

I John 1: 9

3

SUBJECT: 19 W.  
Confess Our Sins

04/73

D11/60

GP

Serial of his 2<sup>nd</sup> Self-ception.  
 II The only basis for the deal made with us on the back  
 of honesty, truth, faithfulness, & total factor.  
 Man inevitably fails but God creates factor.  
 We concern 7<sup>th</sup> app as they appear but not see them as they are. 2ndly 4<sup>th</sup>  
 Man's honesty or its outward appearance, but that looks in to heart  
 The dress of things implies us but all things are naked & open. Heb. 4, 13  
 The God cannot stand with us on the platform, seeing & opposing, but as the  
 ground of what we really are. By projection as we are untrue, we are  
 occupying the form.

"If we say" 1:6, 8, 10. Notly more. "Say it, that is all."  
 He who is not God-water is the one with more blood - ... sin  
 as the salt flavoring any day. water is as deep as depth. ...  
 "We decide ourselves" 1:8 & 10.

- (1) Some look upon sin as a technical term, describing situations beyond themselves. "I have a good heart, an well-situated. I may not live, there, but no one can be perfect."
- (2) Some, good words more than balance any defect. Offered, cover up.
- (3) All such claim fellowship with God on the ground they are worthy, draw near as the gods have - perfect right words.
- "We decide ourselves." Our deceitful heart misinterprets the stairs in our souls, sin in our lives. Jer 17:9 "The heart is deceitful." Falshood, self-deception, sin = fault, our nature, puts darkness for light, light for darkness. Closed eyes as they become blind. We believe our own things.

III Coming before God in honesty, faithfulness.

They can come before God exactly as it stands.  
 1:8 "sin" irregular. In its essence. Moral nature degraded..  
 1:9 "sin" plural in its development, manifestation in my life. I a  
 sinners by nature and by practice. The root (sin) the fruits (sins).  
 The origin of depravity the source of the fruit stream; the original into the  
 polluted the course.

If we come before God truthfully, God receives us truthfully and  
 sovereignly grace, abundantly, overflowing. The God not content to fairly  
 with us on the basis not as we are but as we are. sinners, sin not a part  
 with. If we stand in darkness, while in ignorance controlled by  
 error, led astray by falshood, no long to God. Some say the word  
 together & left of a spirit? (Carn). Prays with a chattering soul, on  
 says but sounds of brass, noise of tinkling cymbals. But long when  
 that is absent confessions; no natural fitness to receive the grace of God;  
 broken in spirit; truth is overlaid & covered under to me;  
 reverence, with carnality upon the mercy of God, that a part they  
 comes to pass.

"down to his knees prostrate!" J 18:14 Declared righteous,  
 received, accepted, accounts a righteous. The Pharisee took up  
 the position of a man who had not sinned; in his prayer it  
 implies his belief in his righteousness. But the question by posture  
 posture was, unless his unwillingness. All sorts of people  
 saved but the Pharisee nearly to outside of the way of the heart  
 likely to be saved. Only on the platform of his repentance, being repented,  
 can there be restoration to grace, etc.

III The cleansing, forgiveness of God. The God-kind of righteousness.  
 1:9, 26. By the death of Jesus.  
 The word "forgiveness" really belongs in the sphere of the law. Courts and  
 the country have a debt; forgive when accounts are paid up.  
 a prisoner's forgive when debt is satisfied & paid up.

Why not God forgive us by fiat?  
 1:4 - but there is light  
 1:6 - "a firmament..."  
 1:7 - "the day has appeared..."  
 1:8 - "the earth is filled..."  
 1:14 - "the light of the firmament..."

1. the judge and the prisoner. Why not by fiat?  
 2. the lender - - debtor. . . . ?

Why not God forgive us by mechanism?  
 baptism - something a mechanism can do.  
 sacrament. Holy sacrament - something a priest can do.  
 penance. merely to offset our evil; something we can do.

Why not God forgive us by religious enlightenment  
 meditation, feelings, experiences  
 mystical communication, light within, illumination

In the character of God, not easy to get away with.  
 words created? yes. Sole system? yes. Mechanical laws? yes.  
 But sin is the way God made, no.

Blood, tears, agony, pain. The voluntary death of Christ, God Son.  
 of the Father but, the altar, sacrifice, offering sinners at the altar, taking  
 of I Cor. 15:2 faith, all .. & died... with the three but the cross.  
 "rejoice God" - "blessed Jesus"  
 "by his blood" - "Redemption in our  
 blood, just as we are to be saved"

V 1: 76 "cleanseth us from all unrighteousness" The efficiency of the atonement.

1. Original sin

Eccl. 15:22 "in sorrow all die, in pain all are made clean"  
 Eccl. 9:10 "for in vanity is the labor of man, and in vain is the pursuit of riches."  
 of all children saved - the curse of the law is upon all

2. Actual sin

spite, malice, old yet  
 in thought, word, deed. About  
 against the gospel, Holy Spirit, imitating of Christ  
 commission, omission; presumption, having sin, reckoning sin  
 The Great Text has a point in the contrast with the word:  $\kappa\alpha\theta\alpha\rho\iota\sigma\tau\acute{\omega}\nu$  - *preparation*

How - *transmission* - always

May lead forward to a *high* point.  
 10) Every constant, delayed his lightest will have death.  
 The amount of sin not that from, but sin as a *fully*, a *truly* *fully*  
 as when stood in light of *glory* of the resurrection day. 9 *John*, 10 *John*. 60  
 they have, *united*, *dy*. *constant* of *quality*.

Imitation

Come to the law just as you are. Meet this just as you are, as the is.  
 no innovation, no preparation, no fitness. Fly away  
 preparation, *conclusion*; *come* *right* *handed* to you.  
 Cold as an *is* try to *divide* *days*? *Come*, *tell* *the* *Lord*. *and* *his* *to* *meet* *you*.  
 How - *no* *hand*? *no* *fully*? - . . . *now* *you*.

Come and accept the gift of mercy, *freedom* in Christ.  
 of *you* *bear* *my* *sin*, *do* *not* *lose* *them*: *not* *expect* *to* *under* *the*.  
 - *grant* - *not* *premier*: *not* *expect* *to* *die* *trust*  
 - *paid* *the* *death*: *do* *not* *pay* *it*: *not* *expect* *to* *pay* *death* *being*

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2) 2) Inaugural, the success & the quality of it.

in modern Butterfly

W. Henrik Ibsen, Norwegian dramatist, nobody just don't  
know Ibsen, with the play in general & today's people  
people. what's why you see Ibsen's health and quality of work?

What? The Norwegian Ibsen, was always a modern play,  
since Mr Oswald has just returned from Paris where he  
studied art. From the moment we hear of Mr.  
Alving has studied for years to conceal the results  
of his studies, a man of absolute life, like most of the  
now come to light before our eyes. Any other calamities  
do you follow is pronounced by a specialist to be nothing  
for nothing of the kind produced by so faulty a mechanism,  
as Ibsen's in August in coming before us in this play.

"Dolly's lover" a flighty young wife, Nora Helmer, whose  
husband is a banker. He had been ill, but returned to health  
by a visit to the south of Europe. The money for the trip procured  
by Mrs Helmer's secret sale of jewelry her days father-in-law  
had. Of this crime she had been silent. The play depicts  
her secret to him at the thought of doing. As expected to  
pay off the loan in secret, by her own principles of lying.  
Finally she looks learnable friend, husband's wife  
reproaches. Bond returned by possession. Nora, in  
public appearance, but she has no doubts at all about her  
effort to take all the crime on herself, she feels her  
own love for Helmer. To leave her own of

Yes, now we see light up in the eyes of the

I John 1:9

# "of We Confess Our Sins"

The Harsh Reality of Sin  
 If we are told a person should enjoy pleasure in his life not the reputation but the position. Not concern ourselves about our but about good work. If it is good, don't bother about quality or the need with such culture to us. Sin they disregard it; we emerge for good work. That - child prodigy, do not judge.  
 In a way, a good point. Matt. 12: 43-45

Buts ...

(1) The sense of sin, quite stating, the foundation, may say to that. No gospel of no sin.  
 They are all under need with religion. but they tell us and we come to all rights but sin is right.  
 The beginning of the need, a sense, our sense, as John, the origin of sin, they do rightly a doubt (follow till begin to read a Book, find the need) Ad. Then became conscious of truth in our heart, the quiet respectably then in which he lived in the City of Destruction.

(2) The sense of sin, grant of it, is especially to my thely heart  
 a) Madam Butterfly. American novel often in literature.  
 b) Henrik Ibsen, Norwegian dramatist. Not religious, but profound of thought. Mrs. Alving, Swedish  
 c) The Dolls House, Nora Helmer.  
 NOVEL  
 Tolstoy, "Was we have?" inspired reason, our moral ambition.

(3) The sense of sin, quite not supposed to be a reality fully. But is less, judgment, least, understood in its nature, the sense of guilt, sense, the one hope for redemption. So with us we find. The sense of guilt is inseparable from the sense of moral reality. Light always accompanied by shadows - if not all light, how we must appear ....

(a) Beauty in guilt. indistinguishable.  
 b) Peter vs. Bernard. King's Child, 14. "The Son of David was to be. I am not sinless?" "How to explain?"