

1 John 3:1-6 (Teaching)

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[0 : 00] morning. It is good to be back at church. I'm kind of done with said you miss you miss a service or two and make you feel like you ain't been here in a year.

I appreciate y'all's prayers while Missy and I were sick. I'm not contagious. So just to get that out of the way however the more I talk to less voice I have so y'all be patient with me while trying to teach this morning. We'll be in 1 John. We wrapped up the 2nd chapter of 1 John last time that I stood and if y'all recall it's been a couple of weeks but 2nd chapter of John really the entire chapter is about abiding in Christ abiding in us through the Holy Spirit and talked about the unction and talked about the anointing and that common anointing that we all have is the Holy Spirit. That common anointing is Jesus Christ. It's God's presence in our lives.

We may have some different gifts of God and we talked about that going through the 2nd chapter of 1 John you may have a gift that I don't have and I may have one that you don't have but something that we do all have in common is the gift of the Holy Spirit which is the presence of Christ in our lives, the presence of God Almighty in our lives.

Remember that I believe we talked about going through the 2nd chapter of 1 John that God's whole thing, his whole desire was the tabernacle with his people in the Old Testament and the New Testament.

Remember he had the Israelites build the tabernacle and carry it around with him and of course we know of the pillar by fire and the pillar of cloud and God's presence with him. He wanted to be with his people and praise God it's no different than the New Testament.

[2 : 12] He wants to be with his people and he abides in his people and we abide in him. It's a 2 fold thing so that's a real quick recap of the 2nd chapter of 1 John.

So we'll begin the 3rd chapter of 1 John. Hopefully we'll be able to get through the first few verses anyway this morning. 1 John chapter 3 says, Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God therefore the world knoweth us not because it knew him not. So John here writes, Behold what manner of love the Father hath bestowed upon us. He says, Look, look and see what manner of love not, he doesn't say look and see at the love that God has bestowed on us. He says what manner of love that the Father hath bestowed upon us that we should be called the sons of God. And so John here is saying, Look at this manner of love it's not just love, I mean it's one thing that Jesus Christ came into the world to save sinners. Yes, and then that's a wonderful thing, that's a glorious thing and that's

Scripture and that's Biblical and I praise God for that. But not only did Jesus come into this world to save us but because we are saved, we become children of God, we become sons and daughters of God. God could have saved us and had a completely different plan just said, Okay, I'll save you and you can live the rest of your days here on earth and go somewhere else that's pleasant and nice for the rest of eternity.

But no, we are sons and daughters of the Creator of the universe. We're adopted in, we're grafted in as sons and daughters and therefore we're treated no differently and this is the manner of love that John is emphasizing on here. He says, Behold what manner of love, what manner of love the Father hath bestowed upon us. This word bestowed, this is something that's given without any type of reciprocation on the receiver's end.

Grace and salvation and the blood of Jesus Christ and redemption and forgiveness of sin, these are free gifts of God. Now when we get saved, there is works that we will do according to the Scripture.

[5 : 00] There are works that we'll do. We will glorify God with our lives one way or another. We'll use the gifts that God has through the Holy Spirit to glorify him but that is not reciprocating work. That is not us paying God back for saving our souls. That's just something that saved people do. That's the way the Holy Spirit works in our lives. We could never pay back God back for saving us.

We could never repay him for that. We could spend our entire lives in all of eternity trying to and it would never settle any kind of debt that we feel like we have to God.

We might feel like we have one for him saving us. Folks, that's not the case. It's a gift. It is a free gift of God that he saved our souls. Jesus Christ came into this world. We just got through celebrating Christmas and he was born in this world and I praised God for that. He lived his life and he ministered and he preached and he taught and he healed and he done all these wonderful things and then he climbed up Golgotha's hill and he suffered a death for us and then and he was buried and he was resurrected three days later and he spent some time showing himself to the disciples and others and then he ascended to the Father and all these things are all great and wonderful and fine and well but he makes intercession now. This is his life presently. He makes intercession on behalf of those that have repented and believed the gospel of Jesus Christ.

Praise God. So every every Christmas I thank God for the birth of his son because without the birth there would have been no life without the life there would have been no death without the death there would have been no forgiveness of sin but I praise God for the intercession that I have with him through Jesus Christ but the manner of the manner of love the Father has bestowed upon us is that we should be called the sons of God. We're children of God therefore the world knoweth us not because it knew him not. He gives us again he gives us a what and he gives us a why. The world knoweth us not but you remember Christian and I need to remember this myself when the world comes against us, when the world makes fun of us and when the world belittles us it ain't because of me. It ain't because I'm something special. It ain't because of anything that I've done. It's because of whom I'm associated with. It's because I'm associated with

Jesus Christ. It's because I am a son of God. That's why the world comes against me and that's why the world doesn't doesn't really know me. Now there's plenty of lost people out there that can say I know Spencer Baumgartner I know who he is. I know that he works such and such and I know that he's went to Sullivan East High School and I know his kids and wife and all these other things. There's plenty of people that can say that but the world truly does not know me. Why is that?

[8 : 16] Well one because the Bible says the world doesn't know me. That's the main reason. But why don't they know me? Because I'm associated with God and I'm associated with Jesus Christ. They're not associated with him. If they look on me I hope that they see Jesus Christ. I hope that they see him.

I hope that they see my Creator. I hope that they see the light of Jesus Christ shining off of me. But still yet the Bible plainly states that the world does not know me because it never knew him. You remember the worlds of the very ones that had Jesus crucified. The world's the very ones that was standing out there saying crucify him. And we might point our finger at the Jews and say well the Jews were the main ones doing it. Yes they were but I promise you there were some Gentiles out there in that congregation as well screaming for the crucifixion of Jesus Christ. The Jews are the ones that wanted him crucified and the Gentiles are the ones that followed through with the world are the ones that wanted Christ crucified.

But they don't know me because they never knew Jesus Christ and they don't know Jesus Christ first too. Beloved now are we the sons of God. We'll stop right there. This is a wonderful statement that John makes. He says beloved now are we the sons of God. There's some people that say that salvation doesn't truly take place and eternal life doesn't truly take place until we're dead and gone physically in this body. John says now are we the sons of God. Now are we the sons of God. Jesus Christ said himself, he that believed in me hath everlasting life.

Everlasting life begins at the moment of salvation. I believe I've been over that before while teaching up here. We're the sons of God now. We're the children of God.

Now we don't have to wait on death and we don't have to wait on salvation in a piecemeal fashion and some doctrines will teach that. Some false religions will teach that you're saved a little bit here and you're saved a little bit there until salvation finally comes full circle and you're completely saved folks. That ain't what the Bible says. The Bible says that if any man is saved in Christ he is a new creature. Old things are passed away.

[10 : 48] Behold all things become new. It happens then. I don't have to wait on salvation. Now am I son of God. Now are we the sons of God and it does not yet appear what we shall be. So John here states now are we the sons of God but we still don't know what we shall be. We're not what we are presently and I'm sure there are some folks then just as there are now that wonder and John gets into that in the next few verses that we'll see here there's people. I'm sure John was dealing

with people just as I've heard people talk about now just like I've struggled with myself but why do I have these thoughts? Why do sometimes I do these actions?

Why sometimes do I say the things that I do? Why sometimes do I think the way that I do if I am indeed a son of the Most High God. John says now are we the sons of God?

It does not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is. So John says we are presently the sons of God and it does not yet appear what we shall be but we know that when he shall appear, when he shall appear, that's future tense, presently we're the sons of God and we're the daughters of God if we're saved but when he shall appear in the future, that shall appear, that's whether we go to him or he comes to us and takes us out of here but when he shall appear we shall be like him for we shall see him as he is, as he is presently. We shall see him future tense as he presently is. How is Jesus presently?

Well, turn to the first chapter of Revelation, you'll see how John saw Jesus in heaven. In heaven Jesus wore a long robe, he had eyes of fire, his feet were like bronze, I mean all kinds of different descriptions in the first chapter of the book of Revelation. That's how Jesus is right now. He's no longer a baby and a manger and he's no longer a meek and lowly homeless man that's walking around on this earth, ministering to others and he's certainly no longer in the tomb, praise God. He resurrected and he ascended to the Father and now he lives to make intercession for you and I right now, us who are the sons and daughters of God, us who are born again, us who have repented and believed the gospel and this is the Jesus that we serve and that is how that he is now presently. We shall see him sometime in the future.

I've never seen Jesus cross with my physical eyes and you haven't either. None of us have but we shall see him as he is in the future. Just like Paul wrote to the Corinthians in 1 Corinthians chapter 13, he said, you know now we see through a glass dimly. We see it dimly. I mean folks back in the Bible days they didn't have glass mirrors like we do now. They have polished metal that they looked at their reflection and it was very distorted and it was very blurred. He said, we look and we see it dimly. He says, one of these days I'm going to see it just as clear as a bell. I'm going to see it just as clear as can be and we shall see Jesus just as clear as we can one of these days after a while but not right now.

[14 : 24] Not right now, nothing this live. And every man that had this hope in him purified himself even as he is pure. Every man that had what hope?

Well, one that were the sons of God in verse 2. Another is that when he shall appear we shall be like him or we shall see him as he is. Every man that had this hope in verse 3 in him purified himself and a lot of people don't like his verse. Why? Because it puts something in our mouth. Lock it or not, it does. Every man that had this hope in him purified himself. Now, folks when we're saved, God's done the purify. God's done the redeeming. God's done the cleaning through the blood of Jesus Christ. But every man that had this hope, had this hope that we shall see Jesus as he is. He purified himself.

Why is that? Once again, if you go to the first chapter of Revelation and you read the description of Jesus Christ there, and that's not the only description given in Revelation of Jesus Christ.

I mean, John also saw him as a lamb slain before the foundation of the world. There's several descriptions of Jesus Christ within the pages of Revelation. But if you turn that first chapter, that will make us want as sons and daughters of God. That will make us want to live pure lives. Want to live holy lives. Not necessarily because we're afraid of chastisement of God, but because this is the God that we serve. And this, and God is shaping us and molding us into the image of his Son. It's a slow process down here on this earth. I mean, we don't just we don't just take a, take an image of Jesus Christ as soon as we get saved is a constant process. Sanctification is a constant process and God is doing that. Everyone that gets saved, God sanctifies them throughout the course of their life. And one of these days that sanctifying will end to an extent because we will have perfect bodies and we will be in a perfect place with a perfect God and with a perfect Savior that saved our soul. Amen. But we're still sanctified at that point for the service of God and for the worship of God and for the things of God. But every man that had this hope in him purify himself even as he is pure, as he being Jesus

Christ, even as he is pure, even as Christ is pure. First, for whosoever committed sin transgresseth also the law, for sin is the transgression of the law. And you know that he was manifested to take away our sins and in him is no sin. Whosoever abideth in him, sineth not. Whosoever sineth hath not seen him, neither neither known him. So back to verse four, whosoever committed sin

transgresseth also the law, for sin is the transgression of the law. So once again, he gives us a what and he gives us a why. Whosoever sins has transgressed the law and he gives the why for sin is the transgression of the law. Any sin that we commit, have committed or will commit in the future, that is a transgression of the law, what law, God's moral law, God's perfect law, the laws that God spoke in the Old Testament apply just as much now as they as they did back then. And this this was a moral code that God gave, not for the purpose of salvation. We couldn't follow the law and be saved. The only way that sins are admitted is through the shedding of blood. Bible makes that perfectly clear. They're not remitted by the by the following of the law. Whosoever committed sin transgresseth also the law for sin is the transgression of the law. And you know that he was manifested to take away our sins and in him is no sin because of the end of that verse because in him is no sin. This is why he is able to take away our sins. This is why when he was manifested and when his blood was shed because he was pure and because he was perfect and because he was God and could commit no sin. This is why he was able to take away our sin. But this verse here says he was manifested to take away our sin. Keep the I mean dwell on that for just a moment. He was manifested. He came here for the sole purpose of taking away our sin. Of taking it away, casting it as far as the east is from the west, throwing it into a sea of forgetfulness, washing it away in his own blood. This was the very purpose of the very reason that Jesus Christ was manifested and came here to begin with was to take away the sins of the world just as John the [19 : 49] Baptist said when he saw Jesus coming down the river bank behold the Lamb of God which taketh away the sin of the world. This is the reason that Jesus Christ was manifest. Yes, he being minister while he was here. Yes, he performed miracles.

Yes, he healed the blind and opened deaf ears and healed lepers and all kinds of good stuff like that. But the sole reason that he came was to take away sin was to wash away our sin. You know, he was manifest to take away our sins and in him is no sin. Whosoever abouteth in him, Sineth not. This is a highly debated passage in scripture here. Verse in scripture.

Whosoever abouteth in him, Sineth not. Does that mean every time that I sin comes folks? Even though I'm a born again child of God and I'm on my way to heaven thanks to the blood of Jesus Christ, I still sin and you do too. John made it clear in 1 John chapter one verse eight that if we say that we have no sin, we deceive ourselves and the truth is not in us. He said if we say we including himself, if we say we have no sin, we deceive ourselves and the truth is not in us. We have sin is born again believers or people out there that will preach and teach that this very verse right here, whosoever abouteth in him, Sineth not because the entirety of chapter two is about abiding in Christ and Christ abiding in us. They'll say if we're if we're born again, we do not sin ever again folks. We do not achieve sinless perfection in this life. It is an impossibility for us to do that. The very flesh that you wear right now is sinful. The blood that you have in your body is sinful. Your muscles, your bones, everything about you is sinful. Your makeup is sinful. You are sinful. I am sinful.

We're not sinful because of what we do. We're sinful because of who we are. We're Richard centers. That's all we are and God manifests in Jesus Christ to come here to take away that sin. I think that's what John's want us to concentrate on.

Whosoever abouteth in him, Sineth not whosoever Sineth hath not seen him, neither known him. What John is talking about here is not what some people refer to as our oopsies, our mistakes, folks, their sins, their sins and we would do well as as the church of the living God. We would do well to recognize those mistakes and those oopsies and those stumblings to recognize them for what they are. They are sin and whosoever Sineth we just read it transgresseth the law.

[22 : 46] We've transgressed against God and it does us well to recognize that as sin in our own lives that we can repent of that sin that we can go to God. We can ask forgiveness of that sin. We and hope we have forgiveness in Jesus Christ.

He says we have an advocate with the father. He says I write unto you that you sin not but if any man sin, we have an advocate with the father and Jesus Christ. Why wouldn't we go to him? But we have to recognize sin for what it is. We have to recognize our own transgressions for what they are there in offense to the God that saved your soul. But God is forgiving and God is merciful and God is long suffering. God is patient. God is kind. Every one of those words you can read about charity or love in the 13th chapter of 1 Corinthians.

Those are attributes of Almighty God and he is all those things and so much more. Whosoever abideth in him, sineth not. Whosoever sineth hath not seen him, neither known him. What John is talking about here is the difference between a saved person who does their best not to sin although

we do, although we will and it's going to happen in all of our lives and someone who lives a constant life in sin. Read it again.

Whosoever abideth in him, sineth not. Whosoever sineth hath not seen him, neither known him.

Whosoever sineth that sineth is present perfect tense. Whoever continues in sin, whoever lives a life of perpetual sin, it's nonceasing the same way that you live before you were saved in the same way that I live before I was saved. I woke up thinking about sin. I went throughout the day thinking about sin. I laid my head down at night thinking about sin and you did too whether you'll admit it or not. Everyone else did. It was a constant life of sin and this is what John is talking about.

Whoever lives a lifestyle like that, they do not have the Father. They are not saved. If they continue in their in their sinful lifestyle, I just quoted a little while ago from Second Corinthians that if any man being crusty is a new creature. If we're a new creature, we're not going to continue in the same things that we were doing. We're not going to go to the same places that we went to. We're not going to say the same things that we did. We're probably not going to hang out with the same folks that we used to. Family's a little bit different and I understand all that. But we're not going to go out to the bars.

[25 : 29] We're not going to go out to the saloons. We're not going to go to some of the concerts that we may have went to and we're certainly not going to act the way that we acted. Why?

Because we're sons and daughters of God. There's been a change made in us. John here when he when he states this in verse six, whosoever abouteth in him, sendeth not. Once again, people love to debate this verse and they'll say, well, if I'm abiding in Christ and I'm not sinning and some people take it a step way out and left field somewhere and say, but you know throughout the course of the day, I don't abide with Jesus for a few seconds here and a few seconds there and that's when I sin. Folks, that's contrary to scripture. That's contrary.

When God saved me, he saved me completely. He saved me utterly and God abides in me. He lives in me. He doesn't move in and move out 50 times throughout the course of the day. He's abiding in me. I feel guilt over some of the things that I think that I didn't used to feel before I got saved, but I still have some thoughts. Some of the things I've said since I've been saved, some of the things that I've done since I've been saved, I feel guilty over them now, but whereas I didn't before, that tells me there's been a change made. That tells me I've grieved the Holy Spirit that lives within me. I've grieved God and I've transgressed against his law. That's why I feel that way. But praise God. We got repentance. Who's ever by the name said, who's ever said, hath not seen him. They don't know him. Just as just as the previous verse that we read a little while ago, the world doesn't know us because it never knew he and it says here, who's whoever sent us? Once again, that's present perfect tense hath not seen him. They haven't seen him. They don't know him. Neither known him. They have not seen him. Neither known him. Anybody that lives a life like that. And that's why whether I'm standing in the pulpit preaching or I'm standing before someone teaching, that's why I can say anyone that lives a life of constant sin cannot be saved because the Bible says they cannot be saved. It ain't my interpretation of the Bible. It's what the Bible says. They hath not seen him. Neither known him. They don't know God. John back in the last chapter he said they went out from us but they were not of us. They were never saved to begin with. They might come into the church house for a few months, maybe even a few years. Don't about the lady getting saved last night. Been in church for a year or so. She wasn't saved. Anybody in that church know it? No. Did she know it? Yeah. God convicted the heart last night and God saved the soul from my understanding and praise

God for that salvation. But the the people that live a life of constant sin and perpetual sin, it's because they haven't seen him. Neither do they know him. Actually, you know what? I think I'm going to stop right there. We've got about ten minutes left. I don't want to get into this next section. I'm going to stop. I'll get on into the preach an hour. I don't want to do that.