



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

1 John 5: 18-21

"What We Know"

TRANSCRIPT

Thank you, Larry. We are finishing our studies in 1 John. And our final lesson is in chapter 5, verses 18 through 21, and we'll finish it, unless my voice finishes me. 1 John 5, beginning with verse 18,

¹⁸ We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. ¹⁹ We know that we are of God, and that the whole world lies in *the power of* the evil one. ²⁰ And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

²¹ Little children, guard yourselves from idols.

1 John 5: 18-21

May the LORD bless this reading of His Word and our time of study in it together.

(Message) It's often said that "Knowledge is power", an adage attributed to Francis Bacon; but one that was influenced, I'm sure, by Solomon who said, "A man of knowledge increases in power." (Pro 24:5b). So we need knowledge.

John thought so. I don't know that he had the Proverbs in mind when he wrote the last verses of his letter, but 1 John ends with an emphasis on knowledge. Three times he says, "We know", and then records what it is that we know. "We know that whoever is born of God does not sin. We know that we are children of God. And we know that the Son of God has given us eternal life." Then he ends the book with a warning. "Little children, guard yourselves from idols."

On the face of it that might seem like an abrupt ending, even one written as a kind of afterthought. It's not at all. John was very careful in crafting his letter and this last statement actually expresses his great concern; and the reason that he reminds his friends of what "we know". John reminds us of these truths because if we understand them, they will fortify us against the charms of the idols all around us, and from their ways, which are very enticing and alluring.

Knowledge is power, therefore we need it. We need all kinds of knowledge, and there are all kinds of knowledge, and some very important knowledge. But what John reminds us of here is the most important knowledge in three great truths, what give us power to meet the greatest danger in the world, and prevail over it.

The first, in verse 18, is about behavior. We don't sin. We know that no one who is born of God sins, which means we don't sin habitually. We don't live in sin. It doesn't characterize the life of a believer in Jesus Christ.

Obviously, we sin. John knew that. In fact, he made that very clear at the outset of his epistle, "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn 1:8). And, 'If we sin, we need to be confessing our sin.' (vs9). And, 'If we sin, we need to know this. We have an advocate with the Father...who is the propitiation for our sins.' (1 Jn 2:1-2).

So John recognized that we sin. We do that routinely it seems. We're always struggling with sin. But the sin that we commit isn't the pattern of the life of a person who is born of God. It afflicts him or her; he's not comfortable with it; he seeks to fight it and do away with it.

That's the consequence of being who we are, the kind of person, the very person that John describes here, one who is born of God, one who is a new creation with a new nature. It's a permanent change that has taken place in every believer in Jesus Christ. We're born again. And that's really the sense of the description given here, "born of God". (vs18). It's literally, "has been born of God"—and the grammar of that is significant because the idea of it, the force of it is, 'It happened in the past with continuing results into the present.' So having been born of God, we continue in that condition.

And we're not born of God and then born out of that condition. We continue in it. This is a permanent condition that the believer in Jesus Christ is in. Born of God, we have a new nature and because of that new nature, and because we're children of God, we behave differently. Our life is different from those, from the lives of those around us.

Now that's not a perfect life. We shouldn't mistake John's terminology as indicating that—and we've reminded ourselves of that throughout this study. We're not perfect, at all. But sin cannot characterize the child of God. Christians fall into sin. We know that. But God will not allow His children to continue in that condition; in that way of life without His discipline. His discipline can be soft. His discipline can come in an admonition, in an encouragement. It can come just in the teaching of His Word.

But when it's not responded to appropriately, then the discipline can become a little more severe. In fact, it can become so severe, as we we're reminded back in verse 16 of this chapter, that it results in physical death. God will not permit us to live in sin. He deals with that.

So because of who we are, we will behave differently in this idolatrous world. But that is true not only because we have a new nature, not only because we're different people because we're fundamentally changed, it's also true, and fundamentally true, because we have a powerful Savior—He keeps us.

That's John's next statement. "He who is born of God keeps him, and the evil one does not touch him." (vs18b). If you have a King James Version, it reads differently. The translation is, "...but he that is begotten of God keepeth himself." In other words, the

Christian perseveres in the faith. Because he or she is born again, and has a new nature and has new ability, he or she persists in faith to the end.

Now that's not untrue. And, of course, we believe that. The person who is born again can never finally fall out of God's gracious hand and provision and will persevere in his or her faith to the very end. It may grow weak, and it may be troubled, but he or she will never cease to believe. They will persevere, ultimately, to the end.

But the translation, "keeps him", is probably better than 'keeps himself'. And taking this as "keeps Him", it's a reference to Christ, who was born of God. He keeps us. He keeps the believer from the evil one. So ultimately, the reason for a child of God not going on sinning is because of Christ. We're responsible, of course, to exercise our faith and live in obedience. And the fact that we're new creatures gives us the abilities to do that.

But when one looks at things ultimately, and the ultimate basis of our confidence and our strength, it's not in ourselves, it's not in our faith—it's in our Savior. That's where our confidence rests. Only He is sufficient to keep us from the evil one, from the devil. His power is great; he is a mighty spirit. John says, in verse 19, "...the whole world lies *in the power* of the evil one." Luther was right. What we just sang is on target; "his craft and power are great." He could sift anyone of us like wheat, just as He did Peter.

But we're kept from his power and influence by the infinitely stronger Jesus Christ. And that, ultimately, is where the assurance of salvation rests. That's the reason we have confidence to live well. It's not in ourselves, it's in Him. And that, itself, is an incentive to live well. That in itself, is an incentive to good behavior; it's an incentive for obedience. The strength of the Savior, He keeps us. He gives us the victory. He promises to do that. He will do that.

Even so, John doesn't discount the importance of our activity, and living the Christian life. He recalls that in verse 19 when he gives the second truth that is necessary for us to remember. He states, "We know that we are of God." Now that's assurance,

which is the reason John wrote this book, to give doubting believers the certainty of their salvation.

We often get swayed by our own failures or the things around us, or the change in our moods, whatever causes that. Things happen. We begin to doubt. These people were doubting for reasons of false teaching and so he wrote this book to encourage doubting Christians and give them the assurance of their salvation. Here he reassures his friends that 'we know this'; "We know that we are of God.'

And we need to know that. The assurance of salvation isn't necessary for salvation. A person can lack assurance and be saved. But the assurance of salvation is necessary if we're to grow in salvation, if we're to prosper in salvation, if we're to have the joy that we're really commanded to have, we should all have, if we're to be a witness and we're to be a testimony, and our life is to be lived as God intended it to be lived, in fellowship with Him, we need assurance. That's necessary for stability and growth in the Christian life.

And we know it is true for the reasons that John has given throughout his book: What we've called the 'tests of life', or the tests of spiritual life, the tests of eternal life. Our beliefs, our behavior, show the marks of the Christian life. They show the marks of the Christian family. It shows the characteristics of the Christian family. We know we're a part of God's family because we exhibit the character of God in various ways.

The person who's born of God, who has a new nature and eternal life, exhibits it with obedience to God; by keeping His commandments, by loving his neighbor, by loving one another. And certainly, fundamentally, by his or her faith in the things written here; his or her faith in the Gospel of Jesus Christ. Those are evidences that we belong to Him, that we're born in Him.

The external means of this assurance is given in all of this. First of all, the external means of assurance is given in the Word of God, in the promises we have. That tells us that those who hold these have reason for assurance.

And then there's the internal means of assurance, which is the Spirit of God. The Holy Spirit bears witness with our spirit, that we're children of God. That gives

confidence to the believer, that he or she is saved. He convinces that. It's not in an audible way, but He makes it very clear to us that we are His children.

As a result of these testimonies, (the external witness of the Word of God, the internal witness of the Spirit of God), in these evidential witnesses of obedience and love, through all of that we know that we're of God. Believers in Jesus Christ are born of God. So, that being so, we are different from the world around us. "The whole world", John says, "lies in the power of the evil one", (vs19), or literally, "lies in the evil one." What a picture that gives. It's like Sampson lying in the arms of Delilah. He was so much at rest, he was asleep in the arms of this woman, thinking he was safe and secure, and she was his undoing.

I had my grandson last night. And it was a real pleasure. He wasn't too happy, I think, to be with me for the first 30 minutes or so. He's fussing and crying. I'm trying to work my magic, and I wasn't doing it. Finally I said, "I better check the diaper," and I did, and I could see why he was so upset. (*Laughter*) I would have been crying, too. And then, finally, I'm singing to him, and I'm trying to get him to settle down. And I finally sit down on the bed and I begin to kind of rocking him back and forth, and I look at his eyes, (*laughter*), and finally they are closing, and pretty soon he's asleep.

Just sleeping right there, I thought, 'That's the world. That's the world in the evil one; sleeping, at peace, not even knowing it's in the arms of the evil one.' That's the picture that John is giving us here. That's the world, passively lying in the power of Satan, unaware of the danger, oblivious of its enslavement, thinking it knows the truth when it's really believed a lie—and not knowing that it has a terrible end.

That's the world. That's the world of unbelievers. It's what F. F. Bruce defined as, "The world organized without reference to God." It's the world's system. It's Satan's dominion. It's not just a system, it is a system populated by unbelievers. It is the people of that world who are under the influence of the evil one, and blinded by the evil one, and guided by the evil one—and guided ultimately to its destruction.

Believers in Jesus Christ are no longer a part of that world. We're no longer a part of that evil system. We've been taken out of it. Paul tells the Colossians that very clearly

in Colossians chapter 1, in verse 13, that God has, "rescued us from the domain of darkness and transferred us to the kingdom of His beloved Son."

Now knowing that should affect our outlook on life; should give us a whole new perspective on life. Knowing all of this should influence how we think and how we act. The knowledge of who we are, our identity, really does affect our behavior. How we think about ourselves, how we understand ourselves, how we understand who God is and what He's done for us affects the way we think, it affects the way we behave. And what John is telling us here is we are of God, and not of the world. We are in the Son, not in Satan. Therefore, we should live like the children of God that we are, and not identify with the world, of which we are not.

The way we think about ourselves affects the way that we live. And here John is saying, in effect, 'Remember who you are—and live like it! Don't be enamored of the world. Don't be charmed by its false ideas or let the devil trick you with all of his schemes', (and he's got all kinds of schemes.) Don't be deceived by all that is around us that seems so attractive. It's not. The reality of it, it's not. It's hollow. It's empty. It's a cheat. That's what the world is.

I was reminded of that just this past week when I read a review of a bestselling book, a biography titled, *Johnny Carson*. The book is described by the reviewer as a Doctor Jekyll and Mr. Hyde tale, and mainly the Mr. Hyde. Johnny was very talented, driven man, who accomplished a lot in his field, but he was a man with a miserable life. He had it all—and he did it all. He drank and smoke to excess, he womanized. He made a fortune. He got married four times, and each of those marriages ended in expensive divorces. Johnny's private life wasn't quite like his public life.

The review closed with the statement, "He died on January 23, 2005. He was alone and worth \$450 million." 'Rich and alone'. That's what the world really offers. That's what it gives. Nothing lasting, nothing satisfying, no peace, no real peace. No, that's a cheat.

You, as a believer in Jesus Christ, have been rescued out of all of that, out of the darkness of ignorance, the darkness of sin, and the slavery to it that really makes a life

miserable. You've been rescued out of the clutches of the devil, out of the evil one, the deceiver. And what a blessing! This is a great blessing.

'Don't go back to the past. Don't go back to that and try to identify with it. You can't do that. Don't think you can become a slave to that again. You cannot. God won't allow that. You are set free. You're free, so live like it. Don't be deceived.' That's really what John is telling us here.

And then the fact that we are kept by Christ from the evil one, kept from being snatched away by him, allows us to live joyfully in this world without conforming to it.

The security of the believer is an important truth of the Word of God. It's not presumptuous to hold that, it's not conceited to believe in the security of the believer. It is what the Bible teaches. It's a promise that is given to us. And it has a stabilizing effect. It has a grounding affect upon the believer.

And all of that is due to the sovereign grace of God. If God's not sovereign, we don't have those promises. But God is sovereign, and those promises are given to us in the Word of God. It's all due to His sovereign grace.

And John reminds us of that in his third statement of what "we know" in verse 20. And this is certainly a basic article of the faith, "And we know that the Son of God has come..." meaning He has come in the flesh, meaning He has become a real man, with a true body and a reasonable soul. He became one of us, truly, man and God, the God-man. We know this. We know that He has come in the flesh; "...and has given us understanding so that we may know Him who is true"

That's similar to what John wrote at the beginning of his Gospel. There was the '...true Light which, coming into the world, enlightens every man.' (Jn 1:9). "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him." (Jn1:19). Both revelation and redemption are in Christ, and Christ alone. He *gives* that. The Lord Jesus Christ *gives* that.

But this is about more than revelation or outer light. This is what one of the older commentators called, "A new inner eye." It's not really original with that particular commentator. He is really drawing upon what Paul says in Ephesians chapter 1, verse 18, when he's praying for the Ephesians and he asks that God would 'enlighten the eyes of their heart.'

So there's that sense which we have, 'an inner eye'. And it's a new inner eye, because it's part of being born again. We have an understanding. We're able to see things spiritually that we weren't able to see before. And that's really what John is speaking of here, a spiritual apprehension. And that's what Christ gives. He gives salvation, and He gives the "understanding" of salvation. (vs 20).

In John chapter 10, in verse 28, this same word, *give*, is used. Jesus said, "I give." Notice, "...I give eternal life to them..." Eternal life is a gift; you can't earn it; you can't work for it. You receive it through faith alone. —It's a sovereign *gift* of God.

But so is the "understanding" of it. In fact, if Christ didn't give us perception, if He didn't give us a new inner eye, if He didn't give "us understanding", His coming and revelation would all be in vain. We wouldn't receive it. We need the gift of understanding to do that.

So the One who revealed God outwardly and gives us the inner eye to see Him, to understand the Gospel and know God, is the Lord Jesus Christ. And that's His work; it's all His work; it is all sovereign grace from beginning to end.

I don't think there's a better illustration of that, of Christ giving this understanding and this life, than that of the blind man in John chapter 9. He could not see Jesus, and didn't know Jesus until Jesus came to him and healed him. Only after that did he know who Jesus was. Then, he quickly grew in his knowledge and he defended Him. But it was Christ who took the initiative.

He makes God known. He reveals Him in His own person, and His own work. And He gives the capacity for us to receive it and know God, or as John says, "Him who is true." (vs20b). We know, through the work of Christ, what He's done for us, (Him who is true), which means 'Him who is real' — 'God who is real'. In other words, Christ

introduces us to the authentic God as opposed to the false gods of these Gnostic teachers who were troubling his friends in this particular church, to whom John had written. They introduced a false idea of God.

And there were many false ideas of God in those days, just as there are now. There are many false gods in our world. There are many false Jesuses today. There's the Jesus of liberalism. There's the Jesus of the cults. There's the Mormon Jesus, the Christian Science Jesus—and many others. They are, 'Jesus the creature', not Jesus the creator. They are 'Jesus the teacher', not Jesus the Savior: Really, all the ways in which different people form this idea of Christ and Jesus is a myth. It's not 'Jesus the Son of God' that is preached. It's not 'Jesus who came in the flesh and whose blood cleanses us from sin'—it's a different Jesus.

In his book, *Christianity and Liberalism*, J. Gresham Machen defends orthodox Protestantism against modern liberalism, or liberal Protestantism, which denied, (and still does), the virgin birth, the resurrection—the supernatural. It denies the Lord's two natures for a Jesus of only one nature, of a human nature. He is what Machen called, "a manufactured figure of the stage." "The Jesus of the New Testament," he wrote, "has at least one advantage over the Jesus of modern reconstruction, He is real."

And that's what John is saying here. John says that 'He gives us knowledge of Him who is real.' 'He's real, and He gives us knowledge of the One who is real, the One who is the true God, the Lord God.' Jesus Christ is the One who has made Him known. And if He is not the Son of God, if He's not the One that John proclaims Him to be, (and all of the apostles), and the whole Word of God proclaims Him to be, if He's not that person, if He's not God the Son, then we don't know God and we are lost. It's just that simple.

But there is only one true Jesus, and one true God. The two are bound together; yet They are distinct from one another They are not the same person. They're distinct, but they're inseparable. We cannot know the Father without knowing the Son. The Son, He is God, and we are not lost because through faith in God the Son, we know God the

Father. And not only that, John says, "we are in Him who is true." (vs20c). We're united with Him. We're united to His life and to His power.

So the knowledge John speaks of here is more than doctrinal knowledge. It's personal knowledge. The two are distinct—but they can't be separated. We can't know God personally without knowing Him intelligently, without knowing about Him, without knowing the doctrines of the Word of God that explain Him. We can't know Him personally without knowing the truth about Him; but knowing the truth about Him, "we...know Him who is true." We know Him *personally* who is true. We are in Him. And John says we're "in His Son." (vs20c).

That's the knowledge that Christ gives. It is personal knowledge. It is intellectual knowledge, it's doctrinal knowledge, it's propositional truth—but that leads to personal knowledge, that leads to a relationship with Him. So through Christ, we have that blessing. We have the blessing of knowing the true God, and knowing His Son. This is the knowledge that Christ gives. This is what John is telling us. It's personal knowledge.

You see that illustrated again in John chapter 9, when we come to the end of that. You remember the blind man had this lengthy discussion, a very interesting discussion with the religious leaders, and he defends this One who had healed him. He didn't know who He was, but He couldn't be the bad person they were describing because He'd given him sight. How could that be bad?

And so He defends Him very ably, and they become so frustrated with him they put him out of the synagogue, which was a catastrophe for a Jew. He was really cut off from everything; from family, friends, society. But that's when Jesus came to him again. And when Jesus told him who He was, gave him doctrinal truth, gave him propositional truth, He said He was "the Son of Man", the blind man believed. He believed that. He entered into the truth that he received it by faith, and worshiped Him. That's what spiritual enlightenment and faith produces: worship, a relationship, a personal relationship, personal knowledge.

And that leads to the second gift that the Lord's coming has brought. The first is that He makes known the true God to us. And second, He gives salvation. "This is the true God," John writes, "and eternal life." Really, the two gifts are really one and the same gift, because Jesus defined eternal life as knowing the only true God and Jesus Christ whom He sent.

So knowledge and eternal life really go hand in hand. Eternal life is a relationship with God, which we have based on the sacrifice of Christ, which satisfied God's justice, turned away His wrath, and which we receive through the channel of faith, and that alone. That brings us into this relationship that Christ makes known to us, this knowledge of God. Now John doesn't say all of that that I've just said, but he said it all through his letter. Eternal life is God's free gift to the believer.

Now John's last statement here has produced a lot of discussion among commentators. "This is the true God and eternal life." (vs20d). And the discussion has to do with 'Who is the true God? Who is he describing there?' Is he describing Christ? It could be because he's just referred to Christ and it would be very natural to take that as a description of Him. But then he could be describing the Father as the true God.

It's a rather lengthy discussion that we could get into. It divides very evenly, and I won't get into all of the details because it gets a bit technical. But since the subject of this passage and this verse is the Father, and since the previous two references to God describe Him as "true", that might suggest that this is a description of God the Father. He is the true God.

It could be a reference to Christ. If it is, it's significant because then it would be a very clear and significant statement on the deity of Christ.

But regardless, either way, Jesus Christ is God. He's God the Son. We know that. And He is called *true* in other places. We abide in Him as we abide in the Father. That suggests His deity. He reveals the Father and keeps us from the evil one. That's something only God can do. And so we know that. We know that He is the Son of God.

That is what John is telling us here. He's stating that Jesus Christ is God's Son. That's something else we know with certainty. And we have been blessed greatly by Him. We've been blessed greatly by Him.

John reminds us of that in these basic articles of faith that he's set forth with these things that "we know". Christ has come and He's brought eternal life. We must be born again. If we're to be saved, we must be born again. If we're to have eternal life, we must be born again. Believers know that, and they know that they are. And the result of that is they will live holy lives. He has broken the power of sin. He's made us free. And He keeps us, keeps us from the power of the evil one. He keeps us safe forever, unto the end.

Earlier, in chapter 3, John spoke of the Lord's return and that "we will be like Him." (vs2). We'll be pure, we'll be holy. And he said, "Everyone who has this hope *fixed* on Him purifies himself, just as He is pure." (1 Jn 3:3). That doctrine of the Lord's return leads to purity. That's what John is encouraging here. He's been encouraging that through the letter, but he's encouraging that here by reminding us of who we are, what we have, what we know; reminding us of the blessings that we have because of Christ.

Think of all of that. Think of all that He has done for you. Think of all that He's done for us. We have been rescued from Satan's power and sin's enslavement. The whole world lies in the evil one. Why would we be enamored of the world? Why would we want to be drawn into that? We shouldn't.

So John now makes his final exhortation, 'Since we know the true God, don't become involved with the world around us, (not, at least, in the sense of adopting to it, adapting to it and adopting its ways). Don't be involved in the false gods, the gods of this world.'

"Little children," he writes, "guard yourselves from idols." (vs21). That's how John ends this letter. So that indicates this was very much on his heart. Guard yourselves from idols. And John lived in a world of idols, and the influence of those idols and the influence of idolatry was strong. In many cities of Asia, where this letter was sent, there

were trade guilds, associations of craftsmen, kind of like a club. A guild was, kind of like a fraternity.

Craftsmen, whether they be silversmiths or craftsmen of whatever kind couldn't work in that town if they didn't belong to the guild. So it was important that they belonged to the guild. But it was typical for these groups, or these guilds, to have dinners that were dedicated to a pagan deity and which often degenerated very quickly into bacchanals—into drunken orgies. That was not uncommon. It was pagan worship and pagan behavior, but there was, in all of that, a social and financial pressure on Christians to belong and participate. Their income depended largely upon that.

John said 'Guard yourselves from that. Don't conform. You can't do that. Don't return to the temples where family and friends worshiped.' Asia minor, and really all of the Gentile world was filled with temples, with their festivals, their banquets and their sacred prostitutes. The church of Ephesus, to which this book may have been written, the church of Ephesus was in the shadow of the temple of Artemis, one of the seven wonders of the world.

Gentiles saved out of that may have been tempted to return to it. Their friends were there, their family was there, their social life might have been connected to that. That was a great temptation for these people.

And there are modern equivalents to that. For example, in the 1930s, after Japan annexed Korea, Christians, (there was a large Christian community in Korea at that time), Christians were encouraged, very strongly, to worship at the Shinto shrines.

Now some of them rationalized it, "Well, we can do that. It's really a political ritual, not a spiritual ritual." And so some did, but others didn't. They realized they can't compromise their faith, it's idolatry. So they didn't, and they suffered for not doing that as well. They understood they could not do that.

Now this is a problem that Christians have faced down through the ages and all over the world. The church faced that. John knew that. This was very much on John's heart when he finished this letter, the idolatry and the influence of that day.

But probably, from the context of the letter as a whole, the idols that John had foremost in his mind were the false ideas and false gods of the false teachers, the Gnostics, who were troubling this congregation. They denied that Jesus was the Christ, the Son of God. They denied the cross, they denied the need for the Lord's sacrifice, His atonements.

Salvation of the Gnostics was in *gnosis*—knowledge, from which this name comes. And so, they believed in that; that's what they put their faith in. And what John is saying is, 'Guard yourselves from those kind of idols, those false ideas.' Idols are false gods, in all kinds of shape and form. Anything that captures the heart is an idol. Any false idea is an idol, what Machen called, "A manufactured figure of the stage." 'Avoid it', John was saying.

That's just as necessary today. Our age is enamored of knowledge. It's the information age. Due to artificial intelligence, due to computers, we have an explosion of data and knowledge. But it's not always wisdom. Data, facts, can be misinterpreted and knowledge can be misapplied. The result in modern times is materialism, naturalism, anti-supernaturalism. That's an idol. The religion is 'godless science' and the god is the *cosmos*. Men who may decry religion, worship the universe: "It's all there is or ever will be", they say. That's idolatry. It may not be idolatry that John witnessed at the temples around the ancient world, but it's idolatry, nonetheless.

"Little children, guard yourselves from idols." Guard yourself from false ideas. Don't be fooled by them. Guard yourself from whatever might capture your affection. It may be money. It may be people. It may be things. Whatever. Guard yourselves from that. So, how do we do that?

By remembering what "we know", remembering these things that John has been reminding us of here at the end of the letter, these fundamentals of the faith. Christ has come. He has brought eternal life. We are born again. Every believer in Jesus Christ is born again, and we live holy lives. We are different from the world. Remember that. The whole world lies in the power of the evil one. That's the world. It's not the church, it's not us. Its glitter and its glamour are false. They're a facade. It's not genuine.

What we have is genuine. What we have is real. Jesus is real. The Trinity is real, the true God. And we are of God, John says. We know that. We need to remember that and behave according to what we are.

We have been blessed above all men. We've been delivered from Satan. We've been made sons and daughters of God. We've been given eternal life, unending life, but not only future life, but life now, in the *present*. We have, *presently*, freedom from the power of sin. We have fellowship with God in the *present*. The knowledge of that gives power to live for God, and live for all eternity, to live well, which we can do, which we will do by God's grace.

If you're here without Christ, you're part of the whole world that lies in the evil one, that lies under the power of Satan. You live presently under his influence. That can end, through faith. Trust in Christ. Come out from the world. Come to Jesus Christ and be saved. May God help you to do that. Let's bow in a word of prayer.

Father, we give You thanks for all that You've done for us, a fount of blessing to every child of God beyond our ability really to comprehend. Thank You for the blessings in Christ. Gives us the assurance of all of that, if we lack it, and give us the confidence to live boldly for You in the midst of this idolatrous, unbelieving age. Thank You for all that we have in Christ. It's in His name we pray. Amen.

(End of Audio)