

## God Is Light

### My Notes 3/17/2024 Sunday School

#### [SermonAudio - Media Player God Is Light](#)

1 John 1:5-7 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Alright it's time to open our bibles to 1 John were going to be in the fifth verse. Let's find our places and we'll begin our study. How many of you to come here this morning to learn did you? Ok let's do our part. Alright, so this fifth verse. This, then, is the message which we have heard of him, and declare unto you that God is light, and in him is no darkness at all. How many of you believe that statement? That's just a direct statement.

So Lord, give us light this morning we pray that those that came to Sunday school will be enlightened, and that you will shine your countenance upon us. Lord, help us to understand your truth, and then deliver it in Jesus name Amen.

Alright, let's take a look at the entire context here. So God is light, and in Him is no darkness at all if we say that we have fellowship with him, and walk in darkness we lie, and do not the truth. If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Wonderfully direct promises here for us, so let's delve in a bit. So we want to talk about this expression God is light. It's well, it's actually a matter of truth. We all know this. There's no light without him, but the light he is talking about is a different light than the physical light. Well, we have these lights shining in the auditorium. We have light from the sun this morning. What a glorious day it is. What a glorious week it has been. Truly, and so we have all of that, so we understand that light, but the light we're talking about here is a different kind of a light. It's, you know, it's a spiritual light, certainly, but it's spiritual, but we don't want to just speak of it in some kind of ethereal term. There's a, there's a certain physical dimension to it as well, and we'll learn that as we look through the passages here. So we start with this declarative God is light in Him, no darkness at all. How many of you are afraid of the dark? Well, I mean not afraid of the dark, but afraid of what might happen in the dark. When you stumble around, right? It was just a

month ago that I was in my office, and the the lights were dimming, and you know the sunlight was going down, and I had to get out of my office, and it was dark, and the next room there's a light switch by the time I got to it, I might as well have gotten to the door. So I decided just to kind of fumble around in the dark and, you know, boom, I hit the corner of the wall, and it kind of knocked me back, and I ended up with stitches up here, and none of you cared. I mean, there was no card get well, nothing, You know, it was just like, you know, who cares? But at any rate, I thought I'd tell you that, but in God, there's no darkness at all. So I'm not afraid of the dark. I'm afraid of what happens in the dark. So I'm going to be a lot wiser now, and I'm going to make sure that I have a light on when I get in dark places, and well we're going to a city of light, aren't we? That's going to be a brilliant light, and Jesus is the light of that city, so we don't need any light. We won't need the moon, we won't need the stars. All of that will be unnecessary in the city of God, but this light that we speak of is effulgence. You know, effulgence is when the light comes from that source. The sun light is effulgent light. We reflect that light, but that light coming from the source. So God is effulgent light. You know it's coming from him directly. God is light in him is no darkness at all. Now [1 Peter 2:9](#) says another thing that's kind of in the spiritual sense, he speaks of us a holy generation chosen generation, and a royal priesthood, and a holy nation. Did I get all this right? And a peculiar people right there that should be on their peculiar people. That you should show forth the praises of him who called you out of darkness into his marvelous light. I like the adjective marvelous light. So Peter has a good way of telling us that, doesn't he? So here we are, this chosen generation that God has called us his sons, and daughters, and brought us out of the darkness. You know we lived in the shadows, and the shadow land. We lived in the shadows of sin, and God said in [2 Corinthians 6:17-18](#) Wherefore come out of there, come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you. I shall be a father unto you. You shall be my sons and daughters, saith the Lord. So he calls us out of the dark corners, and out of the recesses, the dens of iniquity, and these places where the devil you know takes us, and he calls us into a new existence, into marvelous light. Now, you know, you have to be careful about all these stories that people have that they died, and they went to heaven, and there's a lot of anecdotal evidence out there, and be very careful about it. People are selling books, let's not forget, and the fastest way to become a millionaire is to write a bestseller. So that said, there are some, there's so many people that maintain that when they died, and then were resuscitated that they saw great light, and they were carried through a tunnel of darkness, but on the other side was this, this light, and it was a light that they didn't want to leave. It was a light so attractive that they felt that they wanted to stay in it, and never come back. So you know, like I said, those are anecdotal, subjective experiences. Nonetheless, it's what God seems to be promising us as a place where we're going to be marvelous light, the light that will permeate our beings, and change us from an old corrupted nature to a brand new glorified body. Alright, so you have been brought out of darkness into his marvelous light. There's another place here in [Ephesians 5:8](#) where it says For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: That's the old life, isn't it? You were sometimes in darkness, but now are ye light in the Lord, and so he says, walk as children of light [Ephesians 5:11](#) And have no fellowship with the unfruitful works of darkness, but rather reprove them. So this is another passage that points to this light that we're talking about, a marvelous light, and being brought out of darkness because in God, there's no darkness at all. One of the many appellations for Satan is he's called the Prince of Darkness, isn't he? He's, that's who he is. He dwells in the dark shadow lands, and that's where he keeps his captives, and it's time for us to be liberated, brought out of darkness.

You were sometimes in darkness, but now you are light in the Lord, so walk as children of light. We shouldn't be, close, getting close to those dark corners, and you know, Satan, those snatches, and tried to bring us back in there all the time. People that are just saved understand, you know, that there's a great struggle, a titanic struggle for their souls. I was just speaking with some people that kind of we lost track of them at the end of the pandemic was with this great. For the devil, it was great for him to bring people to, and mess up their life, you know, and people who were coming to church, and started to get in. I don't want to call it a habit, but it really it becomes habitual. There's certain things that are inveterate, and good things, and certainly coming to church is one of them, but the devil will do everything he can to prevent that, you know, because there's power in the word of God, and so he wants to keep us in darkness, wants to keep our minds dark, and brooding in a world of sin. So he calls us out of that, he's calling us out of it, but this fella in particular said, you know he lost his way, and so many did during that period of time. So we have to call them back, call them back into the light, come back into the light have no fellowship with the unfruitful works of darkness. In fact, it says, rather reprove them. So that means you know, not only do we not come out from among it, but we also reprove. That means to rebuke the devil, say get out of my life, and stay out of my life. Well, of course the Bible also gives us some illustrations about being, you know, locked together in fellowship with the people of the world, and the lost of the world, because their influence is such evil communications corrupt good manners, [First Corinthians 15:33](#). Which simply means that if we're in with well, communications means more than what we see it now to kind of a limited expression, but communications has to do with all interactions, intercourse of the world, you know, and this idea discoursing with the devil's people, and so on. It's an influence, and evil communications, corrupt good manners now isn't that an intriguing verse? If you have it in your Bible, you might market [1st Corinthians 15](#). So the notion of it is again that communications. Well, what are we? We have telecommunication, don't we? Now we have, we have Internet, and we have media and so forth, and they're evil, evil communications that corrupt good manners. So we're trying to live in the light, and the devil brings us to bad places, right? Bad websites, evil pornography, evil discussion groups, and so on, and this is believers have to assiduously avoid these things where children of light. So he says walk as children of light, walk the way you should be walking, and then, in fact, rebuke the unfruitful works of darkness, right? Everybody with me here. Ok, so it's talking about the unequal yoke and [2nd Corinthians 6:14-17](#) Be ye not unequally yoked together with unbelievers: For what fellowship, hath righteousness with unrighteousness? So what we're going to have here is a list of contrasts. What fellowship hath righteousness? Of unrighteousness, he says. Or what communion hath there? It is light with darkness. [2 Corinthians 6:15-16](#) What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for you have said here the temple of the living God. [2 Corinthians 6:17](#) Wherefore come out from among them, and be separate, saith my the Lord, and touch not the unclean thing; and I will receive you. Alright, so that's the plain teaching, plain separation from the world, and godliness walking in godliness and pleasing God as children of light, and departing from the darkness that once gripped our hearts, and minds, the unequal yoke. Now in this list of contrast, you'll notice here what communion hath light with darkness, and for that matter, all of these are basically rhetorical questions. They used that expression so often, make sure you know what it is. So here's the definition right? So a rhetorical question is when a question is posed to make a point because you want an answer, but the answer is obvious. Or the answer is obvious, and it does not need to be stated? It creates a stronger effect than stating what you mean directly. Now, we all use these rhetorical questions. Somebody says

something to you, and says, you know, how about you wanna come out, we're going to have tackle football after church, and you will respond by saying, are you crazy? Well, we know they're not really crazy, right? It's a rhetorical question, right? But to suggest such a thing is ludicrous, right? Crazy. In the early 70's, when we were young men, and we were just starting the church, we actually played tackle football without equipment that was ridiculous. We were crazy, as a matter of fact. So sometimes you'll say now, aren't you ashamed of yourself? Rhetorical question, right? Some people say, how did that idiot ever become elected, Right. Oh, now we're really in trouble, right? So these are rhetorical questions now. So what you have there in the context in [2 Corinthians 6](#). You've got 5 rhetorical questions. All of which have the same answer. So what fellowship hath righteousness with unrighteousness? Do you know the answer? None, right? What communion hath light with darkness? None. What concord hath Christ with Belial? Belial is it's one of the pseudonyms for the devil. You'll find it in the Old Testament a couple times. You know, sons of Belial, all of the sons of the devil. That's all. So what Concord hath Christ with the devil? None, right. So what part of he that believeth with an infidel? None, infidels will weigh you down So you got these young people. We send them to college, we pay a lot of money for their education, and they go there and professors try to pull them away from Christ. They're infidels, and [Proverbs 19:27](#) Cease my son to hear the instruction That causes to err from the words of knowledge the proverbs warns. So we have no part with an infidel none, and finally, what agreement hath the temple of God with idols, and the answer None, right? So what fellowship hath righteousness with unrighteousness? None [1st Corinthians 6](#). So there we were just in [2nd Corinthians 6](#). This now is [First Corinthians 6:9-13](#) so it's a way of kind of remembering it, and if you want to memorize those passages. So know ye not that the unrighteous shall not inherit the Kingdom of God is a direct statement? The unrighteous, you said. Well, I'm unrighteous. Well, but you've been made righteous. Righteousness has now been imputed to you. [1 Corinthians 6:9-10](#) Know ye not, that the unrighteous shall not inherit the Kingdom of God, be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, so effeminate dark cross dressers, men that want to put women's clothes on, and women that want to put men's clothes on, effeminate. Nor abusers of themselves with mankind that's a sodomite that's homosexual acts. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God, and such were some of you, but now you're washed, right? In other words, you were in darkness, but now you've been washed. Now you're justified. Now you're sanctified in the Holy Spirit. So you're not this anymore, in other words, and this is what this is what Christ does for us, gives us victory over these inveterate habits. We established new, and godly habits now, right? Read our Bibles, come to church, stop our filthy talk, start living, and speaking words that edify, and strengthen others [Matthew 25:46](#) So these shall go away into everlasting punishment, but the righteous into life eternal. So there's the difference between righteousness, and unrighteous right, eternal life for the righteous, eternal damnation, everlasting punishment for the unrighteous. So it becomes obligatory to the man of God to teach the people the difference between righteousness, and unrighteousness between darkness, and light. What communion hath darkness with light? Right, So they shall, [Ezekiel 44:23](#) And they shall teach my people the difference between the holy, and profane, and cause them to discern between the unclean, and the clean. So boy, we've got a big obligation here as believers, and believing preachers in particular. That's why we have to preach against sin. We have to alert people to it. So that they don't find themselves in the trap that Satan has laid for them. So what fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial? So you know the the answer is none. [Matthew 6:24](#) No man can serve two masters. The Bible

says he shall hate the one. Let's see if I have it up here I guess, and yeah, he shall hate the one, and love the other, or else he shall believe the one. What happened to it? There it goes. Ok, come back to me. Oh ok the devil's defeated right arm wrestling, and we'll hold the one, and despise the other. So Jesus warned us about this. You can't serve two masters so it's either Christ or Belial. You're either Son of God or you're you're a son of the devil, one of the two no other options in that one, and of course, our text now is all about God is light, and in Him is no darkness at all. So what communion hath light with darkness? So we saw that earlier. [1 Peter 2:9](#) spoke of the fact that we've been called out of the world, out of darkness, into his marvelous light.

[1 John 1:6](#) So we're back to our text here, and we have more to tell us about living in the light. So if we say that, we have fellowship with him. There's a lot of things we can say. A lot of people that profess things. They're Christians, they'll tell you, and I don't know, I had a couple of interviews, I suppose, this week with some folks that I kind of doubt whether they're saved or not now. I don't know. I really don't. God's far more merciful than I would be, I'm sure, and it could well be that they're saved, but they're just carnal believers. There is that category in the Bible, [1st Corinthians 3:1](#) said I wish I could speak unto you as as men, but I have to speak unto you as babes in Christ. You're just baby Christians. It ought not to be so, but those Corinthians, they didn't get anything right. They had problems on every chapter. Babes in Christ, immature. So we have that category. So who am I to figure out who's saved, and who's lost? I'm thank full God does that. Your name is either in the book of life or it isn't. So if we say that we have fellowship with him, and walk in darkness, that's a contradiction, isn't it? There's a problem with that. So you can say a lot of things, but you have to mean it from the heart. So if you're going to confess Christ, you ought to have believed him in your heart already. So if we say that we love the Lord, and we're walking in darkness we're lying, we know not the truth, but if we walk in the light as he is in the light, or walk as children of light in [Ephesians 5:8](#) right?

[1 John 1:7](#) But if we walk in the light as he is in the light, we have fellowship one with another the blood of Jesus Christ his Son cleanses us from all sin. So it's a lesson in contrast in first John, and a warning, a warning we can be deceived, people can say you'll recall there Jesus said, they'll come to me in that day, and they'll say, [Matthew 7:22-23](#) Lord, Lord, did we not cast out devils in the name? Did we not prophecy in the name? Did we not do wonderful works in their name? But I won't profess unto them, I never knew you depart from me ye that work iniquity. So them saying Lord, Lord, that sounds good. No one can be saved unless they call upon the name of the Lord. So they know him by name. Lord, Lord, but Jesus, wait, I never knew you. I never knew you, so here they are, walking in darkness, but maintaining that they are children of the light. Let's make sure that you're not in that category. Make sure that you mean it with all of your heart, and if you mean it, then you will walk in the light, and you'll have fellowship one with another. In other words, the the happy fellowship of the believers we're glad to be together here. So I've been instructed by some of you that this program Cheers, which is a program about a bar, and everybody knows your name. In fact, I had somebody trying to sing it a couple weeks ago. Well, I've never heard the song, so I guess I don't know it, but isn't it sad that people that are children of the devil. That have concord with Belial essentially that walk in darkness not in light, and those are the only people that I know, the denizens of the bar room. I don't know Christians that go there. I



don't understand that. I'll never understand it. There was a young adult group that was meeting in one of the churches downtown, and supposedly big church a mega church type thing, and they had their meetings at yeah the Bar, and Grill on James St. I said what? What are they doing there? Why would you go to a Bar, and Grill, and have a Christian fellowship Bible study? It doesn't makes no sense to me, but I'm sure today you know we're enlightened people. People think it's ok you can have a drink, it's not a big issue, and so forth ill taught, and I say very little life experience. They don't know the danger of that poison. So it's our duty to warn them what I say there, [Ezekiel 8:7-10](#) telling me. You've got to discern and tell them between the difference between righteousness and unrighteousness. We have to define it. Now the devil is boy, that was the day that the devil, he had to creep in the darkness, didn't he? And he had to be. He had to do his work clandestinely, but now he's on Main Street, strutting. He's making, as [Isaiah 5:20](#) warned, he's making evil good, and good evil. So now we have to explain to people, no, no, no, no this is evil. This was understood by the church for centuries, but now we have to explain it to the new believers who are enlightened by the world that no, no, no, this is a sin, this is not good. If you say that you have fellowship with God, and you're walking in bar rooms then you lie, and do not the truth. How's that sound? So let's be specific about it. If that's what you're all about, you know. If you're if you're saying that you belong to the Lord, that we have fellowship with him, and walk in darkness, and sleep with your girlfriend, and you're not married to her, you lie, and do not the truth. I'm just being specific here sometimes if you speak in generalities, people say oh, that's right, that's right, but as soon as you begin becoming specific about it, they then they're angry at you because you've touched a nerve there, haven't you? You're all with me, you know I don't hear well. I still can't hear you ok? Yeah, I can hear Sonny. Alright, so you were sometimes in darkness. Well, let's say, but it's what part, I think, that believe with with an infidel? Another rhetorical question, and these are all infidels right here. These are the fathers of infidelity, aren't they? Do you recognize them? Darwin, and the middle 1800's came up with his origin of the species. It's supposed to be a scientific digest of what he went through on the Galapagos Islands, and how he had noted that everything came out of chance, and mutation. and all the rest oh, brilliant scholar, and now we've got everybody believing his lie. Even Christians are believing in theistic evolution. How could we? We've lost their minds, and we're trying to accommodate an academic world that will hate Christ. There's nothing we can do about it. So all we can do is stand where the truth is instead of trying to appease them in some fashion. Forget about it. This is a big lie. It's taught in the public schools, and the college campuses. Communism so we've got Lennon's, Communism in this particular case, and of course today we have, we have it in the halls of Congress, we have communists right there. They want to bring us to this. They're called socialists. Now they've got a new name for it Democratic Socialists. They're Democratic Socialists. That softens blow, and they're willing to admit it, Bernie Sanders willing to admit it AOC, and the rest of her gang they're all communists. So it's evil stuff, and the believers have no part with these infidels, and Sigmund Freud came up with the concept of relativism, and it saturates, and permeates these movies, and these teleplays that are written, and all of it is relativistic truth. What is truth is what Pilate asked Jesus one day. He didn't know, but Jesus was the truth. So we have the contrast right there. A world asking the question what is the truth? Relativism what they're saying is what is truth, not as a question. They're saying what is truth. There is no such thing. That's how they look at it, and then atheism. We could put a lot of pictures up here, but I suppose Niche is a father of at least German atheism, and rationalism, and materialism, and amorality, all that kind of goes together. Once you've disbanded the notion of God. Then what is good? What's the standard of good? If it's relative, then every person has their own truth. Who can condemn Adolf Hitler? For wanting to bring in the final solution,

and eliminating all inferior races. Jews of course this came from evolution, but Jews had to be eliminated, blacks had to be eliminated. Anyone that really wasn't of the Aryan race, and culture they were inferior, needed to be disposed of. This is where this is what science was all about, and it's really no different anymore. That's what they're doing with the abortion they're killing inferiors. Get rid of them. It's a problem. So the question is, believers have nothing to do with this? They oppose it they stand against it as a matter of fact, and what agreement has the temple of God with idols? Well, just the temple of God with idols I mean, that is a total contradiction, and that's what happened when the Greeks took control of the temple. Antiochus Epiphanies came in, and he put an idol of Zeus in the holy place. Then he brought a pig in, and he slaughtered the pig at the altar as a sacrifice to Zeus, and the Jews said, if that's what this is going to be. Then there is no such thing as appeasing the Greeks. They let a revolution at that point, and Judas Maccabee has come in and routed the Greeks, and Antiochus Epiphany, and cleansed the temple, and lit the menorah, and that's why they celebrate Hanukkah. No in other words, idols in the temple of God don't mix, it doesn't happen. It's interesting in [Ezekiel 8:7-10](#) this is a prophecy you'll find in the 8th chapter of Ezekiel, and it speaks to the immediate problem that the Jews were facing, and that was their apostasy. They had turned to idol worship so you understand you look at it almost with a great puzzlement in the old what are they doing? Worshipping idols, and bowing down to Ashtaroath, and Moloch, and they all and Moloch? And how? How could they, how could they do this? They know they they saw such powerful things from the living, invisible God. Well, the answer was that they never gave up on Jehovah worship. They knew that God was a God above the gods, but they were basically appeasing their neighbors, and saying we all have to get along here. You know, we all worship the same God nonsense, and you worship in a different form than we do, and that sort of thing, tolerance doesn't work, and God brought a terrible judgment upon the people, but Ezekiel was teaching more than just the physical, idle he was teaching his spiritual lesson. The Holy of Holies ultimately in the New Testament. What's the temple of God? There's no temple of God except the body of the believer. Know ye not ye are the temple of the living God. [First Corinthians 6:19-20](#) So we are the temple of God, and the Holy Spirit is in you, and you're not your own. You bought with a price. Therefore glorify God in your spirit, and body which your body, and in your spirit, which are God's. So that's the New Testament Temple, and so the Holy of Holies is the innermost part of us, you know, just as there were the outer court, the inner court, and then the code dash, the holy of holies, and so it's there, the heart, and this is where God lives, in the heart, he says. So no idols permitted there. Nope, not permitted. So in [Ezekiel 8:7-10](#) though, he's talking about physical idols that infected the worship of the Jewish people he is also speaking of his spiritual idol in the heart. So he brought me to the door of the court, and when I looked, behold a hole in the wall, and said he, and I mean Son of man, dig now in the wall, and when I had digged in the wall, behold a door, and he said it to me. Go in, and behold the wicked abomination that they do here. So I went in, and saw and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about. You get an opportunity to read the rest of that eighth chapter. Get the whole context, but he's talking about the heart, isn't he? And he's talking about the abominations that we permit here. That's why we have to be born again we need a new heart. We had been given to idols, and so now those idols have to be cast out, and we do it post haste, and we do it with the same zeal. That Josiah, and Hezekiah, well, you know when they found these idols, they smashed them to smithereens, and they said there's no use for these idols as Moses, coming down from the from the mountain takes the golden calf, and breaks it into 1000 pieces, straws it upon the water, and forces the idolaters to drink of that water so. We have to do the same thing we can't do. We can't

tolerate it. Alright, so where is our text taking us?

[1 John 1:9](#) It takes us here to this marvelous ninth verse right where if we confess our sins, he is faithful and just to forgive us our sins. But in the seventh verse, that tells us the cause or the means of propitiation, the means of that forgiveness, and it's the blood of Jesus, isn't it? So if we have fellowship one with another the blood of Jesus Christ his Son cleanseth us from all sin. So we have that seventh verse. It's all about power in the blood, folks. So you say it's a bloody religion? And in some cases, people think that's, you know, it's a turnoff, right? What are we doing here? The Slaughterhouse Religion. I remember Bishop Oxnam of the Methodist Church back in the 1930's and 40's, and he despised the notion of a slaughterhouse religion he called, and so he purged the Methodist, United Methodist hymn books of all blood songs. There's no Power in the Blood. We don't want any of that, and so forth. We're a refined people. So I remember listening to Christopher Hitchens. Do you remember this guy? He was an atheist. He was one of the four horsemen, you know, these four like Dawkins, and so forth, but I heard him lecturing, and he said the most repulsive thing that he can think of is the vicarious blood atonement of Jesus. That was a repulsive thing to him as an atheist, and the notion somehow that by the death of one innocent man that we could be liberated from judgment. To him, it's a repulsive notion. To us it's our salvation, right? To Christians we understand it, but they, you know, away with the blood, and the concept. I don't know I had a class at Pitt I told the story before, but it was music class, and it was a history of music of 20th century composers. One of the weirdest places I've ever had, by the way, but I did grow to like Prokofiev, and Rachmaninoff, but the others, it was weird stuff that happened in the turn of the century. 20th century composers they put together all sorts of strange sounds, distorted sounds. At any rate, the instructor there was talking one day about the Salvation Army, and he said they were, they were on the street somewhere, and he heard them on the street, and he said he cringed. You know, he did this. You know, he was very dramatic, and he used histrionics, you know, to convey his distaste. For these terrible songs, and they sang, he said. They sang about the blood. They sang about the blood. I can remember him saying that. His face was so contorted, but also he had a deformity. He had lost two of his fingers from some kind of an accident, and so he would gesticulate in this fashion, you know, and his fingers were off. That power in the blood, you know, and he almost conveyed his hatred for this, and almost communicated it to the listener, but I was listening to it, of course, and repelling it. I didn't want to accept what he was saying I rejected what he said, but I suppose the rest sitting in the class are receiving this in such a way. I often thought you know all atheists have some reason that they became atheists, they weren't raised as atheists, most of them. They became atheists, and it's usually because something happened in their life that they become bitter, and angry towards God. I often thought maybe that professor; however, he lost his fingers whatever it was that happened to him, an accident or whatever it was, and I know that you know he loved music, and couldn't play the piano. So maybe he's bitter, and angry against God I don't know. I know I tried to witness to people at Pitt I was, I don't know immature as a believer, didn't know that much, but I did know you pass out gospel tracks, something like that, and that's sometimes the best you can do, but, you know, we try, really, we need to get beyond that, and engage people in actual conversation, and learn to love them, and then establish communications, and then hopefully be able to lead them to Christ, but I think there is power in the blood. In fact, I'm sure of it right. So, this passage if we walk in the light as he is in the light, we have fellowship one with another, and what is it that unites us? It's the blood of Christ. The blood of Jesus Christ



is the reason that all of us are redeemed. If you're, if you've been born again, it's because Christ shed his blood on that cross to save us. Now we'll learn so much about it next week, because next week is the Behold the Lamb, and we'll talk about the blood even more, but for now we wanted to speak of the power that's in the blood cleanses us from all sin. In [Revelation 1:5](#) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead. Now what is he talking about here? First begotten of the dead, he said. Well, he had raised people from the dead, yeah, but he was the first begotten of the dead that would rise, and not have to live a life, and die again. This is a glorified body, and thus he's the first begotten of the dead with the glorified body, and he's the prince of the kings of the earth, and he's the king of kings the Lord of Lords isn't he, unto him that loved us, and washed us from our sins in his own blood. That's what [Revelation 1:5](#) is about. What a great way to start a prophecy about the end times. We see right at the outset, there, right at the gateway, as we enter into the esoteric truths of Revelation, is this powerful theme of the blood of Christ, and it will be re-announced through Revelation Chapter 5. You'll find there in [Revelation 5:6](#) And I beheld lo, in the midst of the throne, the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. Who is this lamb, and lion that we see in [Revelation 5](#)? Well, we know him to be Jesus, and they surround the throne, [Revelation 5:9](#) And they sung a new song, thou art worthy to take the book, and open the seals thereof, for thou wast slain, has redeemed us to God by thy blood out of every kindred, tongue, people, and nation. And then of course, there's the the antipathy, there's anti-phony that one side sings, and then the other echoes that right, [Revelation 5:11-12](#) And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was 10,000 times 10,000 and thousands of thousands saying with a loud voice worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And you can have whatever you want to after that as well. So all of that. So you better learn all this, right? Because you're gonna be singing it one day, and so there is power in the Blood. Well has the power to discharge the sin debt, and it dispatches death. When I see the blood, he said in [Exodus 12:13](#) I will Passover. So he has to see the blood that has to be applied to the doorposts, and the lentils, and then what happens is that, well then the death Angel that passes that house says nope, I see the blood. I'll pass over, if he doesn't see the blood death is coming to you. Eternal death. We have to be covered by the blood. It's the only way we can enter in, and thus God discharges the sin debt. Someone has to pay, and that's the price of redemption, and because the price is paid, death itself is discharged when the death Angel got to this house, he said I have to Passover, and that's what the Passover lamb is all about. The blood shall be to you for a token upon the houses where you are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. So we see the fulfillment in [John 1:29](#) when John sees Jesus coming up over the hills of Judea, and down into the valley of the Jordan, and he says, Behold the Lamb of God, which taketh away the sin of the world, and so the sin debt discharged, paid for in full, much more than being now justified by his blood, we shall be saved from wrath through him. So this is how your saved from hell. Well, nothing but the blood of Jesus can cleanse you [Hebrews 9:14](#) How much more shall the blood of Christ who threw his eternal spirit, offered himself without spot to God. Thus he becomes a genuine sacrifice. The just for the unjust who through his eternal spirit, offered himself without spot to God. Purge your conscience from dead works to serve the living. It also draws us near to the Lord. The blood has that power, but now in Christ ye who sometimes were far off, you're made nigh by the blood of Jesus. So this great chasm between Christ, and the sinner, and that God himself, being perfect, cannot bring imperfect people into His

Kingdom else he will defile it. So he has to do something to make us acceptable, and now it says we are accepted in the beloved. One who has taken, and purchased our redemption, and now we can draw nearer to the Lord. The blood also has the power to save us from the wrath of God, and we just saw that in [Romans 5:9](#) Much more than being now justified by his blood, we shall be saved from hell, from wrath, through him. That's the only way it cleanses the mind. The blood of Christ cleanses the mind, and the heart, and so children of light walk in the light because their minds are now cleansed. We've had filthy minds. We have minds that were degraded by sinful actions, and disobedience early in our lives. We're born with an Adamic nature. That Adamic nature has to be crucified, put on the cross, and then a new mind is given to us, [Titus 3:5](#) Not by works of righteousness, which we have done, but according to His mercy. He saved us by the washing of regeneration, and renewing of the Spirit, the washing of the heart, and the mind, the cleansing. and the renewing now the spirit quite dead in us is now renewed, and what I didn't give you Hebrews, but you can find all this in [Hebrews 13:20-21](#) gives us an an everlasting promise. Now the God of peace that brought again from the dead, the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing, this site. So we're not saved by our works, we're saved for works, for good works, so [Ephesians 2:8-10](#) For by grace are you saved through faith, not of yourselves it is the gift of God,

9 not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. So your good works won't save you, but after you're saved, they will follow. They'll be, they'll be the result of your salvation. We were saved unto good works which God hath before ordained. So believers are found to be charitable people. Believers say, what can I do to help the next person. The believer is looking for opportunities, and believe me, they're everywhere. So get engaged in such a thing. Find yourself going beyond the pale of just saying things to me Oh, you know, if you ever need anything let me know. That kind of nonsense. You know people say it, but do they act on it. Actually, go seek it out. Go find out. There are people that don't ever tell you they got a problem. You have a widow in your neighborhood we'll go find out what she needs. Go find out, go look, go look into the matter a bit, start asking some questions, and you'll start to find out. Oh, they've got this problem, they've got that problem, and so forth, and here you are with abilities, right? You you can walk. You can think you can, some of you have skills. You can go, and do something. You can ameliorate problems. A widow has a pension, maybe she has a few dollars from Social Security she can't afford it when plumber comes it's \$300.00 when he rings the doorbell. You can certainly change a trap, can't you? A piece of plastic? You can certainly uh, do something, you know, fix a leaky faucet. I mean, really. We've got all this that we can do. Our works don't save us. Our works our result of our salvation, and so we look into the matter. What time is it here? I don't hear so well, so I don't know, how's that for an excuse. Alright, we'll get into this. We're not done with this verse next week.

So Lord, give us your blessings here in Sunday School. It's worth coming to, I hope, and 1st John, what a place, Lord, there's lots to learn here. So lead, and guide us without your spirit, this would be a vain pursuit trivial pursuit even, but with your spirit, we can understand the truth. So help us to do that, and let us walk in light. Let us be determined, Lord, to put some things out of our life that just don't belong there, and to do what we

can Lord to act as children of light in your place here in this world. To do what you would do if you were here in Jesus name Amen.