

## I John 1:5–8

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

*(Ellicott's Commentary for English Readers, I John 1:5) This then is the message which we have heard of him, and declare unto you.—What the Son had received from the Father, this the Apostles were to report to the world. (END QUOTE)*

The message that Paul heard and declared to his readers, that *God is light*, came from the Son of God. Jesus declared God's true nature, which was also made visible through His walk on earth.<sup>1</sup> The relationship that John had with Jesus Christ revealed to him the true nature of God, that *God is light, and in him is no darkness at all*.

*(Ellicott's Commentary for English Readers, I John 1:5) That God is light.—Here is the essence of Christian theology, the truth about the Deity as opposed to all the imperfect conceptions of Him which had embittered the minds of the wise. To the heathen, Deity had meant angry, malevolent beings, worshipped best by the secrecy of outrageous vice; to the*

Greeks and Romans, forces of nature transformed into superhuman men and women, powerful and impure; to the philosophers, an abstraction either moral or physical; to the Gnostics it was a remote idea, equal and contending forces of good and evil, recognizable only through less and less perfect deputies. All this John, summing up what the Old Testament and our Lord had said about the Almighty Father, sweeps away in one simple declaration of truth. Light was God's garment in Psalm 104:2;<sup>2</sup> to Ezekiel (Ezekiel 1:28),<sup>3</sup> the appearance of the likeness of the glory of the Lord was brightness; to Habakkuk (I John 3:3),<sup>4</sup> His brightness was as the light; Christ had called the sons of God children of the light (John 12:36),<sup>5</sup> and announced Himself as the Light of the World (John 8:12);<sup>6</sup> in the Hebrews (Hebrews 1:3),<sup>7</sup> Christ was the refracted ray of the Father's glory, "the express image of His person;" to James, the Almighty was the Father of all lights (James 1:17);<sup>8</sup> to Paul, He dwells "in the light that no man can approach unto" (1 Timothy 6:16);<sup>9</sup> to St. Peter, the Christian state is an admission "into His marvellous light" (1 Peter 2:9).<sup>10</sup> These ideas John comprehends: God is Light. Light physical, because (1) it was He who called everything first out of darkness, and (2) from whom proceeds all health and perfection; light intellectual, because (1) He is the source of all wisdom and knowledge, and

1 Matt. 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

John 1:18 *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

John 6:46 *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

John 17:25&26 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup>And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

Col. 1:15 *Who is the image of the invisible God, the firstborn of every creature:*

2 Ps. 104:2 *Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

3 Ezek. 1:28 *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

4 I John 3:3 *And every man that hath this hope in him purifieth himself, even as he is pure.*

5 John 12:36 *While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

6 John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

7 Heb. 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

8 Jas. 1:17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

9 I Tim. 6:16 *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

10 I Pet. 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*

(2) in His mind exist the ideals after which all things strive; light moral, because (1) His perfection shows that the difference between good and evil is not merely a question of degree, but fundamental and final, and (2) the life of Christ had exhibited that contrast sharply: once for all. Thus, on this declaration depends the whole doctrine of sin: sin is not merely imperfection; it is enmity to God. (END QUOTE)

Not only is God defined by the apostle as light, but He is also revealed in Scripture as Spirit and love. By these three descriptive revelations of God, it is possible to see the great glory of His divine nature and the primary components that make it up, which are Spirit,<sup>11</sup> light, and love.<sup>12</sup>

(*Cambridge Bible for Schools and Colleges*, I John 1:5) *God is light*] . . . No one tells us so much about the Nature of God as S. John: other writers tell us what God does, and what attributes He possesses; S. John tells us what He is. There are three statements in the Bible which stand alone as revelations of the Nature of God, and they are all in the writings of S. John: 'God is spirit' (John 4:24); 'God is light', and 'God is love' (1 John 4:8). In all these momentous statements the predicate has no article, either definite or indefinite. We are not told that God is the Spirit, or the Light, or the Love: nor (in all probability) that He is a Spirit, or a light. But 'God is spirit, is light, is love': spirit, light, love are His very Nature. They are not mere attributes, like mercy and justice: they are Himself. They are probably the nearest approach to a definition of God that the human mind could frame or comprehend: and in the history of thought and religion they are unique. . . . No figure borrowed from the material world could give the idea of perfection so clearly and fully as light. It suggests ubiquity, brightness, happiness, intelligence, truth, purity, holiness. It suggests excellence without limit and without taint; an excellence whose nature it is to communicate itself and to pervade everything

from which it is not of set purpose shut out. (END QUOTE)

All that is holy, good, benevolent, merciful, forgiving, and loving is contained in this simple axiom that *God is light*. From light also comes all that can be conceived as life in the universe. Light is the very source of life, and without light, life could not exist. It is also neither remarkable nor coincidental that God, Who is Himself divine light, brought into the universe material light as an emblem of Himself. Natural "light is made of particles called photons, bundles of the electromagnetic field that carry a specific amount of energy."<sup>13</sup> Albert Einstein's theory of special relativity "expresses the fact that mass and energy are the same physical entity and can be changed into each other."<sup>14</sup> Since God is light, He is a form of energy, albeit spiritual energy. Therefore, God, as a form of supernatural energy, surely would contain the ability within Himself to create matter,<sup>15</sup> whether in the natural or spiritual realm. No doubt we are laymen in the field of physics, but it is not hard to conceive how a supernatural God, Who is Himself light and spiritual energy, could create from His own essence the universe around us.<sup>16</sup> To create anything, one must have the inherent abilities within oneself to do so. The nature and essence of God gave Him the ability to create from Himself, in whatever way that might entail, the world and the heavens as we know them.

Since God is *light* in every respect, then it is not reasonable that He would maintain fellowship with darkness on any level. A truly good and honorable man would never befriend or share intimate fellowship with evil men; the same can be said even more so concerning a holy God.

11 *John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

12 *1 John 4:8 He that loveth not knoweth not God; for God is love.*

*1 John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

13 Francis, Matthew R. "Eight Things You Might Not Know about Light." *Symmetry Magazine*, 19 Apr. 2016, <https://www.symmetrymagazine.org/article/eight-things-you-might-not-know-about-light>. Accessed 31 Dec. 2022.

14 Perkowitz, Sidney. "E = mc<sup>2</sup>." *Encyclopedia Britannica*, 16 Aug. 2022, <https://www.britannica.com/science/E-mc2-equation>. Accessed 31 Dec. 2022.

15 "At its most fundamental level, life is made up of matter. Matter is any substance that occupies space and has mass."

"Biology for Non-Majors I: Elements in Biological Matter." *Lumenlearning.com*, <https://courses.lumenlearning.com/wm-nmbiology1/chapter/elements-in-biological-matter/>.

16 *Gen. 1:1 In the beginning God created the heaven and the earth.*

Just as God instructs those who believe in Him to depart and have no fellowship with darkness, so it is also unreasonable to believe that He would do that which He commands His people never to do.<sup>17</sup> (Prov. 8:13) *The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

(*Ellicott's Commentary for English Readers*, Prov. 8:13) *The fear of the Lord is to hate evil.*—Because there can never be any truce between the kingdoms of light and darkness (Matthew 6:24),<sup>18</sup> so if we are the friend of one, we must be the enemy of the other. (END QUOTE)

Light and darkness have never been combined, and they are purposed never to be so. In the beginning, God divided light from the darkness.<sup>19</sup> It is thus by divine choice and not by chance that light and darkness should be separated and

never be merged—if that were even possible, which it is not.

***I John 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:***

After declaring what Jesus Christ revealed to John and many others, that *God is light*, John now addresses the very important truth that no man can walk in darkness and maintain fellowship with Him. John thus refutes the false claims of any who, though they walked in darkness, insisted they retained fellowship with God. Then as now, many foolishly assumed they were in relationship with a holy God,<sup>20</sup> and yet they lived and pursued worldly behaviors contrary to Him. But any who make such claims, the apostle assures us, *lie*. It is simply incompatible that God, Who is Himself pure

<sup>17</sup> Num. 16:26 *And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.*

Deut. 7:3&4 *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. <sup>4</sup>For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*

Rom. 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

I Cor. 5:9–11 *I wrote unto you in an epistle not to company with fornicators: <sup>10</sup>Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup>But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

II Cor. 6:14–17 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup>And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*

Eph. 5:3–7 *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; <sup>4</sup>Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

<sup>5</sup>*For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. <sup>6</sup>Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup>Be not ye therefore partakers with them.*

Eph. 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

II Thess. 3:6 *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*

II Thess. 3:14 *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*

<sup>18</sup> Matt. 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

<sup>19</sup> Gen. 1:1–4 *In the beginning God created the heaven and the earth. <sup>2</sup>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. <sup>3</sup>And God said, Let there be light: and there was light. <sup>4</sup>And God saw the light, that it was good: and God divided the light from the darkness.*

<sup>20</sup> Lev. 11:44&45 *For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. <sup>45</sup>For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. Lev. 19:2 *Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.**

Ps. 99:9 *Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.*

I Pet. 1:16 *Because it is written, Be ye holy; for I am holy.*

light, would maintain any fellowship with darkness. He will not, and John wants to make it abundantly clear that God will never fellowship nor maintain communion with darkness of any kind.

*(Barnes' Notes on the Bible, I John 1:6) If we say that we have fellowship with him—If we reckon ourselves among his friends, or, in other words, if we profess to be like him: for a profession of religion involves the idea of having fellowship with God, (compare the notes at 1 John 1:3),<sup>21</sup> and he who professes that should be like him.*

*And walk in darkness—Live in sin and error. To “walk in darkness” now commonly denotes to be in doubt about our religious state, in contradistinction from living in the enjoyment of religion. That is not, however, probably the whole idea here. The leading thought is, that if we live in sin, it is a proof that our profession of religion is false. (END QUOTE)*

Until a man knows both Who and what God is, he cannot worship Him properly. It is God's nature that ultimately defines what is or what is not sin. If a man believes that God is not pure light and that a degree of darkness lives within Him, then he can easily excuse the sin he knows exists within himself. Thus, a man's view of God will directly affect what he views as sin in his own life. Therefore, those who are ignorant of God and the level of divine purity that lives in Him are equally

ignorant of the sin that lives within themselves.

The point John makes cannot be overstated, simply because this evil world<sup>22</sup> is filled with spiritual liars, many of whom openly claim relationship with God and yet live lives without any subjection to His Word,<sup>23</sup> will,<sup>24</sup> or Spirit.<sup>25</sup> There is a disconnect and a contradiction either in what the Word of God reveals to be sin or in the people who sin yet claim relationship with God. No doubt the error lies not in Scripture but in those who will do their best to try and change the very description of good and evil, and light and darkness. If men will not abide in the truth, then they will soon seek to change in others' minds what truth is. (Isa. 5:20) *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

*(Barnes' Notes on the Bible, I John 1:6) And yet how many there are who are living in known sin who profess to be Christians! How many whose minds are dark on the whole subject of religion, who have never known anything of the real peace and joy which it imparts, who nevertheless entertain the belief that they are the friends of God, and are going to heaven! They trust in a name, in forms, in conformity to external rites, and have never known anything of the internal peace and purity which*

<sup>21</sup> *I John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

<sup>22</sup> *II Pet. 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

*Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

<sup>23</sup> *Luke 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

*John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

*I John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

<sup>24</sup> *Matt. 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

*Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

*Eph. 6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; Heb. 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

*I John 2:17 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

<sup>25</sup> *Ezek. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

*Gal. 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

*Gal. 5:25 If we live in the Spirit, let us also walk in the Spirit.*

*I Pet. 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

religion imparts, and in fact have never had any true fellowship with that God who is light, and in whom there is no darkness at all. Religion is light; religion is peace, purity, joy; and though there are eases where for a time a true Christian may be left to darkness, and have no spiritual joy, and be in doubt about his salvation, yet still it is a great truth, that unless we know by personal experience what it is to walk habitually in the light, to have the comforts of religion, and to experience in our own souls the influences which make the heart pure, and which bring us into conformity to the God who is light, we can have no true religion. (END QUOTE)

No doubt sinners think that they can walk in darkness and maintain a relationship with God; however, it is not men who govern anything heavenly, nor can any enter heaven by his own standards. Heaven is God's, and He sets every demand on who may and who may not enter it. (I Cor. 6:9&10) *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

It is also a sign of hypocrisy when men claim to know God but deny Him in their works,<sup>26</sup> when they profess Jesus Christ as their Lord but do not do what He says,<sup>27</sup> and when they honor God with his lips but their heart is far from God.<sup>28</sup> Therefore, very early in John's Epistle, we see one of his main objectives, which is to refute the erroneous claims of those both in and out of the Church who walked in darkness yet professed they maintained relationship with God. This is contrary to the message that John heard from Jesus Christ.<sup>29</sup> Practically, if any man thinks differently, he has set himself as a rival to Christ.

*I John 1:7 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.*

If men walk in the light, God promises that they will experience sweet fellowship with other Christians and have the blood of Jesus Christ cleanse them of all sin. God has promised from the very earliest of times that if men repent of sin and turn to Him, to seek to do His will, then all sin will be both forgiven<sup>30</sup> and forgotten.<sup>31</sup> Such is the grace of God

<sup>26</sup> Titus 1:16 *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

<sup>27</sup> Luke 6:46 *And why call ye me, Lord, Lord, and do not the things which I say?*

<sup>28</sup> Matt. 15:7&8 *Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup>This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

<sup>29</sup> John 3:19–21 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup>For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

John 9:5 *As long as I am in the world, I am the light of the world.*

John 12:35&36 *Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. <sup>36</sup>While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

John 12:44–46 *Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup>And he that seeth me seeth him that sent me. <sup>46</sup>I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

II Cor. 4:6 *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

<sup>30</sup> Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 26:18 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*  
Col. 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

<sup>31</sup> Ps. 51:9 *Hide thy face from my sins, and blot out all mine iniquities.*

Ps. 103:12 *As far as the east is from the west, so far hath he removed our transgressions from us.*

that He will not only forgive the penitent but also completely remove all stain of sin from him. (Isa. 43:25) *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* It is because of God's own holy and divine nature that He remains willing to blot out transgressions against Himself.<sup>32</sup> It is because of God's holy character, His *own sake*, that He pardons sinners, and not because men remain worthy in themselves to be forgiven.<sup>33</sup> Before forgiveness there must be humility,<sup>34</sup> and humility will only be found when men acknowledge that it is the Lord Who forgives sin. He does this not because of the goodness of man but because of the benevolence of Himself.

(Ps. 32:1) *Blessed is he whose transgression is forgiven, whose sin is covered.* If a man received nothing else in this life but forgiveness of sin from God, he would be the most blessed of men.

(Benson Commentary, Ps. 32:1) *Blessed is the man, &c.*—We are here taught wherein true happiness consists, and what is the cause and foundation of it. It consists not in the posses-

Isa. 44:22 *I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.*

Acts 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

Heb. 8:12 *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

32 Neh. 9:17 *And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.*

Ps. 51:1 *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

Ps. 86:5 *For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

Isa. 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

Micah 7:18&19 *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. <sup>19</sup>He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

33 Rom. 3:10–12 *As it is written, There is none righteous, no, not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

34 I Kgs. 21:29 *Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.*

II Kgs. 22:19 *Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.*

II Chrn. 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*  
Zeph. 2:3 *Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.*

Luke 14:11 *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Jas. 4:6 *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

Jas. 4:10 *Humble yourselves in the sight of the Lord, and he shall lift you up.*

35 I John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

sion of the wealth or honours of the world, or in the enjoyment of its pleasures, but in those spiritual blessings which flow from the favour and grace of God; *whose transgression is forgiven*—He does not say, Blessed is the man who never transgressed. For he knew no such man could be found; *all having sinned and come short of the glory of God*, and consequently of that happiness conferred on man at his first creation. But he lays the foundation of fallen and sinful man's happiness on the only foundation on which it can be laid, and that is on the pardon of sin. For as all our misery came in by sin, so it is not likely, nay, it is not possible, it should be removed, or even alleviated, without the forgiveness of sin. (END QUOTE)

Not until sin is truly forgiven, and not just presumed to be forgiven, will the weight and burden that sin produces in the soul be lifted. It is therefore not enough merely to hear of receiving forgiveness; through repentance, forgiveness must actually be gained. The human soul also remains more than perceptive enough to know if it has been granted forgiveness or not.<sup>35</sup> Before any man can come to Christ and be saved by Him, he must first acknowledge and confess his

sin. This is the message which John the Baptist instructed people in as a forerunner to Christ,<sup>36</sup> and it is essential in readying men for Christ's salvation. Thus, if a man holds hope of receiving forgiveness from God, then he must acknowledge his sin before God, which prepares him for the reception of God's Son as his Lord.<sup>37</sup> (Ps. 32:5) *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.* To be forgiven, sin cannot be hidden but must be confessed. Therefore, it is nearly impossible for a self-righteous man either to be saved or to maintain fellowship with the Lord, simply because

he will deny the existence of sin within himself. King Saul is a noted example of this,<sup>38</sup> whereas David's confession of sin reveals the proper path to receive divine forgiveness.

(Barnes' Notes on the Bible, Ps. 32:5) *I acknowledged my sin unto thee*—That is, then I confessed my guilt. I had borne the dreadful pressure as long as I could. I had endeavored to conceal and suppress my conviction, but I found no relief. The anguish became deeper and deeper; my strength was failing; I was crushed under the intolerable burden, and when I could no longer bear it I went and made humble confession, and found relief. The verb used here is in the future tense, "I will acknowledge my sin;" but in order to a

36 Matt. 3:1–3 *In those days came John the Baptist, preaching in the wilderness of Judaea, <sup>2</sup>And saying, Repent ye: for the kingdom of heaven is at hand. <sup>3</sup>For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

37 Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 19:4 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

38 I Sam. 15:1–26 *Samuel also said unto Saul, The LORD sent me to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. <sup>2</sup>Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. <sup>3</sup>Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. <sup>4</sup>And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. <sup>5</sup>And Saul came to a city of Amalek, and laid wait in the valley. <sup>6</sup>And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. <sup>7</sup>And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. <sup>8</sup>And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup>But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. <sup>10</sup>Then came the word of the LORD unto Samuel, saying, <sup>11</sup>It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. <sup>12</sup>And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. <sup>13</sup>And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. <sup>14</sup>And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? <sup>15</sup>And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. <sup>16</sup>Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. <sup>17</sup>And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? <sup>18</sup>And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. <sup>19</sup>Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? <sup>20</sup>And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup>But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. <sup>22</sup>And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. <sup>23</sup>For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. <sup>24</sup>And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. <sup>25</sup>Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. <sup>26</sup>And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.*

correct understanding of it, it should be regarded as referring to the state of mind at the time referred to in the psalm, and the resolution which the psalmist then formed. The words "I said" should be understood here. This he expresses in a subsequent part of the verse, referring doubtless to the same time. "I said," or I formed a resolution to this effect. The idea is, that he could find no relief in any other way. He could not banish these serious and troublous thoughts from his mind; his days and nights were spent in anguish. He resolved to go to God and to confess his sin, and to see what relief could be found by such an acknowledgment of guilt.

*And mine iniquity have I not hid*—That is, I did not attempt then to hide it. I made a frank, a full confession. I stated it all, without any attempt to conceal it; to apologise for it; to defend it. Before, he had endeavored to conceal it, and it was crushing him to the earth. He now resolved to confess it all, and he found relief. (END QUOTE)

***I John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.***

Any who claim they are absent of sin, wrongdoing, or spiritual transgression provide sure proof that they hold not the truth and the truth is not in them. If this is properly understood, then every man has a reliable metric by which he can determine whether or not he has fellowship with the Lord. This is seen and made vis-

ible if the Word of God is both held and cherished within him.<sup>39</sup> Ultimately, our relationship with the Word of truth<sup>40</sup> reveals whether or not any true fellowship with God exists or if a denial of sin remains within us. He then who professes to have no sin cannot and will not have the holiness of God's Word living within himself. Consequently, he will not cherish the Word as one finding great spoil.<sup>41</sup> He will not love God's commandments above fine gold.<sup>42</sup> He will not meditate upon God's laws in order to do them.<sup>43</sup> And He will not love the words of God's mouth more than his daily bread.<sup>44</sup> To deny sin is to practically remove all sincere relationship and affection for the truth, which has its main home in the Word of God.<sup>45</sup> Any denial of sin provides clear and visible evidence that a person is deceiving himself. Indeed, personal deception is one of the most dangerous of deceptions, simply because the deception is produced from within a man and not outside of him. He also who deceives himself will find it difficult to recover himself from deception, also because the man himself is the cause of it. Thus, without the Holy Spirit's influence in a man's life, sin will remain undetected and subsequently denied. Ultimately, the revelation of sin is one of the great works of the Holy Spirit. By sinners being exposed to a holy God, the sin is revealed in themselves.<sup>46</sup> (John 16:8) *And when he [the Holy Spirit] is come, he will*

39 Ps. 119:47&48 *And I will delight myself in thy commandments, which I have loved.* <sup>48</sup>*My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.*

Ps. 119:97 *O how love I thy law! it is my meditation all the day.*

Ps. 119:140 *Thy word is very pure: therefore thy servant loveth it.*

40 Eph. 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

41 Ps. 119:162 *I rejoice at thy word, as one that findeth great spoil.*

42 Ps. 119:127 *Therefore I love thy commandments above gold; yea, above fine gold.*

43 Ps. 1:2 *But his delight is in the law of the LORD; and in his law doth he meditate day and night.*

Ps. 119:11 *Thy word have I hid in mine heart, that I might not sin against thee.*

44 Job 23:12 *Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.*

45 Ps. 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.* John 8:31&32 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; <sup>32</sup>And ye shall know the truth, and the truth shall make you free.*

John 17:17 *Sanctify them through thy truth: thy word is truth.*

II Cor. 6:7 *By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,*

*I Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

46 Exod. 34:30 *And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.*

I Kgs. 8:11 *So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.*



*reprove the world of sin, and of righteousness, and of judgment:*

(*Barnes' Notes on the Bible, John 16:8*) *He will reprove*—The word translated “reprove” means commonly to demonstrate by argument, to prove, to persuade anyone to do a thing by presenting reasons. It hence means also to convince of anything, and particularly to convince of crime. This is its meaning here. He will convince or convict the world of sin. That is, he will so apply the truths of God to men’s own minds as to convince them by fair and sufficient arguments that they are sinners, and cause them to feel this. This is the nature

of conviction always.

*The world*—Sinners. The men of the world. All men are by nature sinners, and the term the world may be applied to them all, John 1:10; John 12:31; 1 John 5:19.<sup>47</sup>(END QUOTE)

By God’s own holy nature, and not by man’s sinful nature, is sin known to be evil and self-destructive to those who do not abandon it.<sup>48</sup> Therefore, when men do not have the light of God in them through the person of the Holy Spirit, then it remains impossible for them to see the true character and nature of sin in themselves, and if it is not repented of, this will produce certain death.<sup>49</sup>

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*Isa. 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*

*Matt. 17:6 And when the disciples heard it, they fell on their face, and were sore afraid.*

*Luke 5:8 When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord.*

*47 John 1:10 He was in the world, and the world was made by him, and the world knew him not.*

*John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.*

*1 John 5:19 And we know that we are of God, and the whole world lieth in wickedness.*

*48 Rom. 6:23a For the wages of sin is death . . .*

*1 Cor. 6:9&10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,<sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

*Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

*Jas. 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

*Rev. 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

*49 Ezek. 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

