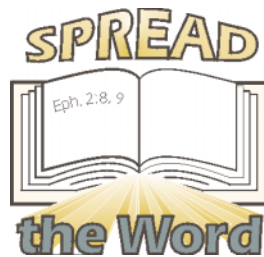


WHAT IS PSEUDO-SPIRITUALITY?

What Makes a Person Spiritual?

Taken from
1 John 1:6–9

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WHAT IS PSEUDO-SPIRITUALITY?

Tonight we're in 1 John 1:6. *"If we say that we have fellowship with Him and walk in darkness, we lie, and do not the Truth."* Verse 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."*

So, in verse 6 we have a false statement and in verse 7 we have the correction, the solution, the cure. In verse 8 we start again, *"If we say that we have no sin, we deceive ourselves, and the Truth is not in us."* The cure: Verse 9, *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* Verse 10: false claim, *"If we say that we have not sinned, we make Him a liar, and His Word is not in us."*

1 John 1:6 *"If we say,"* this is a believer, *"that we keep on having."* The word "having" means to have and hold. *"Fellowship with God,"* to claim that we keep on having fellowship with God, *"and we walk in darkness,"* and our conduct manifests itself that we are not in fellowship, *"we lie, and do not the Truth."* That's God's condemnation on a person who says that they are in fellowship and they're walking in darkness. They are liars.

Now, when it says, *"do not the Truth,"* it means that we do not walk in the Word, we do not walk in the Light. We're not taking in the Word of God and applying it to our experience. **When you don't do the Truth, or the Word, you're confused.** Mainly this is the principle about spirituality. The difference between salvation and spirituality is right here.

This is written to believers, so they are already saved. The moment that you accept Christ as your Saviour you have eternal life. That's secure the moment that you accept Him. The same moment you're in fellowship. This is the filling of the Holy Spirit. At the moment that you accept Christ as your Saviour you have eternal life and all of your sins are blotted out and you're now in fellowship with the Lord.

Now, the next moment you may have a mental attitude of hatred or bitterness or jeal-

ousy or envy and then you're out of fellowship. 1 Corinthians 3 calls this a carnal Christian. It doesn't mean that you've lost your salvation. You still have eternal life. But it means that you're out of fellowship in time. So, if you say that you have fellowship with God and you walk in darkness, then you're a liar. If you say that you haven't sinned, you see, that's also a lie. So, it's a principle about fellowship or spirituality.

What is a spiritual Christian? You're not talking about salvation. You're already saved. The salvation issue is over the moment that you accept Christ. But now, we're talking about spirituality. **What makes a person spiritual?** One time or another you're either in fellowship or you're out of fellowship. So, what designates fellowship and what designates being out of fellowship?

First of all I want to give you the principle of pseudo-spirituality. In other words, what people teach or claim is spirituality, but it isn't. "Pseudo" I call it. One of the basic failures in realizing what is spirituality is the confusion of **means and results**. One of the most subtle forms of pseudo-spirituality is the fact that the **means and the results** are all mixed up.

The **means** is the filling of the Holy Spirit. The **result** is many things: Witnessing, prayer, giving, worship, and claiming the promises of God. When you confuse them, you cross them, then you come up with a thing such as you witness to 10 people a day, so that makes you spiritual. Or, you say, "I pray an hour a day," so that makes you spiritual. But, that's false. That's mixing up the **means and the results**. You're not spiritual because you witness. You're not spiritual because you pray. You're not spiritual because you give or worship. Those are **results** of being spiritual.

There's another pseudo-spirituality and that's **personality imitation**. This is where a believer seeks to imitate the dress or the speech or the mannerisms of some popular and greatly-admired believer. A popular believer

may wear black and keep a solemn expression. So, you decide that that's spiritual and so you do it. Some woman, who people think is a good Christian, may never have her hair combed. She never goes to a beauty parlor. She wears a severe hair-do, usually knotted in the back, and you think that that person is a great Christian and she never does her hair. And she's very severe in her dress so in order to be spiritual, you copy her.

In other words, the principle comes over that the worse that you look, the more spiritual you are. You know, just try to ignore how you look, and avoid dressing decently. The worse you look, the more spiritual you are. Well, that's false. Paint doesn't make you spiritual, neither does no paint make you spiritual. I'm talking about lipstick or eye shadow, or whatever it is. It has nothing at all whatsoever to do with it.

Then there's another method of pseudo-spirituality and it's called **taboos**. People give up certain things in life and they observe certain **taboos**, like swimming, cards, TV, smoking, drinking, dancing, and so forth. If they do that then they think that that is spirituality, and that isn't either. I'll pause to make a statement about all of these so far. **All of these are incorrect.**

Just get in the back of your mind **anything that an unbeliever can do is not spirituality.**

An unbeliever can:

- not dance,
- not watch TV,
- not go swimming, or
- not drink.

So, it's not possible for that to be spirituality.

Then there's another one that some people teach and that's **spirituality by relativity**. In other words, one person says **my sins are more refined than your sins, therefore, when I compare myself with you I look good; therefore, I'm spiritual.** But, saying that certain sins are worse than others is what they think is spirituality by comparison. Usually the sins that are the worst they never men-

tion. So, this is **relativity**. It's false because spirituality is an **absolute**. Either you are **in fellowship** or you are **out of fellowship**. And either you're controlled by the Spirit or you are not controlled by the Spirit.

Now, there's another method of pseudo-spirituality and they call it **asceticism**, which is pertinent to the next two principles in this passage, where it says, "*we say that we have no sin,*" and "*we say that we have not sinned.*" **Asceticism** would be something like fasting. A person fasts and because they fast they are spiritual. Another person agonizes in the closet and they seem to have some experience. Or they get ecstatic doing something that you don't like to do, because it may be a guilt complex.

Everyone has a trend towards **asceticism** or **lasciviousness**. Sometimes it's just isolating yourself. There's a passage of Scripture that says, "*Though I give my body to be burned,*" which is maximum **asceticism**, "*and have not love, it profit me nothing.*" There's a passage that says "*If I give all my goods to feed the poor and have not love, it profit me nothing.*"

And then there's another one that's taught and this is **ecstatics**, in other words, **emotional experiences**. Because a person has an ecstatic experience, that makes them spiritual. But ecstatics, or emotions, have no spiritual connotation whatsoever.

Another method that they teach for spirituality, which is pseudo, is **ritualism**. This type of teaching says "I am spiritual because I go through certain types of rituals." Sometimes they think that they are spiritual because they observe the Lord's Table. Or, they are spiritual because they are baptized a certain way. That's **ritual**.

Then there's another one that's taught and that's **auto-crucifixion**, or **self-crucifixion**. This is where people get up and say, "Kill me, Lord," or they are crucifying self, or they are trying to cancel out self. It's a twist on dying to Christ. In other words, they are trying to verbalize or hypnotize away the old sin nature. You can't die to self because self is

your old sin nature and you're going to have it until you die or get your resurrection body. There's nothing you can do about it. You can't kill it.

These are the systems of pseudo-spirituality where you are not "*doing the Truth*" that is depicted right here.

Now we go on to verse 7. Verse 6 is the **claim**. They say that they are in fellowship. Verse 6b says that they are walking in darkness. That's their **conduct**. Verse 6c is that they lie and do not the Truth. That's their **condemnation**.

Now we have a contrast in verse 7. "*But.*" It's a little word, a little particle and it looks like this: DE. Now we know that we have a contrast. "*But,*" shows the contrast between verse 6 and verse 7. "*If,*" which is a third class condition which means that you have volition, you have freedom. Maybe you will and maybe you won't.

"*If we walk in the Light,*" maybe we will and maybe we won't. You have a choice. "*As He is in the Light, we have,*" we keep on having, "*fellowship one with another and the blood of Jesus Christ, His Son, cleanses us from all sins.*" So, here's the **cure**.

We had the **claim**. They say, in verse 6, that they have fellowship with God. And then it says in verse 6 that they are walking in darkness and that's their **conduct**. Then the Lord's **condemnation** is that they are lying and telling not the Truth.

Now we have the **cure**: Walking in the Light. Walking in darkness is fatal to fellowship with God. Since God is Light and you walk in darkness, then that's fatal to having fellowship with Him. They are mutually exclusive. But, through the Grace of God fellowship with God is possible. The Lord wants every believer to be in fellowship with Him and He wants every believer to walk in the Light.

All of this involves two important elements. One: a change of walk. See, they are walking in darkness in verse 6 and now they have to walk in the Light. Walk here is the word

PERIPATEOS which means a daily course of action. It's a present tense. So, it would be translated "*keep on walking in the Light.*" That's the Christian way of life, keep on walking in the Light.

The word PERI is a prefix meaning "around," and PATEO means, "to walk." In the Greek language it involves a complete course of action that has become fixed and habitual. This walk involves both the thought and the activity, the thought determining the walk. It's a present tense, continuous; you're supposed to do it all the time.

"If," third class condition, you have free will, you can do it if you want to or you don't have to if you don't want to. Active voice means that you have to walk for yourself, no one else can do it for you. And it's a subjunctive mood, which means that it is potential. Again, you have a choice. The word "if" and the subjunctive mood say that you have a choice. **You can have fellowship with God if you want to. If you don't want to you don't have to and you're out of fellowship and walking in darkness.**

Previously the walk was in the dark. Now the walk is in the Light, which is God's actual essence.

See, in verse 5 we had "*God is Light.*" In verse 7 we have "*as He is in the Light.*" The new walk has as its pattern that of God adding in the Light. In other words, "*God is Light*" and if we're walking in the Light, then that links the believer with the Lord Jesus Christ. "*As He is in the Light*" means that He lives in the Light and He is the Light. He lives in His own radiated Light. There's no darkness in Him at all. That unapproachable Light has been revealed to us in God's Son, the Lord Jesus Christ, so that we may see for ourselves the Pattern after which and in which our walk must be.

You see the result of walking in Light is fellowship one with another. Now, there are two words in the Greek language for "another." One is HETEROS, and that is another of a different kind. Then there's another word,

which is ALLOS, which is another of the same kind. So, this is talking about the same kind, or in other words, believers in the Lord Jesus Christ. True fellowship with God is realized through fellowship with one another. Love for other believers is the proof of love for God. Fellowship with a believer is proof of fellowship with God.

See how it is? *"If you walk in the Light as He is in the Light, then you have fellowship one with another."* If we are in fellowship with other Christians, we can be sure we are in fellowship with the Lord because it is impossible to be in fellowship with Christians without being in fellowship with the Lord. **In other words, if you're not in fellowship with the Lord, you can't be in fellowship with other people, no matter what you say or do.**

Now, there are two elements. One is the cleansing of the blood. *"The blood of Jesus Christ, His Son, cleanses us from all sin."* So, it must be observed that this cleansing of the blood depends upon our walking in the Light. If you walk in the Light, then you are cleansed. I'm not talking about salvation. We're talking about sins that you commit as a believer. This Book is written to believers who are alive on this Earth. They commit sins.

So, I want you to observe that the cleansing of the blood depends on your walking in the Light. *"If we walk in the Light, the blood of Jesus Christ, His Son, cleanses us from"* some *"sins."* No! **"All sins."** The reason why it says *"all sins"* is Jesus Christ died for the sins of the whole world. That has already been taken care of at the Cross. So, there's no sin that you can commit that hasn't been paid for at the Cross.

You'll see the remedy in just a minute. It's important to understand that it's not so much **how** we walk as to **where** we walk. That's what counts. Also, the agent of cleansing is the blood of the Lord Jesus Christ. The nature of the cleansing in this transaction is that it cleanses us from **all** sin. Not only in the sense of forgiveness, but also in the removal of sin.

The word "cleanseth" is KATHARIZO.

That's the word used in our language as a medical term "katherize." It has purifying action, which is continuous because it is a present tense.

See, if you keep on walking in the Light, He keeps on cleansing you. They go together. His death blood, if we may say that, becomes the lifeblood of our souls. This involves the cleansing of our soul from the principle of sin. That has its root in the old sin nature. It reaches back to the spring out of which it inches. *"In Adam all die."* So, the cure for the false claim of verse 6, of having Divine fellowship while walking in darkness, is two-fold. What's the cure?

1. *"Walk in the Light."* And,
2. Be cleansed by the blood of the Lord Jesus Christ.

I gave you some of the principles that people teach for pseudo-spirituality and now I'm going to give you the principles of what the Bible teaches about spirituality. This is very important. One of the most important issues is salvation, naturally, for an unbeliever to become a believer. The next most important is this principle that we have here, the Doctrine of spirituality.

99% of Christendom is messed up on what is a spiritual Christian. If you want to get into a conversation, just ask someone what they think is a spiritual Christian. It goes all the way from no smoking, to denying self, to giving money, to going to Church, but none of these are anything near what spirituality really is.

We'll take this very academically and see if we can get it down. Maybe someone will need this later on.

1. We must distinguish between salvation and the post-salvation ministry of God the Holy Spirit. The Holy Spirit has a work in salvation and also in the post-salvation experience.

In salvation the Holy Spirit does five things for you. You may not be aware of them. First of all, when you accept Jesus Christ as your personal Saviour the Holy Spirit **indwells**

you. He is the Agent also of **regeneration**. He regenerates you. He also **seals** you. That is your eternal security. He also **places you into union with Jesus Christ**, which is the baptism of the Spirit, 1 Corinthians 12:13, which is not water baptism. He also **gives you at least one spiritual gift**.

I'll go over them again for you.

1. He indwells you at the moment of salvation and never leaves you. You can grieve Him or quench Him **but you cannot grieve Him away and you can't quench Him away**. So, He indwells you.
2. And He regenerates you. The ministry of the Holy Spirit regenerates you.
3. Then He seals you. That's your eternal security.
4. He baptizes you into the body of Christ, and that's spiritual baptism. That's not water.
5. And He gives you at the moment of salvation at least one spiritual gift.

God the Holy Spirit indwells every believer. He indwells you when you're grieving Him. He indwells you when you are quenching Him. **The difference between grieving and quenching Him is that one is human good and the other is sin. Grieving the Spirit is sin. Quenching the Spirit is human good.** When God the Holy Spirit controls you, He/you produce Divine Good.

These five things happen in a moment of time and you have them forever. They can't be changed. You're never, ever commanded to be indwelt by God the Holy Spirit. You're indwelt at the moment of salvation, but you're never commanded to be, because the Holy Spirit can't indwell you because that comes when you accept Christ as your Saviour. It's automatic.

But you are commanded to be **filled** by the Holy Spirit. Or to *"walk in the Spirit."* Or *"walk in the Light."* Ephesians 5:18, Paul says, *"Be filled by means of the Spirit."* In Galatians 5:16 Paul says *"walk in the Spirit."* John says, *"walk in the Light."* They are all the same principle.

So, we're distinguishing, for our first point on spirituality, the difference of the ministry

of the Holy Spirit in salvation, and you have to make a distinction between that a the post-salvation experience.

2. Point 2 says that spirituality and carnality are mutually exclusive. Which means that they are **absolute** in the Christian way of life while you're here on this Earth. You're filled by the Holy Spirit when you walk in the Light and when you sin, you break fellowship and you walk in darkness. You're not partially spiritual and partially carnal. You're either or. You make a decision to get out of fellowship with God. And you make a decision to get back in fellowship with God.

We have people who are baby believers, they're just new believers, and we have Christians who are adolescent believers, and we have some who are mature believers. Usually a baby believer spends more time out of fellowship than supposedly should a mature believer. So, number 2 says that spirituality and carnality are absolutes, mutually exclusive.

3. Thirdly, the third principle is imitation. Imitation is a big issue in the Christian way of life. When God the Holy Spirit controls a believer, the believer imitates Jesus Christ. Ephesians 5:1, *"Be ye therefore followers of God, as dear children."* This actually says *"Keep on being imitators of God."* 1 John 3:9 says *"imitation of God."*

A carnal believer is a believer who is out of fellowship and **a carnal believer imitates the unbeliever**. When you're out of fellowship you're walking in darkness and you're just like an unbeliever. You have eternal life, but you have no impact in time, and you don't have the production of the filling of the Holy Spirit.

The passages are: Galatians 5:19-21, *"Now the works of the flesh are made manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."*

1 John 1:6, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth." 1 John 2:11, "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Then an important one is in 1 Corinthians 3:3, where it says that you are carnal and you walk as men. Carnal means a believer out of fellowship. The word "men" means unbelievers. **So, when you're out of fellowship you still have eternal life, you're going to be with the Lord, but you're imitating an unbeliever. There's no impact.**

4. Point 4 says that a spiritual believer, a believer in fellowship, a believer controlled by the Holy Spirit, accomplishes three general objectives, which you can't accomplish when you're out of fellowship. There are three things that a believer accomplishes and should accomplish that he could never accomplish if he were out of fellowship.

One is imitating God, Ephesians 5:1. We're told to be imitators of God. A believer can accomplish that. But, if you're out of fellowship you can **never** accomplish that. If some one says to you "yield" and you're out of fellowship, you're still out of fellowship. You can yield from today until tomorrow and you're still out of fellowship. What are you? Out of fellowship you're yielding your old sin nature to the Lord. He doesn't want that. You're out of fellowship and you come to Church. You're still out of fellowship. If you're out of fellowship **when you give money,** you're still out of fellowship. You see, so, **you can't accomplish being an imitator of God if you're out of fellowship, but you can if you're in fellowship.**

Secondly, a **believer in fellowship glorifies the Lord Jesus Christ.** John 7:39, "(But this spake He of the Spirit, which they that believed on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)" You can't glorify Jesus Christ if you're out of fellowship.

John 6 glorifies Jesus Christ, "He shall glo-

rify Me: for he shall receive of Mine, and shall shew it unto you." 1 Corinthians 6:19, 20 glorify Jesus Christ, if you're in fellowship, but if you're out of fellowship, you can't accomplish that. "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." So, you can imitate God and you can glorify the Lord Jesus Christ.

Here's the one for you, the **third thing that a believer fulfills and accomplishes is that he fulfills the Mosaic Law when he's in fellowship.**

Romans 8:2-4, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." When a believer's in fellowship he fulfills the Mosaic Law. Also, Romans 13:8, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

5. Point 5 says that **the spiritual believer is not subject to the Mosaic Law.** We're not lawless, but we're not subject to the Mosaic Law. **We're under the authority of a much higher law. That's the law of spirituality.** That's found in Galatians 5:18, "But if ye be led of the Spirit, ye are not under the law." Galatians 5:23, "Meekness, temperance: against such there is no law." And Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth."

And Romans 8:2-4, as we previously saw. It says that you fulfill the law when you're in fellowship, but you're not subject to the Mosaic Law, you're under a higher law. **Remember, we're not under law, but we're under Grace.** But, we're not lawless. We're under a higher law, the law of spirituality, Romans 8:2-4. So, point 5 says that a spiritual believer is not subject to the Mosaic Law. We're subject to a much higher law.

6. Point 6 says the believer in fellowship, walking in the Light, controlled by God the Holy Spirit, produces the character of Jesus Christ on this Earth. Now, Jesus Christ is absent from the Earth at this time. He's seated at the right hand of the Father. He's representing us, which we'll see very shortly, in 1 John 2:1, at the right hand of the Father.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." He's representing us there. We're representing Him here. If you're out of fellowship, there's no representation. If you're in fellowship, there is impact, but you also produce the character of Jesus Christ on this Earth.

God the Holy Spirit always controlled Jesus Christ. So, when the Holy Spirit controls you, you produce the same character that Christ produced, because it is the **Holy Spirit that's doing it**. Under the filling of the Holy Spirit Christ produced a certain type of character. Under the filling of the Holy Spirit the believer produces the character of Jesus Christ. These are the verses:

Galatians 4:19, *"My little children, of whom I travail in birth again until Christ be formed in you."* Galatians 5:22, 23, *"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."* Also we'll see it in 1 John 2:5, 6, *"But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."*

So, once again, **a believer in fellowship, walking in the Light, controlled by the Holy Spirit, produces the character of Jesus Christ**. Under the filling of the Holy Spirit the Lord Jesus Christ, while He was here on this Earth, produced a certain type of character. He's no longer on this Earth. Now, when a believer is filled with the Spirit, just like Christ was, then the believer produces the character of Jesus Christ.

Galatians 4:19, *"My little children, of whom I travail in birth again until Christ be formed in*

you." Galatians 5:22, 23, 1 John 2:5, 6, *"But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."*

Now, our seventh point is designed to help with a difficult section of 1 John. It's so-called "difficult." Many people have some difficulties with certain passages, so point seven will "head us off a bit" so that when we get to that so-called difficult section, it won't be difficult. The verses are 1 John 3:9, 10. It's supposedly the most difficult verse in the book.

7. Point seven says that when you are filled with the Holy Spirit, when the Holy Spirit controls you, when you are walking in the Light, you cannot sin. As long as the Holy Spirit controls your life you cannot sin. You're producing the character of Jesus Christ. You have to do something to get out of fellowship. But you can't sin when you're in fellowship. That doesn't mean that you reach sinless perfection either.

This says that the Holy Spirit is God and when God controls you, you cannot sin. So, if God the Holy Spirit controls you, you cannot sin. So, how do you get out from under the control of the Holy Spirit? Well, you have free will. *"If we walk in the Light."* Remember? Some do, some don't. You have a choice.

So you have free will. And you have a point where there's a temptation. When that temptation comes along, **that temptation is not sin**. But now you have a decision to make. Yes or no. When you say yes to that temptation, then you come under the control of your old sin nature. You've made a choice. Then you submit to sin and it may take just a second. Now you're out of fellowship. It's not wrong to be tempted by the world, the flesh, and the devil. But all sin is committed by the old sin nature.

The devil doesn't commit the sin. The world doesn't commit the sin. You have to come out from under the control of the Holy Spirit in order to sin. You come out from

under the control of the Holy Spirit when you succumb to temptation. You do something to commit a sin. You make a decision to get out. And you make a decision to get back in. That's your free will.

The believer filled with the Spirit cannot sin under the status of spirituality, without an act of volition on his/her own part. Once more. **The believer in fellowship, controlled by the Holy Spirit, cannot sin under the status of spirituality, without an act of volition on his/her own part.**

On the other hand, the spiritual believer magnifies the Lord Jesus Christ. That's Ephesians 3:16, 17, *"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love."* Philippians 1:20, 21, *"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."* 2 Corinthians 3:3 *"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart."*

8. Point 8 says that production in the Christian way of life depends on the filling of the Holy Spirit. In other words, the spiritual believer produces Divine Good, 1 Corinthians 3:12. That's called *"gold, silver, and precious stones."* Also see verse 14. The carnal believer produces human good, and that's *"wood, hay, and stubble."* Naturally, wood, hay, and stubble will burn, while gold, silver, and precious stones are just purified by fire. **So, production as far as a believer is concerned is dependent upon the filling of the Holy Spirit.**

9. Point 9 gives us some of the results of the filling of the Spirit.

1. Imitation of Jesus Christ. When you're filled with the Spirit you imitate Jesus Christ. John 16:14, *"He shall glorify Me: for He shall receive of mine, and shall shew it unto you."*

John 7:39, *"(But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)"* 1 Corinthians 6:19, 20, *"What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."*

2 Corinthians 3:3, *"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart."* Philippians 1:20, Galatians 4:19. When you're filled with the Spirit you imitate Christ.

2. **The second thing that happens as a result of the filling of the Spirit is perception of the Word of God.** You can't perceive the Word of God if you're out of fellowship, because the Holy Spirit is our Teacher and our Guide. If you're not controlled by Him, there's no way that you can perceive the Word of God.

That's found in John 14:26, *"But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* John 16:12-14, *"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you."* 1 Corinthians 2:9-16, *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God."*

Now we have received, not the spirit of the world, but the Spirit, which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that He may instruct him? But we have the mind of Christ."

3. The third result of the filling of the Spirit is witnessing.

That's found in Acts 1:8, "But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost art of the Earth." 2 Corinthians 5:4, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

4. Another result of the filling of the Spirit is guidance. You can't be guided unless you're in fellowship.

Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." Ephesians 5:14-18, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be ye filled with the Spirit."

5. The fifth result of the filling of the Holy Spirit is assurance.

Galatians 4:5, 6, "To redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And 1 John 3:24, "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath

given us." 1 John 4:13, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

6. The sixth result is worship. You can't worship unless you are controlled by the Holy Spirit.

Have you ever thought about the number of people who are not familiar with spirituality? They have rejected it or don't know about it, and they come to Church to worship, but they can't worship if the Holy Spirit does not control them. So, one of the results is worship.

That's Philippians 3:3, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." John 4:24, "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth."

7. Another result is prayer. You can't have your prayers answered, you can't even pray and be effective unless you're in fellowship.

That's Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." A New Testament verse and an Old Testament verse.

8. Here's a beauty for you. One of the results of the filling of the Holy Spirit is that you're able to help other believers to get back into fellowship.

Unless you're in fellowship yourself, you can't help another person to get back into fellowship.

Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

10. Finally, number 10 says emotions, or ecstasies, do not characterize spirituality during the Church Age. Emotions or ecstasies do not characterize spirituality during the Church Age.

This is found in 2 Corinthians 6:11, 12, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels (emotions)."

Romans 16:17, 18, "Now I beseech you, brethren,

mark them which cause divisions and offences contrary to the Doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly deceive the hearts of (emotions); and by good words and fair speeches deceive the hearts of the simple."

This will help you. This means that you can feel badly, poorly, and still be controlled by the Holy Spirit. You can feel good and be controlled by the Holy Spirit. **Feel bad or good and still be controlled by the Holy Spirit.**

You can be depressed and be filled by the Holy Spirit, as long as you don't have any mental attitude sins with that depression. You know, depression comes through physical things also, an imbalance in things.

You can be in pain and cry out and still be controlled by the Holy Spirit. People think that when they're ill and have a severe illness and they're crying, or they're in anguish because of the fact that they hurt so badly physically, that they broke fellowship with God and that's a lie. If they attribute some sin to it they will. But just because you hurt, like you stick a pin in yourself and you hurt, you didn't break fellowship with God. You can hurt and scream because of the pain and still be controlled by God the Holy Spirit.

How you feel is never the issue when it comes to walking in the Light or being controlled by God the Holy Spirit.

Now, we have another category that we should take up, but I'll let you rest for a while. This one is another one of those that are very, very messed up in teaching. See, we have in our passage that says "*the blood of Christ, Jesus Christ, His Son, cleanses us from all sin.*" I have some passages on what the Bible says about the blood of Christ. We'll go through that next time because you've taken up enough points and you may get writer's cramp.

This verse, verse 7, says, "*The blood of Jesus Christ His Son cleanses from all sin.*" This phrase anticipates 1 John 1:9. Let's see how this correlates with 1 John 1:9. You know 1 John 1:9 says "*If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us*

from all unrighteousness." See, this says, that "*the blood of Jesus Christ His Son cleanses us from all sin.*" It's a present tense of the verb "cleanses," which means that it keeps on cleansing from all sins.

This refers to the moment when your sins were poured out on Jesus Christ and judged. When that took place that means that all our sins, past, present, and future, have been judged. Our sins have **already** been to court. In other words, when you commit a sin today, it just doesn't come up now. It comes up with you now. But that sin has already been judged in the courtroom at the eternal life conference. They've already been punished also. They were punished when Jesus Christ first bore them.

1 Peter 2:24 says that "*He bore our sins in His own body on the tree.*" 2 Corinthians 5:21 says, "*He made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.*"

That's why the Scripture says in 1 John 1:9, "*If we confess our sins.*" That's why we can name them. That's why we can cite them. Now, you **don't** have to feel sorry for them, or work up any type of an attitude. **God does not forgive on the basis of feeling, but only on the basis of justice.** God doesn't forgive you on the basis of how you feel. God doesn't forgive you on the basis of penance. God doesn't forgive you on the basis of restitution.

Remember it says, "*God is faithful, and just to forgive you.*" Which says that He is faithful to forgive you and He will always forgive you. He's just and that's the basis of His forgiveness. He's fair.

This is a good portion of Scripture for believers to become Grace oriented. "*The blood of Jesus Christ His Son keeps on cleansing from all sins.*" When God the Father poured the sins on Jesus Christ, God the Father actually judged those sins. So, when you sin in time, it's already been judged. You just cite it because Christ paid for it.

Do you know how long ago that sin that you're going to commit tomorrow was paid

for? Some 1900 years ago. Do you know that there are sins that you haven't committed as yet and they have already been paid for and judged? You don't know what particular sin you're going to commit next week, but I'll tell you this. Whatever one it is, **it's already been paid for.** You name it. It's under the blood of Jesus Christ.

There was a court trial, as it were. And that was the expression when Jesus Christ said, "*My God, My God, why hast Thou forsaken Me?*" So, your sins were judged and they can't be judged **again**, because that's the law of double jeopardy. You name it and you're forgiven. Why? "*He is faithful.*" He does the same thing every time. Always. "*He is just,*" because your sins have already been paid for. He's fair. That's for known sins.

What about the ones you don't know about? "*And cleanses from all unrighteousness.*" **So, when you name a known sin, you're forgiven, and the unknown are cleansed at the same time.** Notice in verse 7, "*The blood of Jesus Christ cleanses from all sin.*" And then in verse 9 it says, "*cleanses from all unrighteousness.*" So, you name the known sins and He cleanses you from the unknown.

Christ mentioned this on the Cross. He said "*Father, forgive them, for they know not what they do.*" That's the unknown. In other words, the Cross makes God faithful and just. Righteousness and justice were satisfied at the Cross. God the Father judged God the Son. God the Father is satisfied with the work of God the Son.

Verse 8, "*If we say that we have no sin.*" This is a believer in error. "*We deceive ourselves, and the Truth is not in us.*" This is the denial of the principle of sin. Revelation advances in its presentation of the opposition to the Light of God. In other words, this involves a flat denial of one's sin demonstrating boldness.

Here's the claim: Some believers claim, "*If we say we have no sin.*" The element under consideration is the sin principle, or the inherent sin nature. In other words, they say that they have no sin nature. They have no source for

sin. It appears in some in the form of a denial of one's responsibility of sin. In other words, relegating sin to the limbo of mistakes or frailties or venial errors. **Anything but sin.** That's self-delusion and that's the folly of men when they say there is no old sin nature. Such a claim is wholly false and shows a decayed conscience. Sometimes as a supposed stage of Christian maturity, people state this and they mean that they have reached sinless perfection.

Now, this is holiness falsely called holiness. One of the cults that state this fact is the Christian Scientists. They say there are no sin and no old sin nature. This verse would apply to them. This person imagines that he has nothing left to confess. This person feels that he needs no forgiveness and that is a perversion of the Truth. Notice, it says, "*we deceive ourselves.*" This person would be perpetually out of fellowship. This person would be perpetually walking in darkness. This person would be perpetually carnal.

So, here's the conduct. We deceive ourselves. See, it's your volition. **The word "deceive" means that we lead ourselves astray, self-deception.** We deceive others many, many times, but don't try to deceive yourself.

The word for "deceive" here is PLANAO and it means to lead astray, to cause to wander, and this is **mentally** speaking. And coupled with the reflexive pronoun, it makes it emphatic, that the object or person that is lead astray is ones self. This person leads himself astray, or wanders. That's a description of darkness in the soul. The thought is that of one who launches out upon a false premise that he has no sin, and continues to lead himself astray from one true way, the way of life. If you deceive yourself about the old sin nature, you'll deceive yourself about everything. See, when you deceive yourself you blame someone else and you make them a patsy.

Then in verse 8 it says, "*the Truth is not in us.*" This is condemnation. We have a claim, we have a conduct (we deceive ourselves, we're leading ourselves astray), and here is a condemnation. Here the Lord says that the

Truth is not in us. You're minus the Divine Viewpoint. You're minus the Word of God if you say that. Here it's something that ought to be in us, but is absent. This person covers a stubborn crust of impenitence, which is housed in pride and self-will. Our fellowship with Jesus Christ makes our eyes keener and keener for sin, especially our sins.

So, there needs to be a cure. There is always a cure. Grace always finds a cure. Truth always sets you free. **When there's no Truth, you're in bondage, you're in slavery.** If the Truth is not in you, it's not coming through.

So, you may be negative to the Word of God and there's no Grace orientation. **When the Truth is not in you, then you make erroneous decisions.** And, if this Truth is not with leaders, then they lead many astray. So, don't deceive yourself. You do have an old sin nature. **And because you do have an old sin nature, it's imperative that you stay out from under the control of it.**

1 John 1:9 is the cure and the only way to keep the old sin nature under control. When 1 John 1:9 is used, the Holy Spirit controls, not the old sin nature. When you deny the fact that you do have an old sin nature, the Holy Spirit can't control you. This means that you'll never use 1 John 1:9, which is a promise. **It's impossible to live the Christian way of life without 1 John 1:9.**

If you think that I'm over-emphasizing this verse, as one fellow in seminary said one time, "There's only one verse that says that, so it can't be too important." That's stupid and superficial because even if there was only one verse, that's enough.

But there's also 1 Corinthians 11:30, 31 which says the same thing. *"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."* Isaiah 59:1-3, *"Behold, the Lord's hand is not shortened, that It cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. For your hands are defiled with*

blood, and your fingers with iniquity; your tongue hath muttered perverseness." Romans 6.

So, when you neglect 1 John 1:9, you neglect the Word of God and there's no Truth in you. You can't live the Christian way of life with false doctrine in your soul. *"The Truth is not in you,"* means that you have false doctrine. You can't be in fellowship or grow in Grace as a Christian without 1 John 1:9.

1 John 1:9, *"If we confess our sins, He (God) is faithful (always does it, immutability) and just (that's His fairness) to forgive us of our sins (You have to confess them. You have to name them. They've already been taken care of. You're just citing a case)."* You have to know them to name them. What about the ones you don't know yet? *"And to cleanse us from all unrighteousness."*

So, we have the cure. There is a remedy. There is forgiveness for believers who sin and there is a cleansing. This is a promise. **You obtain it by just naming something that you've done wrong.**

In other words, **the only way that you can come under Grace as a Christian is to fail.** Isn't that easy? Just fail. And when you do, you confess it and God restores you back to fellowship. But, in order to be restored back to fellowship you have to get out of fellowship. So, you fail to do it. And when you fail, you confess it and God restores you. **That's Grace.** The only way you can receive Grace in restoration back to fellowship is to fail.

If you say that you never fail, there is no way that you can be restored back to fellowship. There's no way you can appropriate God's Grace as a Christian. You appropriate it at salvation, but you can never appropriate it unless you fail. So, you say, "Well, I don't have an old sin nature." But then you're pushing off the Grace of God. If you say, "Well, I haven't sinned at all. I have an old sin nature but I don't sin any more." He says "liar."

It's really interesting about how accurate the Bible is. It walks all over you. But it's good because there's a cure. So, God like backs up the hearse and then gives you the cure. But, there's always a cure. This one

verse, 1 John 1:9, could possibly set all Christianity free if it was just expounded and reiterated time and time again. It took me a long time until I got onto this verse. I went through coming down the aisle to say, "I'll never do it again." I burnt twigs and threw

them into the fire. I said, "I'm dying to self." I yielded until I was blue in the face. I got down on my knees and had some one put his hands on my head. And all this stuff. **Nothing!** This is the verse that's important.

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