellowship.

Of which this text speaks. And then we are always saying. That walking in the night. Is a purifying walking. Perhaps we are not so much aware of this. No sense. But every step of it. Leads to great impurity. In our walk with God. And the more he walks with God. The more he walks with God.

The more he walks with God. The more that God became. And when we walk in the night. And when we walk in the night. What if we are aware of this. Of the Ovid Othoes and Othoes. Then we increasingly. Becoming. Becoming. In our nation. Like him.

In our nation. But it leads to greater purity. In our walk with God. The more he walks with God. The more that God became. And when we walk in the night. What if we are aware of this.

[8 : 57] Of the Ovid Othoes and Othoes. Then we increasingly. Become more like this. With whom we are fellowship. You can't fellowship with God.

You don't become. in a nation like him. Then walking in the light means a perception of the truth. You know, this says, if you have eyes and you have light as well, you see things.

It is impossible for you to be in the light if you have eyes to see, less blind. It's impossible for you to be in any light with unseemly the things that are before you.

This is what life is for. Partly at any rate you will be in the sea. And when we are walking in the light as God is in the light, then we have an understanding of his truth.

It's not for me to say what the measure of that understanding may be. I think that it seems a lot, not for a matter of it. But there is an understanding of the truth.

[10 : 10] People get to know the truth, its power, the power of it. They enter into the meaning of what is necessary. I am not saying that the devil who open in the light understands every verse that he thinks something about or that he tries to understand.

But whether he understands the meaning of it in the context or not, that is not the important thing at all, the hope is exactly. But he understands the truth in the power of it.

The power of it reaches to the soul. He walks in the light. And the power of this light reaches to his heart. And if you and I walk in the light, then we know that the word of God is an all-powerful word that it reaches even to the inward soul.

Walking in the light makes unpleasant discoveries. Now, this is away from the doctrinal part of it and we'll on to the experimental part.

But we must not leave this out. I hope you don't think that I accept that the devil who walks in the light is as happy as an age. That there's nothing wrong with this fire.

[11 : 34] Happiness is concerned. Happiness is concerned. I know that the Lord's true people, the Lord's exercise people, will understand what I mean when I say this.

That the happiest person in the world is the person who walks in the light. Because he has fellowship with God. What I count of as walking in the light. And the devil who walks in the light is the most unhappy person in the world because of the discoveries the light makes.

Now, you know what this means. Every truly exercised Christian will understand. Of course, this is just one of the paradoxes.

The apparent of reflections that are in the Christian life. This is not anymore difficult to understand than other things regarding Christian life. But the two things are quite consistent.

They exist together. You can be as happy as it is possible for you to be in this world because you are walking in the light.

[12 : 47] You are not in the light. You are not in the light. You are not in the light. And at the same time, because of the discoveries that the light in which you are walking makes to you, you can be absolutely miserable and rich.

So, then, when you are walking in the light, the light discovers your own darkness, it discovers your secret thoughts, it discovers your evil heart, secret sins, walking in the light, all with their son.

Christian doesn't need to be a Christian. Christian doesn't need to be a Christian minister to discover his sins for him. Walking in the light, that's it. I often think, it has often occurred to me, when I have people criticize them, if that's not too strong a word, criticize them to ministers who do search, who go deep in this analysis of people's hearts and minds.

Are there quite such enemies in the light of the truth? But I probably wonder do those people who are in fact confident walk in the light.

Well, I know this much, that if a Christian is walking in the light, a Christian minister is not likely to say anything about him, that he doesn't know already.

[14 : 27] He's discovered it all himself. This is part of what I meant by the perception of the truth. And walking in the light has given it, given himself to know that all this truth and disease, our minister never discovered himself as completely as the light in which he's walking there.

So, friends, when you hear a surgeon say one, do be careful. Do be careful that you don't say a person who says, well, he thinks nobody is right.

He thinks nobody can be saved. I don't know what he thinks. But it seems that we're all wrong. I don't think if you're walking really in the light and say anything like that.

I think you'll know everything that we can say in that way. Well, now, this is part of it. Walking in the light also means natural, who and hate the darkness.

Well, that goes with what I'm saying. If you walk in the light, you hate the darkness. And the spiritual darkness assumes many forms.

[15 : 46] that it doesn't matter how it becomes. Or how you think of it, you will hate if you walk in the light. Are you hated to sin?

The measure of the hated to sin depends upon upon you walking in the light. The measure of walking in the light.

If you walk a little in the light, then your hate to sin will be small. So we can estimate then how much we walk in the light by our attitude to sin, to evil.

But there is much that we need to say about these things. one other word. Walking in the light means effort. To walk in the light the whole spiritual energy of a Christian is exercise.

Don't think that God just takes all the people and a person who takes all of a man by the sweat of the neck and put in a way to walk in the night. That's not the way he is at all.

[16 : 59] If you walk in the night, there are a thousand powers stronger than the same trying to take you out of it and to put you in darkness.

After you manage for a whole day to walk in the night in spite of all these powers, he will certainly be pretty tired and close to him.

no friends, remember this. I think I said this to you after me. If not, I said it to you time and I came in. Holiness is not something that house the people in us for as the rain comes down from the sky.

It is not. the sun shines upon us whether we want it or not. It is God's meaning that you shine. But the sun of righteousness doesn't shine upon us.

The light of the day comes whether we want it to come or not. But the light of God doesn't come to people enough. Now, if you're walking in a light, then you're walking in a light speaking of it in one sense.

[18 : 18] Although it comes from God, it comes in his sovereignty and in his goodness and in his place. But it comes to you as a reward of your nature in the Lord.

Now, supposing that you have been left to the eyes in the world and you've given your heart and your mind to it for a whole day. Supposing that you forget prayer and the study of the Bible supposing that we have no time for this.

Do you think we would be walking in the night? Never mind time, never. And remember, this is not true of the kind of work you have.

It is not true of the kind of work I have. If you say to yourself, well, if you try to be a minister, it's nothing to do but to pray and study and study and sermons and read books and go and visit people and talk to them about good things, I know where one can do all that and not walk in the night.

One can get into the darkness by doing this thing if there isn't a corresponding energy of the soul to be in communion with God in a living conscious relationship which I think is right away.

[19 : 45] See what I say the truth of what I mean. Suppose you are all day working and you are hard working and you have not very much time, that's what you say anyway.

You have not very much time to think things. Well, then you come to church. Now what happens? Your mind wandered just in church.

He said, you see when you did what I mean to walk in the night as it is, to put off working clothes, to get themselves and never come to church, and to come to church.

You see what I mean to that? It was easy to do. But it isn't as easy as that. I'm not a smile very often. When we come to the house of God, we're not able to walk in the light in the house.

Well, now, if this is the case, if we are not walking in the light, then we have to come to this. And we can walk in the darkness, even when we are in the house, even when we are engaged in the water, we can slide away and get out of touch with him.

[20 : 57] But for the church there, this is true. And that's the only thing he did from, everything else was tentatively old. He didn't forget its discipline, he didn't forget its labor, he didn't become impatient, there was nothing wrong with it.

nothing that is but the greatest thing of all. It wasn't walking in the land. And because it wasn't walking in the land, it lost its fellowship with God, and at last it lost even light and truth.

God and all the things out of this thing. But notice what happens when we are not walking in the land, we lose the light of our witness as well as the light and spirit of God.

The spirit would not bear witness with our spirit that we are shooting. And then when we have the day, our witness will be so deep he will be like that to the world, he will have no power.

And if you want to ask me, what really is the master with the church in the present day, I'm by the church, not just the church of Scotland or any other church or the free church, what I mean is yourself and myself, you are a member of the church.

[22 : 21] What's wrong with the church there, including you and me, is this, that we are not walking in the light as God is in the light.

And so we have lost fellowship with him, a fellowship that many other ages have and consequently our witness is in any negative.

Oh, what a marvelous thing to walk in the night and to have fellowship with God. We have fellowship one with another. That doesn't mean one another. That is one with another God and His Son and Jesus Christ.

We are touching one another. And would you not agree, my friends, that there is the problem. Would you not agree that it, it, it, it is worth all the diligence in the world to have fellowship with the Father and the Son.

God will then surely all our neighbors, all our efforts should be forth towards this, all to have fellowship with God, to have even one hour fellowship, even one minute fellowship, how that can be it?

- [23 : 47] This is the contradiction of fellowship. If we walk in the bit of the darkness which we claim, and that clings to us, and give us to walk in the night, O Lord God, would that we were as good in exercising ourselves towards Godliness as we are in talking about Godliness.

We pray therefore that God give us this Godly exercise of putting away from us these fruitful works of darkness for Jesus Savior.

This evening we shall consider briefly the last part of the step and the blood of Jesus Christ his Son cleanse us from all cities.

Godly he does not require great intelligence to realize that this death is full of the opportunity.

If one were to deal with it inutely, even without having great ability, it would keep one going for a long, long, long task.

- [25 : 41] And it is not only a theological statement, it is also full of experience. One quite easily talked about the blood of God's difficulty without having any knowledge at all of its purpose in his own experience.

No, John was not guilty of that. When John spoke of the blood of Jesus Christ, God's Son cleansing us from all sins, he was writing profound theology that he also kept in his text what he was saying.

He knew the truth of it in his own experience. The subject then, as we have been considering in our prayer meetings, is fellowship with God and with his Son, Jesus Christ.

We have already spoken about those who say that they are fellowship with him and walking down. We have spoken of their effort, how they deceive themselves.

No doubt they, we said that they believed that what they were saying was the truth. Of course, they were absolutely deceived. There is nothing more possible than to have fellowship with God in one's walking down.

- [27 : 23] Then we spoke about what it is to walk in the night as God is in the night. And it is on this condition that we have fellowship with God.

Now, in order to have fellowship with God, as I can explain, we must, as it were, enter in by the gate of regeneration. And then we generate heaven, cannot have fellowship with God.

God, we must be justified freely by the things, only to such, is this marvelous privilege to have fellowship with God.

And while I believe that everybody who is justified by faith, everybody who is regenerated, everybody who is a Christian, we care to put it that way, a true Christian, has in some measure fellowship with God.

We also believe, I try to indicate, that not anyone who is justified has much fellowship with God.

- [28 : 32] We believe that it is possible for everyone who is justified to go on for a long time, maybe for years, without having conscious fellowship with God.

A backslider hasn't any fellowship with God. So, it is necessary not to be originated to children, adjusted by children, but then, it is also necessary to have a certain condition of soul, which makes fellowship with God possible.

And if we have that, we cannot have fellowship with him. God's love. For example, every regenerative person has faith.

Faith really may die, but faith can be very dormant. Faith can be there without it being an exercise. And when faith is not an exercise, we cannot have fellowship with God.

It is by faith we have fellowship with God. If we are living in sin, we cannot have fellowship with God.

[29 : 46] Or in other words, in order to have fellowship with him, we must be walking in the light as he is in the light. Now, every creature knows the reaction from the Lord to people to a truth like this.

They say, well, I am afraid that I have this fellowship with God because I feel I don't walk in the light.

I try but I miserably take and my sword is in darkness for many a long day and I blame myself. It is because I not walk in the light.

Now, there are two ways of looking at that sort of reaction. One is this. What a person says when he says that sort of thing must be correct.

That might be the truth. If a person neglects the means, neglects prayer, doesn't make use of the word, doesn't meditate, and he gets to know it.

[31 : 07] He's convicted of it to say the word for the ministry, and he hasn't had relationship with God for a long time. He may be quite right when he says, it is my own fault, I don't walk in the light.

But there's another way looking and it is this, that the people who say that that type of thing may be quite wrong. For very often, those who are walking in the light feel that they are not doing so, that they are walking in darkness.

Very often, when the Bible calls walking in the light, they don't call walking in the light as far as they are concerned. So then, very often the Lord would say, well, now I feel condemned by the statement that if we walk in the light, because I don't walk in the light.

I feel that I am negligent and prayerless and worldly minded and that the world takes hold of me and carries me away and I have my chance of that nature that I talk about you say and this is why I don't have fellowship with God.

Now we must remember that the presence of sin in the believers does not prevent his having fellowship with God.

[32 : 45] Now you try and remember it. I know there are a lot of people who think that they must need to be perfect before they can have this marvelous privilege of fellowship with God.

Now that is not the case. And don't expect this of yourself you don't need to. So the presence of sin the existence of sin does not prevent fellowship with God.

Everybody with whom God has fellowship in this world is our sin. There's plenty of sin in everyone. When you come to think of the great saints of the past, the great saints of the Bible, David, he had fellowship with God, Abraham, had fellowship with God, the prophets, the apostles.

But they all had sin and plenty of it. Now, remember that. Because you can do yourself a lot of harm if you think that the presence of sin in you can't prevent your having fellowship with it.

And another thing you must remember is that even the activity of sin will not prevent your having fellowship with God. Sin is active for equities but sometimes it is far more active than at other times.

[34 : 17] And sin can be very active sometimes as you know. According to experience it is always active somewhere or less.

But however active it is it cannot prevent your having fellowship with God. So remember that. there is only one thing that can prevent your having fellowship with God in this light and that is the love of sin.

If you love sin then you cannot have fellowship with God. Sin is present. Sin can be active. You may be struggling against temptation.

You may be feeling that you have been carried their way to the temptation but if you not that would not event use having fellowship with God. In fact one could if one were to go deeply into this if I had more time to go into it one could quite doubt that one has fellowship with Christ even in being tempted.

That is part of having fellowship with Christ. Would you say that is a very strange way of having fellowship. Now I think that part is up to you at the very beginning of fellowship with God that some people think it consists of having a grand wonderful healing being in an ecstasy full of joy and the world becoming like a little heaven.

[36 : 01] No sin, no thought of sin, no care for the world, nothing like that. Having a marvelous time. Having an experience like what the apostles had on the night of the transfiguration of it, like what Mary had when she was sitting at Jesus feet.

How marvelous it. But this is what I'm saying, the meaning of the exclusive creation. is what I'm saying, the people think about the very part of the truth. They are aware of how it was godly that.

There is no no talk about that. The Lord will see believe in the buckling themselves. There is not over them in love. And they are sick. All that are sick with love to rest. And the world fades away.

And they exercise faith and their conscience of God loving them and of the very loving God. God and it is a wonderful experience to have. Well, there is fellowship in the assurance of the Christian heart.

For the spirit is bearing witness with his spirit that he is a child of God. But there are other ways of having fellowship. There is such a thing as the fellowship of suffering.

[37 : 15] And what is suffering for righteousness is even if he is not conscious of having any fellowship with God, he has fellowship with them. The same with temptation, when one is being tempted, when Christ was tempted.

And in this way, the believer has fellowship with God. Well, now, if we give way to sin, if we learn to sin, if we deliberately or willfully indulge in sin, we can't have fellowship with God.

This sort of thing brings about a certain moral condition of the soul which makes it speaking relatively impossible for God to have fellowship with the person who is in that condition of that time.

Which cannot happen, you can get examples of this, in various places in the Bible. the Lord himself says about his people when he departs from them, that he departs from them.

There is a separation in the name. This is what it means, although the relationship between God and his people is never broken, they never seem to be real people, once they become his people at all, he never breaks the other people, but he frowns them, he disperses them, he leaves them to themselves, and they are not conscious of his places, and very often for a class, he doesn't answer them, because of the position into which they are going to say.

[38 : 55] Know this, what I was really going to talk about tonight, is this, we are a field of full of sins, and in spite of what we do, in spite of our efforts, to our fellowship with God, very often we hate, we seem to be more conscious of sins, than we are in the sense of God, very God, don't you find that this is the way to say, to say one day where, I won't commit the folly of yesterday, the folly of today, I'll be a divine commandment, I'll be a divine woman, and the trance, and yet the good that you won't, you cannot do, it is the evil that you will not, that it is, when I know, the part of this thing is that God has made conditions for the life to happen, as the most friends will say that, you've always saying what every true Christian in the world is saying at one time or another, there's nothing more, more certain than that.

Now then, you have ears, guidance, encouragement, comfort, and that, what we are trying to walk with that, what we are using to mean that God is put at those forces for doing and we can, can we can, can we say, or do to, on our time, seem to be open to the suggestions of state, can we have anything, yet, if we are blessed from that in the past, God has made this provision, the blood of Jesus Christ has found blessed from all sin.

Now, see the dictation who is blessed, I'm not going to talk about the theology of all the human country together.

It is all breath for the blood of Jesus Christ, Jesus Christ, God Christ, let what we spend praying in our place are the different means of each term, and how we are blessed in his particular people.

What does the land of Jesus Christ? What does he mean by the land? When the land perhaps a lot of people want to read about the land, get a mundane idea to think of the physical blood of Jesus Christ.

[41 : 50] This is the kind of thing that comes into the land, the picture blood, physical blood. Now, this is not what it means. I'm as if it appears that some things don't take people's respect of law, perhaps the mother, have a different meaning.

The right means. It is to be here that sometimes the way in which things, this term, this expression, is proved to some take people, that that is the force of the people, that says more than the force of the words.

It doesn't mean that, of course. reason for that, because we know that that blood didn't cleanse those who were sprinkled with it when it was being shared.

There were some people across the United House, the other parts of the body. He didn't cleanse them from the city. He didn't. The blood of Christ means the men that died at home, one.

All that he did in satisfying the justice of God. All that he did are a consignment of God. The merit of his words, which is applied to the believer, to the heart of his conscience.

[43 : 18] That is the blood of his blood. Don't you ever get it, let you die, dear, send, to your minds, and hear those of blood. I can't remind the people of God, even by doctors, if we were to give weight to that is the physical plan.

The physical plan was said, of course, when he was done. But this is what it means, the infinite effect that he gives to take those things away.

Now is the man says, this is how he states men and guidance, he tells us what to do. One will walk into, we're going to address with God, and we say, oh, let me know where I must ask, and then I will come to his place.

How are you going to come to him? How are you going to ask him? What do you want? this is the answer. The blood of Jesus tries to come, cleanses you from all sin, and at the point, you, then you find it, you find it.

This is the answer. And it sounds wonderful, it's a marvelous courage. These courage has been on the world. You know how sometimes this territory, all this territory becomes?

- [44 : 44] You know how sometimes we may be going to do that we never have connected to them anymore. Towns seem so long, days that we have connected to them seem like months.
- And we can do that the kind of good time that we had in the past we never come back to it anymore. My friends, here is the encouragement of God's world.
- The blood of Jesus Christ is man, cleanses us from all sin, why should be evident? Is your unworthiness going to keep you from all his habits to do?
- Well, if you think that you are absolutely wrong, that is not fair. It is not fair to be lupinous your own unworthiness instead of lupinous of life.
- If God were to master unworthiness against you, you would never have eligible. remember, no, it is not true unworthiness that he telephic from you at all.
- [45 : 52] If you don't make telephic, however you feel yourself be, it is because you don't make use of God's permission. As God made his provision, the blood was kept in order that human telephic is God.
- This was the reason for people saying that you are God might come close to God and that you might have help you to help you so rent us to the great help you see your service blood and through him you can come into the holiness of all.
- When I want to cleanse us to all say I confess that there is a little bit of difficulty of difficulty here in one way we know what are the things we believe that but the difficulty that I intend to is the difficulty of our feeling of it and you say well now I think that I have been cleansed and you say this is my difficulty and I will make use of the blood you can see my lips being cleansed by I know that we get confused in this matter and even when we know it too we sometimes seem to give way to another in this matter it is not what we feel at all it is what the Bible says that we must believe and the
- Bible says that the blood of Jesus Christ his son cleanses them now this does not refer to the initially cleansed to the forgiveness of sin at the beginning this refers to the cleansing the blood of the deviance that he can day by day and out by earth sin and a deviance and God speaks of taking either way as being a cleanse a wash of sin but we don't feel that and indeed perhaps it would be quite correct to say that when this is actually happening and the blood is cleansing us from all sin we feel that the very opposite is true we feel that we are getting 40 times when we are being cleansed we are given to make more discoveries of our own department to be more conscious of our own department and there is one word more sometimes there are certain sins at least in sons and the lives of sons but a certain sin that be present there more than anything to say well if I didn't have it particularly if I hadn't crawled into that things would be easier for me
- I would have more hope I think I would lay hold on the promises of the world more regularly I think God would be kind of me now my friends this is that gray error this is that belief that belief know the blood of Jesus Christ is the the blood cleanser and it is so cleanser from all what it would mean that was for Peter he had one thing which I sure broke his arm which he never got over it always left him ashamed now what would you think of Peter if after one of him would say to him say well now I made many of things in my life I have said many a foolish thing I have been pet to many the time and I was far but still I would hope to have a little but
- [50 : 10] God if I hadn't denied with all the church but oh that night was first to put a blood between me and my God and I don't think I will ever get near it anymore because well Peter didn't see that oh my friends don't you say the life of that night if you do just give it way to the devil and you make a big big big debate and you contradicting the world of God the blood of Jesus Christ his son cleanser from all and it does not happen that you have fallen in if you have been foolish and wicked well turn and take hold believe and it will be up to you according to faith and that you make use of the plan by faith it will be faithful and that it is faithful you will be having faith with the power and the standard of

Jesus and let us pray oh lord we are very cruel and we are very sinful if those sins were to keep thee away from us we know that we have so many on the end of such a dark color that we could never come near to thee at all but we thank thee for the efficacy of the blood oh blessed lord we thank thee for its voice sixt ch we love him and do not the truth if we say that we have no sin we deceive ourselves and the truth is not in us if we say that we have not sinned we make him alive and his word is not yours

I said last evening that I would draw attention to the to the truth concerning those who say these things which we have read about there have everything passed on them by the apostles and hope by God through the apostles which we have in a few simple words but which is terribly devastating if we say that we are cherishing with him we lie we walk in doubt and we don't do the truth if we say that we have no sin we deceive ourselves and the truth is not in us if we say that we have not sin we make him alive and his word is not in us you will see then that the verdict consists of something regarding the truth or regarding the word of God and our attitude to the world explains what we are in God's sight if we don't do it if we don't do it then we walk in doubt if we don't do it then we do that which is false if we deceive ourselves as we do if we say that we have no sin the truth is not in us if we say that we have no sin his word is not in us well now this is a terrible verdict of the apartment part upon these two now the first verdict comes upon those who say that they are intelligent with God and what we do they lie they do alive they live alive and they tell alive and the truth and they do not the truth now this refers to the outward to come to the life of us they are deceiving themselves the these people they were in a condition worth that that of hypocrites well now

I spoke about the characteristics of what was true then last week now let us consider the truth the verdict the verdict which is the truth upon them first of all we see from this verdict that a preference is either true or false and that there is no in-between state a preference is either doing the truth or he is doing that which is false now I don't say that that preference is either doing the truth or he is not doing the truth that might be true of non-professing Christians those who live in the world they don't do the truth and you could say of them that they are not walking the truth they don't do the truth but when professional

Christians walk in darkness they not do not the truth but they do falsely they are just the very opposite of doing the truth they are not as bad as bad now these people they were not doing the truth with regard with regard to God their lives might have been quite consistent nobody perhaps knew who they were but they knew what they were saying John at least knew what they were saying and he has no screw with the told he pronounced this verdict concerning that they had false people deceiving themselves going to perdition now the reason for which they were not doing the truth is that in the world the truth was not speaking they some say the word the word refers to fact and thus more consciously

[58 : 09] I think take it to be not right but the word right the word which we have right now it is because this word was not in it so then we should say that they had not sin that they were included they were having fellowship with God or they were walking down all of the mistakes issued from this thing that the word of God was not in them so then we should ask what does it mean to have the word in us and we should ask it seriously because if the word is nothing most of us are Christians and even some of us who are not

Christians hope that we are Christians and that is courage but every one has done is the word in me well if the word is not in me then if we think we are Christians whether we are Christians or not we deceive ourselves is the word in us then everything is held by this what is it to have this word in when these people had not the truth of grace in the heart for God has planted a principle of grace in the regenerate heart that is the planting of the truth in that heart Christ is not the person but there are principles which belong to him which of which is the origin coming to us of the holy spirit and that is the truth now grace in the heart is the principle the life of

God in the soul world and if this word is not in it if this principle is not in it then everything else that we say or do regarding Christianity must be wrong truth and it not only refers to the truth of grace in the heart but to the truth of knowledge in the mind if we have not the knowledge of God in our mind we cannot have the truth in our heart truth and knowledge always go together are very identically truth is light ignorance darkness and if we have not the knowledge of the word in our mind I don't mean knowing you as a scholar can know his textbook but if we do not know the meaning of it if we do not receive this into our heart then we deceive ourselves we are not right now the truth is sometimes said at least once in the

Bible it is said to believe the ingrat is worth it and with regard to our soul God puts the truth in heart the same as our God puts a branch into a tree he grabs the branch into the tree so that the branch becomes part of the tree or if you like the tree becomes part of the branch becomes part of the tree now with regard to the fish the world is in soul the world becomes part of itself this is what is meant by the word being in the word of a lot of people have the knowledge of the word who never have it who never have it in a soul the words in them are the instance of a word that is not the page now you cannot step between the word that you already hear in the main word and the page is not word and the word is not page but the word on the page printed on it and it becomes part of the page on which it is printed now in the same way the word of

God is in it just like that it would be quite impossible for me or for you if we have I and like to open the Bible or to open any book at a certain page if there are words written on that page you will receive the words because the words are there now in the same way the truth is supplied by the Holy Spirit on the heart of every issue in a way that can never be hidden you could erase the word from the page like damaging page maybe by some chemical causes but not the word that is printed in the heart the heart is opened to the word in the world just as the heart of Lydia was opened when the heart is opened by the word and to the word and the word that goes into the open past remains hidden forever it arrives the truth may be near to us as it is to us who hear to preach forever we may be near the truth we may not be part of the kingdom and personally the truth is near us but if the word is the truth has found that hope in our heart peace

[65 : 14] I just like to believe you as simply as I can what is made by the truth in the beginning if the truth is in it is not just a mere wisdom coming to us every Sabbath once a week or maybe twice it will go to the prayer while anybody could go to the house twice hours or twice hours without staying in the house without in their all time to get it or get it or yet when our business is the truth is it does come back forward to that it is there all the time I not say of course but it not to say that the operation is powerful wisdom attracting will and ability all the time and these the people who have that cannot say to know that the truth is even what they exercise as powerful as it would be now there are two evidence which

I may mention that are two of those who have the world in them how can we tell if the world is in them well I'm going to find them as you know there is no end of giving evidence of the Bible and the evidence in the Bible and even in which is it but confine yourselves to the context which is now the best evidence that I would mention the person who has the truth in it knows that he has saved and that he has saved these people didn't know that they said they have known that they haven't saved now this is what we call the truth wasn't seen there well if the truth is in then we know that we have saved saved and that we are the last thing is now the reason for that is that if you look at the middle in the distance or with its back well if it back it to you you can't see anything can't be saved and if it is a long way from you or if there is something wrong with your own eyes you are only going to get an attention of maybe at the stop to do it but if you live it correct and you rise my life and it has a proposition of the thing then you are going to see a perfect reflection of what actually is there a perfect reflection of the thing when now if the world is in you you see a perfect reflection of yourself the only reason for which you make any mistake is that your eyes are not right but there is nothing wrong with the middle it keeps a perfect reflection if you see it blurred something that is wrong with your mind it enlighten that it sufficient well now if the word of

God is in you you know not from me or from your father or from your teacher but you know that you have sin and that you have sin now there's no other way in the world the worldwide world of coming to know that you have sin except by the word of God the people I don't speak of the admissions and a lot of people they can be all of course we all have sin no I'm not concerned with that but I'm concerned with the person who says the opposite of what these people would say and this is what John would say if we say that we have no sin but we don't say that say John this is what he life but the last thing in the world we think today why because the truth is in us now then if the truth is here we know it and it is by the truth being in us that we know it this is the truth is and ask those people who are not

Christians about their knowledge of sin but they would say to you they couldn't say that they had sin in the sense in which John was sin of a set that other sin this is that knowledge that comes forth through the out path of words the interrupted words they have been open to the word they have receiving the testimony of the word they have embraced the word and the burden of the knowledge is it is accepted so now then we could ask if the world in yourself you may say well if I know that I am afraid that that doesn't prove that the truth is in me then it proves that if you don't know the reason is that the truth is not in you surely then it proves that if you know the reason is the truth is in you now

I know that some people are very difficult to convince and they try to reason and not very logically or very effectively that there must be something wrong with them after all you know let us take the testimony of the world I want to tell you once again that if the truth is in you know that you are sin and if the truth is not in you then you don't know it anybody can know from the Bible that you read the Bible and you read back and you heard it many a time and it didn't worry you very much if the truth came at all it went away soon after but one day the truth came and told you that you were sin and that you are sin and the truth never went away what the truth revealed to you that day never lived and you know from that day on that you have sin it never lived and why is the reason for that the truth is now the second evidence which

[72 : 43] I would give is that those who have the truth seen love the truth that is in them now if you love the truth that is seen you don't want the devil to go away from you and I suppose you remember times in your earlier days and the truth although it didn't come into your heart but it came into your conscience and what you wanted most of all in the world was to get it out again it was like a corn like a like a thing in your hand or in your food it stuck you and paid you and you did everything in the power to extract that's all you wanted to get rid of you well now this happens but if the truth is with you whatever it reveals to you it reveals your own earthliness but you let it all stay it condemns you sometimes you let it all stay it informs you you let it be called it it regulates your life you let it be called it it is in you as

I don't know if I told you that this to you last first day or but it won't be again as all the truth is in you it is like the hoop in the fish the hoop is in the fish and it is by means of this fish that the analogy of the occasion just doesn't it can detest the way the fruit and the earth fish the world is the hoop that can you it is when the world is in you that you are caught but the hoop catches the fish only to destroy you but the world in you catches you takes hold of you lift you out of the sea of pollution and of condemnation not to destroy but for the eternal salvation and for the sanctification of man no one other words is a way to consider how terrible it is if the world of

God is not in you can read these words and passages over them very quickly it is it will say that we are no sin we deceive those say them and the truth is not evil if we say that we are not sins we made to my life and this world is not evil and you may not think very much of the church to read like that well if the truth is not evil or if the word is not evil it means that there's no possibility of those communicating with God or of God communicating to us it's as serious as you are friends and that serious enough for everyone in it is the truth in you where it is in you you can by the truth that is in you get in touch with God but if the truth or its word is not in your heart you can have it in your private room you can open it you can go on your knees you can pray using its words but if the word is not in your heart then there's a complete silence between you and

God God says there is no other meaning it is beyond the bounds of for anyone to communicate with God except by the word I never tell you that it is utterly a positive for God to communicate with you except by the word by now if the word is you will be in touch with God and God will be in touch with you it is not in you there is nothing but desolation life silence and darkness is not seen in that but we shall continue once again coming to this chapter and to see the other you to see from the earth there are two things on the other side if we walk in love we are heaven shepherds and then if we confess our sins he is faithful and just to forgive us our sins we shall leave the on consider there nine it's a complete contrast to what we are considering they said they had no sin and they pound upon say if we confess our sins he is faithful and just to forgive us not if you confess your sins he is faithful and just to forgive you or if they come and change their mind and confess their sins those people who said have not if they change their mind and they confess

God is faithful and just to forgive them it's not them it's not even you but if we be faithful and just to give that have this oh but I can't put into these words and with God we shall continue and with Amen