

I John 1:9-2:7

I John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

By nature, man is born in sin and under its power. His righteousness is viewed by God as nothing more than filthy rags.¹ As far as God is concerned, there are *none righteous, no, not one, none that doeth good, no, not one*. Together, then, both Jew and Gentile *are all gone out of the way and together become unprofitable*.² The single greatest thing for a man to overcome is his belief that in his flesh, or more appropriately, by his flesh, he can be justified by God. (Rom. 8:8) *So then they that are in the flesh cannot please God*. Since it will never be by man's own merits that he can gain both fellowship and union with God, then it must come on the grounds of divine mercy.³ But for mercy to be given, there must come first a confession of sin.⁴ (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. Without exception, in Scripture, in every age, and in every generation, forgiveness of sin demands that confession of sin precedes it. Thus, if a man desires divine forgiveness for his sins against God, then he must openly confess them and not deny their existence. If sin remains unrepented, then it is certain that God will not hear human prayer when He is called upon, even including petitions for forgiveness. (Ps. 66:18) *If I regard iniquity in my heart, the Lord will not hear me:*

(Barnes' Notes on the Bible, Ps. 66:18) *If I regard iniquity in my heart*—literally, “If I have seen iniquity in my heart.” That is, If I have indulged in a purpose of iniquity; if I have had a wicked end in view; if I have not been willing to forsake all sin; if I have cherished a purpose of pollution or wrong. The meaning is not literally, If I have “seen” any iniquity in my heart—for no one can look into his own heart, and not see that it is defiled by sin; but, If I have cherished it in my soul; if I have gloated over past sins; if I am purposing to commit sin again; if I am not willing to

¹ Isa. 64:6 *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

² Rom. 3:5–12 *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) ⁶God forbid: for then how shall God judge the world? ⁷For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ⁸And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. ⁹What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

³ Eph. 2:4–5 *But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

Heb. 4:15–16 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

I Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

⁴ Lev. 5:5 *And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:*

II Sam. 12:13 *And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

Dan. 9:5 *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:*

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.*

Jas. 4:8 *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

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abandon all sin, and to be holy.

The Lord will not hear me—That is, He will not regard and answer my prayer. The idea is, that in order that prayer may be heard, there must be a purpose to forsake all forms of sin. (END QUOTE)

Without a confession of sin⁵ and a willingness to depart from it, all hope of receiving forgiveness is lost. Consequently, God will not pardon or give mercy to any who continue to engage in sin. For forgiveness and pardon there must be acknowledgement of the wrong done as well as a genuine desire not to do it again.

(Barnes' Notes on the Bible, I John 1:9) *If we confess our sins*—Pardon in the Scriptures, always supposes that there is confession, and there is no promise that it will be imparted unless a full acknowledgment has been made. Compare Psalm 51; Psalm 32:1–11; Luke 15:18 ff; Luke 7:41 ff; Proverbs 28:13. (END QUOTE)

He is faithful and just to forgive us our sins. Because God is *faithful*, then pro-

vided there is genuine and sincere confession of sin, God's promise to sinners is twofold: (1) He promises forgiveness;⁶ (2) He promises the complete and thorough removal of sin.⁷ In all things concerning the Christian, and in every promise made to him, including the forgiveness and removal of sin, the hope of fulfillment rests on God's faithfulness. (I Cor. 1:9) *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

(Barnes' Notes on the Bible, I Cor. 1:9) *God is faithful*—That is, God is true, and constant, and will adhere to his promises. He will not deceive. He will not promise, and then fail to perform; he will not commence anything which he will not perfect and finish. The object of Paul in introducing the idea of the faithfulness of God here, is to show the reason for believing that the Christians at Corinth would be kept unto everlasting life. (END QUOTE)

It is the nature and character of a holy God that what He has promised, He will perform. This holds true regarding both blessing⁸ and judgment.⁹ Those who are

⁵ Ps. 32:5 *I acknowledge 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.*

Ps. 51:2 *Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

Prov. 28:13 *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*
Matt. 10:32 *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

⁶ Rom. 11:27 *For this is my covenant unto them, when I shall take away their sins.*

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

Heb. 10:17 *And their sins and iniquities will I remember no more.*

⁷ Ps. 103:12 *As far as the east is from the west, so far hath he removed our transgressions from us.*

Isa. 43:25 *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

Jer. 50:20 *In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*

Micah 7:19 *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.*

⁸ Gen. 22:18 *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

Deut. 15:6 *For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.*

Deut. 28:1–5 *And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: ²And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. ³Blessed shalt thou be in the city, and blessed shalt thou be in the field. ⁴Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. ⁵Blessed shall be thy basket and thy store.*

Ps. 34:8 *O taste and see that the LORD is good: blessed is the man that trusteth in him.*

Ps. 146:5 *[Blessed] is he that hath the God of Jacob for his help, whose hope is in the LORD his God:*

Eph. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

⁹ Ps. 96:13 *Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

certain that God will judge should equally be certain that He will forgive. Likewise, those who are certain that He will forgive must not forget that God's faithfulness demands judgment for unconfessed sin as well.¹⁰ God's faithfulness to His people is also seen throughout Scripture: He will not let them be tempted above that which they are able,¹¹ and He will likewise protect from the evil one those He has called to Himself.¹² Where sin, temptation, and the evil one dwell, there God's faithfulness is the strong abiding force that prohibits men from being completely overtaken by sin¹³ and its deceptive nature.¹⁴ God's faithfulness also extends much further than just to one person or a group of individuals. In fact, His faithfulness has extended, and will continue to extend, to every generation born on the earth. (Ps. 119:90) *Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.*

(Barnes' Notes on the Bible, Ps. 119:90) *Thy faithfulness*—The accomplishment of thy promises.

Is unto all generations—Margin, "to generation and generation." From one generation to another. The generations of people change and pass away, but thy promises do not change. They are as applicable to one generation as to another; they meet every generation alike. The people of no one age can lay any exclusive claim to them, or feel that they were made only for them. They are as univer-

Ps. 98:9 *Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*

Eccl. 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Rom. 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

Rom. 14:10 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

I Cor. 4:5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

10 II Thess. 2:12 *That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

11 I Cor. 10:13 *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

12 II Thess. 3:3 *But the Lord is faithful, who shall stablish you, and keep you from evil.*

13 Ps. 121:7 *The LORD shall preserve thee from all evil: he shall preserve thy soul.*

I Cor. 10:13 *There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

I John 5:18 *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

14 Rom. 7:11 *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

15 Barnes' Notes on the Bible, Ps. 119:90

16 Strong's Concordance

sal—as much adapted to the new generations that come upon the earth—as the light of the sun, ever-enduring, is; or as the fountains and streams, which flow from age to age.¹⁵ (END QUOTE)

Scripture gives us insight regarding God's faithfulness to forgive sin. The Greek word for *forgive* is #863 *aphiemi*. Its definition from *Strong's Concordance* is "to send away, leave alone, permit."¹⁶ *HELPS Word-studies* defines the word as "properly, send away; release (discharge)." From this definition, we can see how forgiveness mirrors the scapegoat being sent away into the wilderness, thus symbolically revealing how God has removed sin from the offender.

(GOTQUESTIONS.ORG) "Azazel" or "the scapegoat" is mentioned in Leviticus 16 as part of God's instructions to the Israelites regarding the Day of Atonement. On this day, the high priest would first offer a sacrifice for his sins and those of his household; then he would perform sacrifices for the nation. "From the Israelite community [the high priest was instructed] to take two male goats for a sin offering and a ram for a burnt offering" (v. 5). The priest brought the animals before the Lord and cast lots between the two goats—one to be a sacrifice and the other to be the scapegoat. The first goat was slaughtered for the sins of the people and its blood used to cleanse the Most Holy Place, the tent of meeting and the altar (v. 20). After the cleansing, the live goat was brought to the high priest. Laying his hands on the

scapegoat, the high priest was to “confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness” (vv. 21–22). Symbolically, the scapegoat took on the sins of the Israelites and removed them (v. 10). For Christians, this is a foreshadowing of Christ.¹⁷ (END QUOTE)

The Greek word for *cleanse* is #2511 *katharizó*. *Strong’s Concordance* defines it as “to cleanse.” *HELPS Word-studies’* definition is to “make pure (‘clean’), removing all admixture (intermingling of filth).” While forgiveness provides for separating sin from the sinner, cleansing entails its complete removal. Once the Lord provides forgiveness and cleansing for sin, the sin cannot ever resurface unless it is returned to and committed again. Hence, if a man sincerely, genuinely, and deeply

regrets and repents of his sin, then God will honor His promise to forgive him and cleanse him from all unrighteousness.¹⁸ It is the character and nature of a holy God to forgive¹⁹ and provide mercy for sin.²⁰

In God’s wisdom, He fully knows man’s weak and feeble condition. Because the Lord knows the constitution of man’s nature, He shows man divine pity. (Ps. 103:14) *For he knoweth our frame; he remembereth that we are dust*. Ultimately, God forgives the penitent because He knows his frail condition. Mercy is often connected to pity,²¹ and because of God’s pity, He gives mercy for sin.²²

(*Barnes’ Notes on the Bible*, Ps. 103:14) *For he knoweth our frame*—Our formation; of what we are made; how we are made. That is, he knows that we are made of dust; that we are frail; that we are subject to decay; that we soon sink under a heavy load. This is given as a reason why he pities us—that we are so frail

17 “What Is the Meaning of Azazel / the Scapegoat?” GotQuestions.org, 23 Dec. 2011, <https://www.gotquestions.org/Azazel-scapegoat.html>.

18 *I John 1:9* *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

19 *II Chron. 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.*
Ps. 86:5 *For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*
Isa. 43:25 *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
Jer. 31:34 *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

Eph. 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

Col. 1:13&14 *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴In whom we have redemption through his blood, even the forgiveness of sins:*

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

20 *Ps. 86:15* *But thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.*

Ps. 145:8 *The LORD is gracious, and full of compassion; slow to anger, and of great mercy.*

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.*

Lam. 3:22 *It is of the LORD’s mercies that we are not consumed, because his compassions fail not.*

Lam. 3:32 *But though he cause grief, yet will he have compassion according to the multitude of his mercies.*

Eph. 2:4&5 *But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

21 *Ps. 103:13* *Like as a father pitieth his children, so the LORD pitieth them that fear him.*

Isa. 63:9 *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

Jas. 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*

22 *Luke 18:13* *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

and feeble, and that we are so easily broken down by a pressure of trial.

He remembereth that we are dust—Made of the earth. Genesis 2:7; Genesis 3:19.²³ In his dealings with us he does not forget of what frail materials he made us, and how little our frames can bear. He tempers his dealings to the weakness and frailty of our nature, and his compassion interposes when the weight of sorrows would crush us. Remembering, too, our weakness, he interposes by his power to sustain us, and to enable us to bear what our frame could not otherwise endure. Compare the notes at Isaiah 57:16 [*For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.*].²⁴ (END QUOTE)

(Rom. 5:20) *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:* Human history has proven since the very earliest of time that sin abounds in all men.²⁵ None have ever lived who did not sin repeatedly, often, and daily. God speaks of the unsaved as *sinners*, simply because this defines who and what they really are.²⁶ Hence, if God would never give sufficient grace and mercy for sin, then all hope for heavenly union with Him would be lost.

(Barnes' Notes on the Bible, Rom. 5:20) *The offence*—The offence which had been introduced by Adam, that is, sin. Compare Romans 5:15.²⁷

Might abound—Might increase; that is, would be more apparent, more violent, more extensive. The introduction of the Mosaic Law, instead of diminishing the sins of people,

only increases them.

But where sin abounded—Alike in all dispensations—before the Law, and under the Law. In all conditions of the human family before the gospel, it was the characteristic that sin was prevalent.

Grace—Favor; mercy.

Did much more abound—Superabounded. The word is used no where else in the New Testament, except in 2 Corinthians 7:4.²⁸ It means that the pardoning mercy of the gospel greatly triumphed over sin, even over the sins of the Jews, though those sins were greatly aggravated by the light which they enjoyed under the advantages of divine revelation. (END QUOTE)

I John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Whenever a man denies his sin, it is evident that God's Word does not live in him. By this it is easy to discern whether a man has either confessed or denied his sin. Denial of sin and truth are set in contrast with one another in order that men may know that embracing one will exclude the other. Whenever the truth of God's Word resides in men, then confession of their sin will follow. But if man denies his sin and will not agree with God that he is a sinner, then he will not have any true relationship with God nor any affection for the truth. No one can truly and genuinely hold the truth in his heart, love its purity, rejoice in its message, and yet not confess the sin that lives within himself.

²³ Gen. 2:7 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Gen. 3:19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

²⁴ Barnes' Notes on the Bible, Ps. 103:14

²⁵ Matt. 26:41 *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* Mark 14:38 *Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*

²⁶ Eccl. 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*

Rom. 2:1 *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

Rom. 3:9 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*

Rom. 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

Rom. 3:23 *For all have sinned, and come short of the glory of God;*

²⁷ Rom. 5:15 *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

²⁸ II Cor. 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*

Am I Born of God?

(Barnes' Notes on the Bible, I John 1:10) *We make him a liar*—Because he has everywhere affirmed the depravity of all the race. Compare the notes at Romans 1; 2; 3. On no point have his declarations been more positive and uniform than on the fact of the universal sinfulness of man. Compare Genesis 6:11–12; Job 14:4; Job 15:16; Psalm 14:1–3; Psalm 51:5; Psalm 58:3; Romans 3:9–20; Galatians 3:21.²⁹

And his word is not in us—His truth; that is, we have no true religion. The whole system of Christianity is based on the fact that man is a fallen being, and needs a Saviour; and unless a man admits that, of course he cannot be a Christian. (END QUOTE)

I John 2:1 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:

Because of their sin, men need an *advocate*, someone to plead their cause to God. This advocate is *Jesus Christ the righteous*.

The Greek word for *advocate* is #3875 *paraklētōs*. *HELPS Word-studies* defines the word as “(from 3844 /*pará*, ‘from close-beside’ and 2564 /*kalēō*, ‘make a call’)—properly, a legal advocate who makes the right judgment-call because close enough to the situation. 3875 /*paraklētōs* (“advocate, advisor-helper”) is the regular term in NT times of an attorney (lawyer)—i.e. someone giving evidence that stands up in court.”

As an advocate, Jesus gives evidence in heavenly court that His death for sin³⁰ is sufficient to appease divine judgment for it. He who sins, God's Word states, must

29 Gen. 6:11&12 *The earth also was corrupt before God, and the earth was filled with violence. ¹²And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*

Job 14:4 *Who can bring a clean thing out of an unclean? not one.*

Job 15:16 *How much more abominable and filthy is man, which drinketh iniquity like water?*

Ps. 14:1–3 *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. ²The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. ³They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*

Ps. 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

Ps. 58:3 *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.*

Rom. 3:9–20 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they not known: ¹⁸There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Gal. 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

30 Isa. 53:4&5 *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

Mark 10:45 *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Rom. 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

I Cor. 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

Heb. 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

I Pet. 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

I Pet. 2:24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

die;³¹ by Christ's death for sin in the place of sinners, God's judgment has been executed. By paying the cost for sin, Christ pleads that divine judgment has been met, and the justice of God has not been broken.

Christ is more than able to enter God's divine presence and plead mercy for the penitent. It is here that we observe the great importance and significance of Jesus' ministry.

(*Barnes' Notes on the Bible, I John 2:1*) The nature of his advocacy may be stated in the following particulars:

(1) He admits the guilt of those for whom he becomes the advocate, to the full extent charged on them by the law of God, and by their own consciences. He does not attempt to hide or conceal it. He makes no apology for it. He neither attempts to deny the fact, nor to show that they had a right to do as they have done. He could not do this, for it would not be true; and any plea before the throne of God which should be based on a denial of our guilt would be fatal to our cause.

(2) as our advocate, he undertakes to be security that no wrong shall be done to the universe if we are not punished as we deserve; that is, if we are pardoned, and treated as if we had not sinned. This he does by pleading

what he has done in behalf of people; that is, by the plea that his sufferings and death in behalf of sinners have done as much to honor the law, and to maintain the truth and justice of God, and to prevent the extension of apostasy, as if the offenders themselves had suffered the full penalty of the law. . . .

(3) as our advocate, he becomes a surety for our good behavior; gives a pledge to justice that we will obey the laws of God, and that he will keep us in the paths of obedience and truth; that, if pardoned, we will not continue to rebel. . . .

Jesus Christ the righteous—One who is eminently righteous himself, and who possesses the means of rendering others righteous. It is an appropriate feeling when we come before God in his name, that we come pleading the merits of one who is eminently righteous, and on account of whose righteousness we may be justified and saved. (END QUOTE)

For the believer, the grounds for being both forgiven and made righteous by God reside in the holiness,³² righteousness,³³ and obedience³⁴ of Jesus Christ. (I Pet. 2:22) *Who did no sin, neither was guile found in his mouth:* Jesus Christ was in all respects holy and without sin. *Who did no sin* reveals the true character of the Savior. On these grounds of Christ's perfect righteousness, fallen man is redeemed. Because Christ is completely holy, righteous,

31 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.*

32 Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

Acts 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;*

Acts 4:27 *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,*

Acts 4:30 *By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*

Heb. 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Rev. 3:7 *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

33 Acts 7:52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*

Acts 22:14 *And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.*

34 John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

Rom. 5:18–19 *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Phil. 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Heb. 5:8 *Though he were a Son, yet learned he obedience by the things which he suffered;*

and without sin, His people can be made those things through Him.

I John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The Greek word for *propitiation* is #2434 *hilasmós*. HELPS *Word-studies* defines it as “properly, propitiation; an offering to appease (satisfy) an angry, offended party. 2434 (*hilasmós*) is only used twice (1 Jn 2:2, 4:10)³⁵—both times of Christ’s atoning blood that appeases God’s wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate 2434 /*hilasmós* (‘propitiation’).”

At its core, sin breaks, disregards, and sets at nothing divine will. In sin, men know the will of God but abandon it in favor of doing their own will instead.³⁶ (Isa. 53:6) *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.* He who does not go God’s way goes his own way. Thus, if Christ did not seek out sinners³⁷ after dying for them, then men would forever remain estranged from God.

It is both right and righteous that God is greatly displeased with sinners,³⁸ and men should not try to diminish the truth that God’s anger exists toward all who transgress His laws.³⁹ Because Jesus Christ took the place of the sinner and

³⁵ *I John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. I John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

³⁶ *Ps. 14:3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Ps. 53:3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.*

Ps. 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Prov. 1:30&31 They would none of my counsel: they despised all my reproof. ³¹Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Prov. 14:14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

Rom. 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

³⁷ *Matt. 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

Mark 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Luke 5:32 I came not to call the righteous, but sinners to repentance.

³⁸ *Ps. 7:11 God judgeth the righteous, and God is angry with the wicked every day.*

Nah. 1:2&3 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. ³The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

³⁹ *Josh. 23:16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.*

Judges 2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

Zech. 7:12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

II Chrn. 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

received divine judgment for him,⁴⁰ God deems the penalty for sin has been met and His justice satisfied.⁴¹ Grace is given to the sinner through Jesus Christ's *obedience*, and not man's, and through Him *shall many be made righteous*.

Romans 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Just as through one man's (Adam's) *disobedience* many were made sinners, so also through Jesus Christ's *obedience* shall many be made righteous. Consequently, there will be *many*, a vast amount, an innumerable number of previous sinners, who *shall*, with utmost certainty, be made righteous through the Son of God. The only question is this: Who are these blessed souls to whom God's righteousness shall be imparted?

I John 2:3 *And hereby we do know that we know him, if we keep his commandments.*

No man who has been cleansed of his sin and has come to know the Son of God does not also willingly, joyfully, and with great desire keep His commandments.⁴² For the truly saved, subjection to the will of God is neither arduous nor difficult. It

is not a burden but a blessing for the re-deemed to yield obedience to God.⁴³

(Barnes' Notes on the Bible, I John 2:3) And hereby we do know that we know him—To wit, by that which follows, we have evidence that we are truly acquainted with him, and with the requirements of his religion; that is, that we are truly his friends. The word "him" in this verse, seems to refer to the Saviour. On the meaning of the word "know," see the notes at John 17:3.⁴⁴ The apostle had stated in the previous part of this Epistle some of the leading points revealed by the Christian religion, and he here enters on the consideration of the nature of the evidence required to show that we are personally interested in it, or that we are true Christians. A large part of the Epistle is occupied with this subject. The first, the grand evidence—that without which all others would be vain—he says is, that we keep his commandments. (END QUOTE)

The two most significant of Christ's commandments are given in Matthew's Gospel. (Matt. 22:36–39) *Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.* The greatest commandments that Jesus instructed His followers to live by consisted of loving both God and His people. The greatest evidence that a man

⁴⁰ John 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.*

John 10:15 *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

II Cor. 5:21 *I am the good shepherd: the good shepherd giveth his life for the sheep.*

I Tim. 2:6 *Who gave himself a ransom for all, to be testified in due time.*

I John 3:16 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

41 Rom. 3:25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

Rom. 5:9&10 *Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Heb. 2:17 *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

I John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

42 Acts 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

43 John 14:15 *If ye love me, keep my commandments.*

John 14:21 *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

I John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

44 John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

has kept Christ's words is that he abides in God's love. Therefore, those who truly love the Lord equally love His people.⁴⁵ (I John 4:20) *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* Ultimately, it is by the possession of love that every man can accurately gauge if he is a true disciple of Jesus Christ or not.⁴⁶

I John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

For the second time, the apostle reveals whom God considers liars: (1) Those who refuse to confess themselves as sinners;⁴⁷ (2) Those who claim and assume falsely to know the Son of God and yet do not keep His commandments. Thus, he who denies the presence of sin in himself is a liar, just as he who claims to know God but does not keep His commandments has also by divine revelation been marked out by God as a *liar*.

(Barnes' Notes on the Bible, I John 2:4) *He that saith, I know Him*—He who professes to be acquainted with the Saviour, or who professes to be a Christian.

And keepeth not his commandments—What he has appointed to be observed by his people; that is, he who does not obey him.

Is a liar—Makes a false profession; professes to have that which he really has not. Such a profession is a falsehood, because there can be no true religion where one does not obey the law of God. (END QUOTE)

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.

If God's Word is kept by His people, then God's own love will be perfected in them. The Greek word for *perfected* is #5048 *teleioó*. Strong's defines it as "to bring to an end, to complete, perfect. . . . Usage: (a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected." True obedience to divine law gives its fruit in the perfection of love in the obedient one. Love is a fruit of the Spirit,⁴⁸ and all who are truly led by it⁴⁹ will manifest this fruit in their lives. The increase and expansion of the love of God in the Christian's heart causes him to know that he is in God and that God is in him. Ultimately, love and obedience cannot be separated. Therefore, whenever there is an absence of divine love, no real obedience to God exists. And though men may claim they have kept God's commandments, if love is vacant, then it is not obedience and faith that are pursued, but only religious duty.

(Barnes' Notes on the Bible, I John 2:5) *In him verily is the love of God perfected*—He professes to have the love of God in his heart, and that love receives its completion or filling up by obedience to the will of God. That obedience is the proper carrying out, or the exponent of the love which exists in the heart. Love to the Saviour would be defective without that, for it is never complete without obedience. (END QUOTE)

I John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

If any claim relationship with Jesus Christ, they should strive to walk as He walked. The standard for the Christian's

⁴⁵ I John 4:7&8 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. ⁸He that loveth not knoweth not God; for God is love.*

¹¹ I John 4:11&12 *Beloved, if God so loved us, we ought also to love one another. ¹²No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*

¹³ I John 4:21 *And this commandment have we from him, That he who loveth God love his brother also.*

⁴⁶ John 13:35 *By this shall all men know that ye are my disciples, if ye have love one to another.*

⁴⁷ I John 1:9&10 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.*

⁴⁸ Gal. 5:22&23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.*

⁴⁹ Rom. 8:14 *For as many as are led by the Spirit of God, they are the sons of God.*

behavior is therefore seen in his Savior. Through Christ, he has been born again,⁵⁰ given a new heart,⁵¹ and become a completely new creature.⁵² When a man seeks to walk as Christ walked, he will, like the Lord, be about the Father's business,⁵³ be willing to humble himself to serve the needs of others,⁵⁴ follow Christ's example of being meek and lowly in heart,⁵⁵ lose his life to God,⁵⁶ and ultimately fulfill the great commission.⁵⁷

(Barnes' Notes on the Bible, I John 2:6) *He that saith, he abideth in him*—Greek, “remains” in him; that is, abides or remains in the belief of his doctrines, and in the comfort and practice of religion. The expression is one of those which refer to the intimate union between Christ and his people. A great variety of phrase is employed to denote that. For the meaning of this word in John, see the notes at 1 John 3:6.⁵⁸

Ought himself also so to walk, even as he walked—Ought to live and act as he did. If he is one with him, or professes to be united to him, he ought to imitate him in all things. Compare John 13:15. [*For I have given you an example, that ye should do as I have done to you.*] (END QUOTE)

I John 2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

(Benson Commentary, I John 2:7) “The new commandment,” says Macknight, “of which the apostle speaks, is that contained in 1 John 2:6. That Christ's disciples ought to walk even as he walked; and in particular that, as Christ laid down his life for his people, they ought to lay down their lives for one another, chap. 1 John 3:16.⁵⁹ Thus, to walk as Christ walked, St. John, with great propriety, termed a new commandment, because, notwithstanding the precept to love one another was strongly enjoined in the law of Moses, consequently was not a new commandment, the precept to love one another as Christ loved us, was certainly a new commandment, and so is termed by Christ himself, (John 13:34,⁶⁰) and is thus explained and inculcated 1 John 3:16: He laid down his life for us, therefore we ought to lay down our lives for the brethren.” (END QUOTE)

When men become imitators of Jesus Christ, they prove themselves as true followers of God.

50 John 3:3–5 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

I Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

51 Ps. 51:10 *Create in me a clean heart, O God; and renew a right spirit within me.*

Jer. 24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Ezek. 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezek. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

52 *II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Gal. 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

53 *Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

54 *John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

55 *Matt. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

56 *Matt. 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

57 *Matt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

58 *I John 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

59 *I John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

60 *John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

Endnote

Ps. 51 *Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. ²Wash me thoroughly from mine iniquity, and cleanse me from my sin. ³For I acknowledge my transgressions: and my sin is ever before me. ⁴Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. ⁵Behold, I was shapen in iniquity; and in sin did my mother conceive me. ⁶Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. ⁷Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ⁸Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. ⁹Hide thy face from my sins, and blot out all mine iniquities. ¹⁰Create in me a clean heart, O God; and renew a right spirit within me. ¹¹Cast me not away from thy presence; and take not thy holy spirit from me. ¹²Restore unto me the joy of thy salvation; and uphold me with thy free spirit. ¹³Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ¹⁴Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. ¹⁵O Lord, open thou my lips; and my mouth shall shew forth thy praise. ¹⁶For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. ¹⁷The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. ¹⁸Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. ¹⁹Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.*

Ps. 32:1-11 *Blessed is he whose transgression is forgiven, whose sin is covered. ²Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. ³When I kept silence, my bones waxed old through my roaring all the day long. ⁴For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁵I acknowledge 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. ⁶For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto*

him. ⁷Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. ⁸I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. ⁹Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. ¹⁰Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. ¹¹Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Luke 15:18[-24] *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, ¹⁹And am no more worthy to be called thy son: make me as one of thy hired servants. ²⁰And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. ²¹And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. ²²But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: ²³And bring hither the fatted calf, and kill it; and let us eat, and be merry: ²⁴For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

Luke 7:41[-48] *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. ⁴²And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? ⁴³Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. ⁴⁴And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. ⁴⁵Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. ⁴⁶My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. ⁴⁷Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. ⁴⁸And he said unto her, Thy sins are forgiven.*

Prov. 28:13 *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*