

98-02-15a

As we continue our worship this morning, our scripture reading comes from the first epistle of John, 1st John chapter 3. We remember the context of our study in Genesis chapter 4, the strife between Cain and his brother Abel resulting in the murder of Abel and we're examining God's conversation with Cain. And it's a reminder to us of the choice that faces Cain and the choice that faces each of us when it comes to our relationships. Relationships to other believers, relationships to family members.

In this case we have two brothers raised in the same household, exposed to the same teaching, heirs to the same promises. In this particular case, Cain by birth is the favored son, the firstborn. A few weeks ago we studied all of the rights and opportunities that belong to the firstborn, but Cain has a problem and it is the same problem that John addresses here in 1st John chapter 3. Behold what manner of love the Father has bestowed on us that we should be called children of God.

Therefore the world does not know us because it did not know Him. Beloved, now we are children of God and it has not yet been revealed what we shall be, but we know that when He is revealed we shall be like Him. We shall see Him as He is.

And everyone who has this hope in Him purifies himself just as He is pure. We've noted many times the role of hope as the motivation for the Christian life. Whoever commits sin also commits lawlessness and sin is lawlessness.

And you know that He was manifested to take away our sins and in Him there is no sin. Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

Little children, let no one deceive you. He who practices righteousness is righteous just as He is righteous. He who sins is of the devil for the devil has sinned from the beginning.

For this purpose the Son of God was manifested that He might destroy the works of the devil. Whoever has been born of God does not sin for his seed remains in him and he cannot sin because he has been born of God. In this the children of God and the children of the devil are manifest.

Whoever does not practice righteousness is not of God nor is he who does not love his brother. For this is the message that you heard from the beginning that we should love one another not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brothers righteous.

Do not marvel my brethren if the world hates you. We know that we have passed from death to life because we love the brethren. He who does not love his brother abides in death.

Whoever hates his brother is a murderer and you know that no murderer has eternal life abiding in him. By this we know love because he laid down his life for us and we also ought to lay down our lives for the brethren. But whoever has this world's goods and sees his brother in need and shuts up his heart from him how does the love of God abide in him? My little children let us not love in word or in tongue but in deed and in truth.

And by this we know that we are of the truth and shall assure our hearts before him. For if our heart condemns us God is greater than our heart and knows all things. Beloved if our heart does not condemn us we have confidence toward God and whatever we ask we receive from him because we keep his commandments and do those things that are pleasing in his sight.

And this is his commandment that we should believe on the name of his son Jesus Christ and love one another as he gave us commandment. Now he who keeps his commandments abides in him and he in him and by this we know that he abides in us by the spirit whom he has given us. Dead seas of ink have been spilled in the interpretation and explanation of the things that John says in this book and in this chapter in particular and I want to spend just a few moments making some observations and drawing some conclusions here because they directly relate to our understanding of the origin of conflict between brethren which we are studying in Genesis chapter 4. Verses such as 3.6 of 1st John whoever abides in him does not sin.

Whoever sins has neither seen him nor known him. Puzzle us on the surface because we know that it is possible to see Christ. It is possible to know Christ through the study of the Word of God and many of us have made that our primary goal in life and have over the course of weeks and months and years have pursued an understanding of God's Word to attain to the knowledge of the Lord Jesus Christ.

We have done our best to heed the command that the Apostle Paul gives. Grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Is it true then that when we stumble, when we fall, when we sin through anger, through frustration, through the smallest of mental attitude sins that we have not seen Christ and we have not known Christ? What on earth is John saying here? Similarly, verse 9. Whoever has been born of God does not sin for his seed remains in him and he cannot sin because he has been born of God.

When we think of being born of God we think of the gospel of John chapter 3 and being born again and that this is a mark of salvation and if we're saved on the surface here it would appear that if you've been born of God you do not sin. Well, obviously this is not a correct conclusion to draw. We know both from Scripture and from experience that this is not the case.

Just because we're saved doesn't mean that sin is no longer a problem for us. And we also have probably all heard at one time or another, perhaps many times, that the way

to understand these is to observe the present tense of the verb for sinning and to see it as a durative present. Whoever abides in him does not keep on sinning, does not practice sin as an ongoing thing.

Same in verse 9. Whoever has been born of God does not keep on sinning. These are all present tenses. And I think that there is a sense in which that is correct, but we have to be careful because there are many other present tenses in 1 John that we hope and pray are not durative present tenses.

You just read the epistle for yourself and just put that keep on every time you come to a present tense and you'll see the problem. What we want to do is understand the truth of what John is saying here, what we are being called to as believers. We know that this book, this letter, is written to believers, right? You can go to the very first part of the first chapter when John addresses his audience and is declaring these things.

There are two interpretations of the audience. There are some who say that this is an evangelistic epistle and that when John is talking about darkness and light and so forth, he's talking about the difference between salvation and being lost and destined for the eternal lake of fire. And even down in 1.7 and 1.9 that he is talking about salvation.

Again, we are not in a study of 1 John and I won't go into the reasons why that cannot be so, but I think if you just read the epistle you will see that that does not hold up either. But it gives us an idea of why there have been such struggles with the book. It's not easy.

1 John is the first Greek text that most students of biblical Greek undertake because the Greek is very straightforward. But as we have noted in our study of the parables, the simplest and shortest of the parables are often the most profound and are susceptible to a great deal of study and reflection as to their application. And the same is true here.

John's Greek is the simplest and his theology is the most profound. So we want to be careful. This is not the time to posit two or three general rules and apply them throughout the book.

We need to be careful and we need to let Scripture interpret Scripture. The context, the purpose for which John writes is key. And so we will state without attempting a long justification that this is a book written to believers as the entire canon.

All 66 books are addressed to believers. We don't have an evangelistic book that is designed to win the lost. This is the ministry of God the Holy Spirit.

He convicts of truth in the heart that leads people to come to that specific revelation that is found in the pages of Scripture. But this is a book sent to a church, written to believers for a number of purposes, one of which is to detail the grounds of assurance. It's a good thing to do sometimes.

Just go through and circle or in some other way highlight all of the places where John says, by this we know, or we know. All of the places where knowledge is emphasized. Verse 19, by this we know that we are of the truth and shall assure our hearts before him.

And that we is John and the audience to whom he writes. But how does this relate to Cain? And Cain as he stands before God after the murder of Abel. And God has sought him out as it were and is confronting him both after the failed sacrifice incident and after the murder of his brother.

Two different decision points, two different opportunities that Cain has before God. Well, it revolves around the issue of sin. There is the issue of sin in the life of a believer.

That's why this epistle written to believers says so much about sin. If it were a simple fact that those who are believers do not sin, John would not have needed to write the bulk of this letter because it wouldn't be an issue for us. He would say, well when you see sin you know that somebody's not in the flock, somebody sins, expunge them from the church.

Obviously that's not the case. Sin is an issue. So we have to come to an understanding of what John is saying.

And there are connections. And the only way that I have found to keep these links and relationships straight in my mind is to actually circle them and draw lines between them in my Bible. And that's exactly what I have done.

It's faint here so I can read the text, but you can see that I've got circles and pencil lines running between the key pieces of John's argument here. It's not as convoluted as it looks. Let's begin by looking at chapter 3, verse 2 and 3. We are children of God, he says, and it has not been revealed what we shall be, but we know that when he is revealed we shall be like him for we shall see him as he is.

Everyone who has this hope in him purifies himself just as he is pure. Now, what is the nature of the cause and effect there in verse 3? Everyone who has this hope in him purifies himself just as he is pure. Is it maintaining that hope that purifies? Or does the one who has that hope do whatever is necessary to be purified? Does a confident expectation of the Lord's return purify us in and of itself? What is it that purifies us? What does John tell us in chapter 1? How are we purified? Probably the most famous and often memorized verse in this whole section of the New Testament here.

If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 7 if we walk in the light as he is in the light we have fellowship each with the other and the blood of Jesus Christ his son cleanses us from all sin. We know that to be purified we need to acknowledge our transgressions and we need to

walk in the light.

That is the way to be purified. That is an example. That is an expression of faith, isn't it? We go to God and acknowledge our sins confident that he will forgive, claiming the promise that he will cleanse.

We know where the light is. We know how to walk in the light. We know that we need to immerse our souls in the Word of God.

We need to reflect on it and meditate on it and make it the basis of our thinking in every area of life. That is walking in the light. That's the life of faith.

Faith is the means of living the Christian life. Faith is the means of being declared righteous by God and living a life that's pleasing in his sight. Colossians chapter 1 among many others.

So why do we do that? What would motivate us to pursue that life at the expense of things that might be considered important in the earthly realm? It's hope. Hope is the motivation. When we remember constantly that the Lord Jesus Christ has been resurrected and that he is going to return for us and that when he returns and is revealed we will be like him and we will see him as he is.

We're going to stand before him. I had the chance last weekend to go to a concert of gospel music. Some of you all were with us and got the chance to see in person people that I had only heard on records or had seen on video.

And there is nothing like being face-to-face. There's nothing like the being in the presence and having a first-hand experience. Now that's a very crude example, but when the Lord Jesus Christ returns there's nothing like that.

There's nothing to compare with being in the presence of walking with the Lord Jesus Christ in person. Any other mild celebrity shift that we assign to someone in this life absolutely disappears in the expectation of that privilege. If that means anything to us at all, it's a powerful motivation.

Knowing in the very depth of our soul that the Lord Jesus Christ is going to return and we're going to stand in his presence is a powerful motivation to purify ourselves. And we know how that is done. John has already detailed it in Chapter 1. So that's our first key.

There is, by implication then, a need for purification. John has told us how to purify ourselves. He's told us why we should purify ourselves.

But it also tells us that there will be an ongoing need for purification. Just as there is an ongoing need for confession and walking in the light, we know that we are going to sin. Otherwise, purification took place at the point of coming to the cross and this is a

strange letter to write, isn't it? So that's our first key.

We know that there is going to be the occurrence of sin in our lives which requires purification. We know how and we know why. But the goal here is at the end of Chapter 3. He who keeps his commandments abides in him and he in him.

And by this we know that he abides in us by the spirit whom he has given us. We have this idea of abiding. John was evidently greatly struck by the idea of abiding in Christ and Christ abiding in us.

He says more about it both in his epistles and in his gospel than anywhere else. He is the one that records the words of the Lord Jesus Christ. In John 15, I am the vine, ye are the branches.

Abide in me, you will bear much fruit. This is the will of the Father. If you don't abide in me, you're a withered branch.

You're going to be cast into a pile and burned. Those are words to believers and it reminds us of the terrible consequence of apathy, indifference, or ignorance of our calling. This is not the fire of hell.

It's not the fire of the lake of fire. This is the fire of judgment. This is the fire that burns up the results of our earthly life and we have no eternal impact.

We have no gold, silver, and precious stones to reflect the glory of God in the eternal future. And that is a possibility and indeed an inevitability for many believers who don't have the motivation of the return of Christ, who don't seek out the means of purification, who don't seek out the means of abiding. So let's look at this idea of abiding and here's where your circles and lines come in.

Because this is going to explain to us what John is saying about sin. How do we abide in Him? Do we abide in Him by virtue of our salvation? Is this positional truth? I have claimed Christ as my Savior once for all. An heiress tense in my life.

It happened at a point in time with results that go forward. We'll look back at chapter 2 verse 24. Let that abide in you which you heard from the beginning.

From the beginning of what? Well there was a time when many of these people who might have been Gentiles knew nothing of Christ, knew nothing of the God of Israel, knew nothing of the God of the universe. But when they came to knowledge of Him, came to faith in Him, they immediately began getting that teaching on fundamental things that the author of Hebrews points out in chapter 6. Change of mind away from dead works. Faith toward God as a way of life, as a way of growth, as a way of production, as a way of abiding in the vine.

Let that abide in you which you heard from the beginning. The truth of the Word of God, Bible doctrine, Bible principles, Bible promises. If what you heard from the beginning abides in you, what's the result? You will also abide in the Son and in the Father.

So we have here the means of abiding in the vine, the means of abiding in Christ and in the Father is to let the Word of God abide in us. Remember verse 24 of chapter 3, He who keeps His commandments abides in Him. These things are not only ours on the intake side, it's not that we expose ourselves to them and have them in our hearts, but it has an effect.

It makes a difference in our life. The Word of God abides in us and we obey. We talked about this Friday night.

Obedient faithfulness, that is the definition of serving Christ as a believer in this life. Obedient faithfulness, faithful obedience. Either way you turn that phrase, that's our calling.

The Word of God abides in us and it conditions our thinking, our speaking, and our behavior. This is the means of abiding in Him. What does that tell us? What about the believer that does not have His Word and keep it? What about that believer that is not motivated by the hope of the return of the Lord Jesus Christ? Are they saved? Is abiding and obedience a requirement for salvation and without it you're not saved? We obviously know the answer to that is no.

Those things that we're not saved by works, we're not saved by obedience, we're saved by grace through faith. Does it mean that the fifth point of Calvinism must be true? Perseverance of the saints and that by virtue of salvation we will automatically be on an upward trend? We will be increasingly more faithful? The Word of God will increasingly abide in us? That is not the case. If that were the case, it would seem superfluous for God to give us commands to abide and tell us the means to abide and encourage, exhort, rebuke, and instruct us about abiding.

If it's an inevitability, then God is sort of wasting His breath with all of these imperatives because it's going to happen by virtue of our salvation. He would just give us the principles and promises and doctrines that would feed that built-in inevitable compulsion. It is an imperative because there is the possibility of failure.

It is a command because it is our responsibility to take up our cross and follow the Lord Jesus Christ in faithful obedience, in obedient faithfulness. And there are those of us who do and there are those of us who don't. So we have in the central portion of chapter 3 the idea that there is a class of people, there is a category of people who respond to this challenge in a positive way and pursue it.

It doesn't necessarily mean that we attain it completely in this life, but we pursue it. It's

our goal. It's the reason we get up in the morning and live life.

Verse 6, whoever abides in him does not sin. Whoever sins has neither seen him nor known him. There is a fascinating study in the realm of just general thinking.

It's the study of logic. The first logician that we know of whose work survived down to the present was Aristotle. Aristotle wrote about logic.

Logic is basically the establishment of truth or the identification of truth through argument. You state a premise or a set of premises and using the relationship between those premises you arrive at a conclusion, hopefully a true conclusion. There are far more fallacious arguments than there are genuine arguments.

It is easy to fail somewhere in the process of making an argument so that your conclusion is not true. And this introduces the idea of logical fallacy. There is a distinction in logic between having a false premise.

Logic does not set out to prove the premise. I'll give you an example out of my book on logic. Dogs are carnivorous.

Dogs eat meat. Afghan hounds are dogs. Those are two premises.

The conclusion is Afghan hounds eat meat. Dogs eat meat. Afghan hounds are dogs.

Therefore, Afghan hounds eat meat. Two true premises and a true conclusion. That's a function of logic, to examine the structure of that argument and ensure that it is sound.

The logician does not go out and try to prove that all dogs are carnivorous. He doesn't go out and try to prove that Afghan hounds are dogs. That's in the realm of science and elsewhere.

Logic is concerned with the construction of proper arguments to arrive at proper conclusions. It's an extremely important field for those who go to the Word of God, where you have plenty of truth. But you can also use true premises and arrive at a false conclusion, not because the premise is false, but because your argument is unsound.

And this is the realm of logic. So, for example, if I say, dogs are often encountered in the street. Afghan hounds are dogs.

Still have two true premises, especially if your city codes don't, and you don't have a good dog catcher. Dogs are often encountered in the street. Afghan hounds are dogs.

Therefore, Afghan hounds are often encountered in the street. Not true. Started with two true premises and did not arrive at a true conclusion.

I'll give you another example. And again, I got these from a book. I'm not smart enough

to think some of these up.

American Indians are disappearing. That man is an American Indian. That man is disappearing.

It's not true. And there are explanations in Latin terms for a lot of these fallacies. The reason I bring that up is that we have to be exceedingly careful and examine the process by which we observe truth in the Word of God and then draw conclusions.

There's a very common category of fallacy that makes a statement about a group. Dogs, for example, makes an observation about an individual member of that group. Afghan hounds, for example.

And then, based on statements about the group, draws a conclusion about the individual. Afghan hounds are commonly encountered in the street. And that's what often happens unconsciously when we come to passages such as this in 1 John.

One of the keys here, and I would invite your attention in your own meditation. Again, we're not studying 1 John, and I can't go into this in detail. But you will notice that there is a subtle difference in the language that John uses in verses such as verse 6. Whoever abides in him does not sin.

This whoever implies a group. It implies a class. We in English tend to think, well, anyone, any individual person.

But this is a general statement about a category of people. And it is a general rule that those who abide in him do not sin. Doesn't mean they never sin.

Doesn't mean a sin doesn't happen. We can use a specific example from the life of Jesus Christ. The law says, do not work, do not labor on the Sabbath.

Jesus fulfilled the law and kept the law in every detail. It is a true statement that Jesus never broke the law of Moses. However, there were cases where Jesus worked on the Sabbath.

Jesus healed the sick. Jesus rescued the perishing. Jesus commanded individuals to take up their bed and carry it home, which by anyone's definition is a labor on the Sabbath.

There is a general rule, and yet there are specific exceptions that do not disprove the rule. This, by the way, in logic is called the fallacy of accident. That because you find something that appears to be an exception, the general rule must be false.

General rules are not disproven by exceptions. And there are circumstances in which this appears to take place on the surface. If you examine it and break it down to its component parts, the law was not broken when the Lord healed on the Sabbath, even though the Pharisees made a fallacious logical argument in their minds that he did.

In the same way, it is a general rule. It is a general characteristic of those who abide in him that they don't sin. Sin is not a characteristic of abiding in him.

Sin is not a symptom of abiding in him. Sin is not something that is a part of the description or the characteristic or the nature of those who abide in him. Now, there are going to be occasions where that takes place, but that is not a part of the picture, a part of the general concept of those who abide in him.

And the language, whoever, here gives us that signal. Now, there are other cases where he uses a slightly different. The same thing in verse 15.

Whoever hates his brother is a murderer. Now, have we ever had a flash of hatred toward another believer? Have we ever had a flash of really intense anger toward someone? We get completely indignant. Our emotions and our wrath run all out of bounds against another person.

Are we then a murderer? Do we carry that label? Do we carry that curse on murderers who will be outside the gates and so forth, whose inheritance is the smoke of the furnace of eternal fire? No. This again, that whoever language tells us that this, we're talking about a group, and we don't want to commit the fallacy of the accident, the fallacy of the exception. We want to understand that a group, a general rule, is being talked about here, not specific cases.

It is a general rule that those who hate murder. And obviously, someone who is characterized by hatred, someone who is constantly vindictive and vituperative and wrathful and spiteful and vengeful, fall into this category. That's what murder is.

You don't have to fulfill it. You don't have to pick up a weapon and end their physical life. You have murdered them in your heart.

And no murderer has eternal life abiding in him. This doesn't mean that a believer cannot fall into that category, because we know what eternal life is, don't we? We know that eternal life is life that partakes of the eternal. It is life that looks forward to the eternal, life that is conditioned by the eternal.

Eternal life is not a synonym for salvation from the eternal lake of fire. Eternal life is a synonym for abiding in him, he abiding in us, partaking of the power of divine life that is available to us through the Word and through the Spirit. And believers who are saved by the blood of Jesus Christ and are going to be with us in the eternal future, can yet lack this eternal life.

And this is a possibility for believers. And to assure ourselves and to give ourselves confidence, we dwell on these things. And that's what John says down in verse 18.

Let us not love in word or in tongue, but in deed and in truth. He says, my little children,

my fellow believers, my fellow family members, this is something we have to pursue. Not a superficial love, not a talk that, like we say here in Texas, when somebody's all hat and no cattle, you have all the appearances, you put on all the trappings, but there's no substance.

By this we know that we are of the truth and shall assure our hearts before him. Assure our hearts of what? Look back at chapter 2 in verse 28. And now little children, same phrase that he uses in verse 18, abide in him so that when he appears we may have confidence.

Our hearts are assured before him. Our hearts are assured in his presence. And what? We're not ashamed before him at his coming.

This is the choice that faces us as believers. We can either have assurance that when he comes we will be able to stand, because we are enabled to stand. We are caused to stand by the grace of God, by his word and his spirit that have abided or have, can't think of the past tense of abide, it's not abided, abode, that have remained within us, that have transformed us.

John says in verse 28 of chapter 2, little children, abide in him, this is a command, so that when he appears we may have confidence and not be ashamed. There are believers who do not abide in him, who do not have his word, that which they have heard from the beginning abiding in them. Those who do not keep his commandments and abide in him.

And what's going to happen? When the Lord returns, they will be ashamed before him at his coming. If no shame at the coming depends solely on salvation, and John wrote the wrong thing here, John made a mistake, because he says not being ashamed depends on abiding in him, and abiding in him depends on preserving the word of God in our souls and obeying it. And those are not parts of salvation, that's a part of our responsibility and our calling as believers.

So I draw a circle around chapter 2 verse 24, let that abide in you which you heard from the beginning, and I link that to verse 28, abide in him so that you will not be ashamed. How do I abide in him and not be ashamed? I let his word abide in me, that's the means. And then I draw a line from that down to chapter 3 verse 6, whoever abides in him does not sin.

Who is it that abides in him? The ones who have his words, the ones who purpose to abide in him so that they won't be ashamed at his coming. And then I draw a line from that over to chapter 3 verse 24, now he who keeps his commandments abides in him and he in him. The believer abides in Christ, Christ abides in the believer.

Doctrine of the indwelling of Jesus Christ. The indwelling of Jesus Christ is not, I repeat and I underline, the indwelling of Jesus Christ is not automatic for all believers. Go back

and read John 15.

In fact, you might just turn there, I'll give you one verse, John chapter 14 actually. Verse 23, if anyone loves me he will keep my word. Very same thing we're looking at in first John chapter 2 and 3. If anyone loves me he will keep my word and my father will love him and we will come to him and make our home with him.

The father and the son will come and indwell the believer who has the word of Christ and keeps it. It is not automatic. Jesus doesn't say you have believed in me and I and my father are in you and we're going to dwell there and stay there forever.

The indwelling of the father, the indwelling of the Lord Jesus Christ is conditional for believers. It depends on whether or not what we have heard from the beginning abides in us, whether we have his words and keep them. Verse 24 of John 14, he who does not love me does not keep my words and the word which you hear is not mine but the father's who sent me.

These things I've spoken to you while being present with you but the helper, the Holy Spirit whom the father will send in my name, he will teach you all things and bring to your remembrance all things that I said to you. There is such a thing as grieving and quenching the Holy Spirit, rejecting this ministry, not having the words of the father, the words of the son in us and keeping them and God the father and God the son are not going to come in and are not going to dwell. Revelation chapter 3 verse 20, written to the church, behold I stand at the door and knock.

If any man opens the door, hears my voice, I will come in to him and sup with him and he with me. It's conditional on opening the door. Often misused for salvation, it's not.

This is written to the church. I stand at the door and knock. This is our opportunity.

Those who respond to that opportunity and who pursue it by category, by definition, as a general rule, sin is not a part of the picture. God doesn't look at them and say there's a sinner, there's a stained, corrupted, defiled individual. When sin does occur, we have a hope and we purify ourselves and that sin disappears from the picture.

That's the idea. Verse 9 of chapter 3, 1st John, whoever has been born of God does not sin for his seed remains in him. What's the seed? In every picture in the New Testament, what is the seed? What's the seed in the parable of the soils? It's the Word of God.

Why is it that the one that has been born of God does not sin? Because his seed remains in him. The seed is not snatched away. The seed doesn't sprout and die.

The seed remains in him and bears fruit. And as far as God is concerned, that person does not sin. Now we may fail, but we have that hope within us and we purify ourselves and that sin goes away.

Are there consequences of our sins in life? Yes, there are. But it is just circumstance. The sin, the guilt of sin, the penalty of sin, the cursing that is associated with sin, all of those things disappear at the point of purification and it is remembered no more.

It is separated from us as far as the East is from the West. Circumstances may change. The girls were playing here in the kitchen the other day and doing something they were not supposed to do and a chair tipped over and you know how the back of a chair is often curved and it has a little wooden piece in the back? Well, one of the girls was sitting in the chair, the chair tipped over backward and their weight snapped that piece of wood that is in the back and sheared it and broke it in actually a very strange way.

Fortunately, no one was hurt, but that was a breakage. I was able to take that board and repair it. It is invisible.

You would never know that it has been broken. I used that good old Elmer's wood glue and it is as strong as any of the other chairs. This is an imperfect example, but the point is there can be a break and God can repair it perfectly.

It is just as good as new. The appearance of it is not worse. The structural strength of it is not worse.

It is just as good as new. You can repair teeth and make them as strong as the original. You have got these bonding things, these fancy new materials you put in there and you can make a tooth literally as good as new even though it has been damaged and has been repaired.

The same thing everybody knows in the world of welding. When you weld a broken piece of steel, the weld is now the strongest part of the steel. The weld is stronger than the rest.

If it breaks again, it won't break at the weld. If it is done properly, it will break somewhere else. There can be consequences.

The girls might have gotten a bruise in the course of this, but the sin itself, the break itself, the defilement or the corruption itself can be completely cleansed, completely eradicated. That is what we need to keep in mind in terms of sin for those who are in the family of God, those who are born of God. We, as a category and as a rule, do not sin.

When we sin, we have that hope within us. We purify ourselves and now it is gone. You look at the category and you say, here are these purified people.

There is no sin that is a characteristic part of them. In this, the children of God and the children of the devil are manifest. Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

Often been taken as perseverance of the saints, not at all. It is a choice that we make and we can put ourselves in the category of being of the devil. How does that work? How can a believer be said to not be of God but be of the devil? We will pause and take our break and come back and answer that question.