

I John 2:19–2:24

I John 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

They went out from us, but they were not [ever] of us is solid proof that those who depart from the faith, were never really of it. Apostates for a time can and will remain with true believers, but there must come a time when their false professions of faith becomes manifest. Impure motives while in religion are not enough to keep men faithful to it their entire lives. Like with Judas, though he walked with the Lord Jesus for a number of years, the truth is he never truly was subject to Him.

(Gal. 5:9) *A little leaven leaveneth the whole lump.*¹ Even a small amount of religious hypocrisy will affect the growth of any true Christian assembly. By the Lord allowing the departure of those who once labeled themselves as Christians, the influence they once had, or could have had in the true church of Christ, is greatly diminished. Practically speaking, when men depart from Christ, Whom they once professed to follow, all real authority to influence others remaining loyal to Him ends. To understand apostasy properly, one needs to know that 1) Those who leave the faith were once considered part of the church. They took on the habits of conversion but were never truly converted. 2) God allows departure, so that the pretenders might be fully known, resulting in removing much confusion as to what true faith really is. 3) By the counterfeit believer's exodus, the church is more able to grow in the divine qualities of love and spiritual unity. When schism is removed, if even undetected by most, then harmony and peace is more freely enabled to flourish in Christ's true church.

¹ Gal. 5:9

² Matt. 13:25

It has always been a practical military tactic in warfare, to try and infiltrate an enemy and cause as much internal disruption as is possible. This Satan does, by planting those with false motives among those whose hearts are pure towards the Savior. In the spiritual realm planting tares with the wheat is a common devilish practice. (Matt. 13:25) *But while men slept, his enemy came and sowed tares among the wheat, and went his way.*²

(Barnes, *Matt. 13:25*) *While men slept, his enemy came ...* – That is, “in the night,” when it could be done without being seen, an enemy came and scattered bad seed on the new plowed field, perhaps before the good seed had been harrowed in. ...

Sowed tares – By “tares” is probably meant a degenerate kind of wheat, or the darnel-grass growing in Palestine. In its growth and form it has a strong resemblance to genuine wheat; but it either produces no grain, or that of a very inferior and hurtful kind. Probably it comes near to what we mean by “chess.” It was extremely difficult to separate it from the genuine wheat, on account of its similarity while growing.

“The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American “cheat (chess),” but the “head” does not droop like cheat, nor does it branch out like oats. The grain, also, is smaller, and is arranged along the upper part of the stalk, which stands perfectly erect. The “taste” is bitter, and when eaten separately, or even when diffused in ordinary bread, it causes dizziness, and often acts as a violent emetic. Barn-door fowls also become dizzy from eating it. In short, it is a strong soporific poison, and must be carefully winnowed, and picked out of the wheat grain by grain, before grinding, or the flour is not healthy. Even the farmers, who in this country generally “weed” their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to

“grow together” until the time of harvest.” – (Thomson) “The Land and the Book,” vol. ii. pp. 111, 112. Thus, “tares” aptly represented hypocrites in the church. Strongly resembling Christians in their experience, and, in some respects, their lives it is impossible to distinguish them from genuine Christians, nor can they be separated until it is done by the Great Searcher of hearts at the day of judgment. An enemy the devil hath done it. And nowhere has he shown profounder cunning, or done more to adulterate the purity of the gospel.³ (END QUOTE)

Whenever men depart from anything, there is some place more pleasing to them that they purpose to go. In regards to faith, when men depart from it, there is no place to go, but back to the world. There are but two forms of government that men can choose to align themselves with. The first is that government, which the god of this world,⁴ Satan, sets the parameters of how men can live while in it. In this worldly institution much freedom is promised, whereby men can not only live as they will, with no judgment, but are actually encouraged to embrace self-will and self-government. In Satan’s world self-love and self-will are much more preferred than love for God, and subjection to divine will. Those who love the world, and are willing to depart from the faith for it, ultimately reveal themselves as preferring human government, or the government of self, man, and Satan, over the heavenly rule of God. No rule/free will, is embraced over divine

rule, and obedience to God’s commandments. Ultimately, when men leave the faith, and the body of believers who still practice it, this reveals they never really possessed true piety at all, and though they may have walked amongst the saved, their love for the world reveals that they were never ready to abandon it for God.⁵ (Luke 14:33) *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*⁶

(Ellicott, Luke 14:33) *Whosoever he be of you that forsaketh not ...—Better, that renounceth not. This, then, was the immediate lesson which the company of eager disciples had to learn: to say good-bye to their “all,” whatever that might be. Fishing-nets and hired servants, or great possessions, or ease and safety, or besetting sins, or fancied righteousness—all had to be renounced. The word for “forsake” is that which was afterwards used in the baptismal formula, “I renounce the devil and all his works,” and the same as that which is translated “bidding farewell” in Luke 9:61, Acts 18:18.⁷ ⁸(END QUOTE)*

It is this standard of leaving all to follow Christ, which is the true test of discipleship.⁹ It is a standard which Jesus Christ Himself set, and should not be lowered by men, who themselves have not enough love for divine things, to keep it. To be saved by the Son of God, then a man must be willing to leave everything for Him. There can be no compromise on this truth, if salvation is truly desired. (Luke 14:33) *So likewise, whosoever he be*

³ Barnes’ Notes on the Bible, Matt. 13:25

⁴ II Cor. 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

⁵ II Tim. 4:10 *For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

⁶ Luke 14:33

⁷ Luke 9:61 *And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.*

Acts 18:18 *And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.*

⁸ Ellicott’s Commentary for English Readers, Luke 14:33

⁹ Matt. 4:20 *And they straightway left their nets, and followed him.*

Matt. 19:27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?*

Mark 10:21 *Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

Luke 9:23 *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Luke 18:22 *Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*

*of you that forsaketh not all that he hath, he cannot be my disciple.*¹⁰

(Barnes, *Luke 14:33*) 1. Every man who becomes a follower of Jesus should calmly and deliberately look at all the consequences of such an act and be prepared to meet them.

2. Men in other things act with prudence and forethought. They do not begin to build without a reasonable prospect of being able to finish. They do not go to war when there is every prospect that they will be defeated.

3. Religion is a work of soberness, of thought, of calm and fixed purpose, and no man can properly enter on it who does not resolve by the grace of God to fulfil all its requirements and make it the business of his life.

4. We are to expect difficulties in religion. It will cost us the mortification of our sins, and a life of self-denial, and a conflict with our lusts, and the enmity and ridicule of the world. Perhaps it may cost us our reputation, or possibly our lives and liberties, and all that is dear to us; but we must cheerfully undertake all this, and be prepared for it all.

5. If we do not deliberately resolve to leave all things, to suffer all things that may be laid on us, and to persevere to the end of our days in the service of Christ, we cannot be his disciples. No man can be a Christian who, when he makes a profession, is resolved after a while to turn back to the world; nor can he be a true Christian if he “expects that he will” turn back. If he comes not with a “full” purpose “always” to be a Christian; if he means not to persevere, by the grace of God, through all hazards, and trials, and temptations; if he is not willing to bear his cross, and meet contempt, and poverty, and pain, and death, without turning back, he “cannot” be a disciple of the Lord Jesus.¹¹ (END QUOTE)

Ultimately, when men leave the faith, they return to the world they came out of. There is no other place to go than this, and apostates are more than comfortable with their choice. None also would leave

the Lord, and the company of believers faithful to Him, if they realized like Peter and the other disciples, that Jesus alone has the words that lead to eternal life.¹²

(Barnes, *I John 2:19*) *They went out from us* – From the church. That is, they had once been professors of the religion of the Saviour, though their apostasy showed that they never had any true piety. John refers to the fact that they had once been in the church, perhaps to remind those to whom he wrote that they knew them well, and could readily appreciate their character. It was a humiliating statement that those who showed themselves to be so utterly opposed to religion had once been members of the Christian church; but this is a statement which we are often compelled to make.

But they were not of us – That is, they did not really belong to us, or were not true Christians. See the notes at Matthew 7:23.¹³ This passage proves that these persons, whatever their pretensions and professions may have been, were never sincere Christians. The same remark may be made of all who apostatize from the faith, and become teachers of error. They never were truly converted; never belonged really to the spiritual church of Christ. ...

But they went out, that they might be made manifest that they were not all of us – It was suffered or permitted in the providence of God that this should occur, “in order” that it might be seen and known that they were not true Christians, or in order that their real character might be developed. It was desirable that this should be done:

(a) in order that the church might be purified from their influence – compare the notes at John 15:2;¹⁴

(b) in order that it might not be responsible for their conduct, or reproached on account of it;

(c) in order that their real character might be developed, and they might themselves see that they were not true Christians;

¹⁰ *Luke 14:33*

¹¹ *Barnes' Notes on the Bible, Luke 14:33*

¹² *John 6:66–69* *From that time many of his disciples went back, and walked no more with him.* ⁶⁷*Then said Jesus unto the twelve, Will ye also go away?* ⁶⁸*Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.* ⁶⁹*And we believe and are sure that thou art that Christ, the Son of the living God.*

¹³ *Matt. 7:23* *And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

¹⁴ *John 15:2* *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

(d) in order that, being seen and known as apostates, their opinions and conduct might have less influence than if they were connected with the church;

(e) in order that they might themselves understand their own true character, and no longer live under the delusive opinion that they were Christians and were safe, but that, seeing themselves in their true light, they might be brought to repentance.¹⁵ (END QUOTE)

I John 2:20 But ye have an unction from the Holy One, and ye know all things.

In contrast to those who were never true followers of Christ and depart from the fellowship of the godly, are true saints, who have as a gift from God, the anointing of the Holy Spirit.¹⁶ This anointing imparts both spiritual wisdom and knowledge to Its recipients.¹⁷ The first steps to hell, in the beginning always look like a path to heaven.¹⁸ Thus, for men to be destroyed, they must first be deceived, and it is here that God's Holy Spirit provides discernment between the Spirit of truth¹⁹ and spirits of error,²⁰ masquerading as It. It is this spiritual wisdom, which source is the Holy Spirit, that allows Christians to know the true nature of Christ's religion. This divinely-imparted spiritual knowledge not only makes God known, but also provides sufficient discernment, as to where God's true Spirit abides, and where it does not.

¹⁵ Barnes' Notes on the Bible, I John 2:19

¹⁶ I John 2:27 *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

¹⁷ Exod. 31:3 *And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,*

Isa. 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

I Cor. 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

¹⁸ Gen. 3:6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

¹⁹ John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

²⁰ I John 4:6 *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

²¹ Jamieson-Fausset-Brown Bible Commentary, I John 2:20

(Jamieson-Fausset-Brown, *I John 2:20*) Those anointed of God in Christ alone can resist those anointed with the spirit of Satan, Antichrists, who would sever them from the Father and from the Son. Believers have the anointing Spirit from the Father also, as well as from the Son; even as the Son is anointed therewith by the Father. Hence the Spirit is the token that we are in the Father and in the Son; without it a man is none of Christ. The material unguent of costliest ingredients, poured on the head of priests and kings, typified this spiritual unguent, derived from Christ, the Head, to us, His members. We can have no share in Him as Jesus, except we become truly Christians, and so be in Him as Christ, anointed with that unction from the Holy One. The Spirit poured on Christ, the Head, is by Him diffused through all the members.²¹ (END QUOTE)

I John 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

The apostle knew that whom he was writing to were those knowledgeable of the truth. Because of the Spirit's anointing, error and lies had become visible, and therefore could not deceive, as they were once able to do.

(Barnes, *I John 2:21*) Error often appears plausible. It seems to be adapted to relieve the mind of many difficulties which perplex and embarrass it on the subject of religion. It seems to be adapted to promote religion. It seems to make those who embrace it happy,

and for a time they apparently enjoy religion. But John says that however plausible all this may be, however much it may seem to prove that the doctrines thus embraced are of God, it is a great and vital maxim that no error can have its foundation in truth, and, of course, that it must be worthless.²² (END QUOTE)

I John 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Denieth that Jesus is the Christ. The word for *Christ* is #5547 *Christos*. Strong's *Concordance* defines the word as the "Anointed One; the Messiah, the Christ." By this we can see that to deny Christ, is to in fact to deny the Messiah. The central truth in recognizing Jesus as Messiah, is both belief and subjection to the power and lordship God has said is now His.²³

There are two distinct elements in recognizing Jesus Christ's true person. 1)

That He is God's appointed Ruler of the world, in the form of the Messiah.²⁴ 2) That His right to rule the world stems from His unmistakable relationship with God, as God's only begotten Son.²⁵ To recognize Jesus Christ truly, we must come to know both His authority, and His divinity. His authority stems from the fact that He is God's promised Messiah. His divinity resides in the reality, that He is God's only begotten Son, proven by His resurrection from the dead. (Rom. 1:4) *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*²⁶ To not recognize these two truths, is to be anti-Christ. It is therefore not nearly enough to know Jesus as a mere historical figure. This is insufficient for salvation. Because to be saved by God, the power, authority, right, and supremacy of the Son of God must be both believed in, and submitted to. (Acts 2:36) *Therefore let all the house of Israel know assuredly, that God hath made*

²² Barnes' Notes on the Bible, I John 2:21

²³ Gen. 49:10 *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

Num. 24:17 *I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

Num. 24:19 *Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.*

Ps. 2:7–9 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*

⁸ *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*

Isa. 42:1 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

Isa. 42:4 *He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.*

²⁴ Isa. 9:6–7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

²⁵ *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.*

Dan. 7:13–14 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Dan. 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

I Cor. 15:24–25 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ²⁵For he must reign, till he hath put all enemies under his feet.*

Rev. 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

²⁶ 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 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I John 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

²⁷ Rom. 1:4

*the same Jesus, whom ye have crucified, both Lord and Christ.*²⁷

He is antichrist, that denieth the Father and the Son. When men deny the Son, and His purposed authority over their lives, they simultaneously deny the Father. The Father and Son are one;²⁸ thus, to reject Christ, is to reject the Father.²⁹ There is no ambiguity on this point. No bond also is more important to be held in Christianity, than that which exists between the Father and the Son.³⁰ If Christ is removed, and is deemed unessential in coming to know the Father, then imagination³¹ is all that is left, to try and perceive God and His will for man. Without the Son of God's light revealing the true essence of God, God's ways, judgments, and purposes for man, would forever remain a mystery. (Mark 4:11) *And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.*³² Ultimately, if men reject the Son of God, they reject the very One sent, to reveal God, and by doing so, God is rejected in the process. Denial of

the Son is, without exception, denial of the Father.

This principle of recognizing Jesus as the Christ, the Messiah, is critical in order to gain salvation from Him. It was this belief that Peter held which led him to become one of Jesus' disciples. (Matt. 16:13–17) *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*³³ Peter's recognition of Jesus as the Christ, as the Messiah, the Son of the living God reveals that he knew the true divine nature and authority given to the Son. Christ and Lord cannot be separated, and are commonly used together in scripture to emphasize Jesus's exalted position in the earth. (Luke 2:11) *For unto you is*

²⁷ Acts 2:36

²⁸ John 10:30 *I and my Father are one.*

²⁹ John 1:12&13 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

I Tim. 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*

I John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

³⁰ 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.*

Luke 10:22 *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*

John 5:23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

John 8:19 *Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.*

I John 2:23 *Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.*

I John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

II John 1:9 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

³¹ Rom. 1:21 *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

³² Mark 4:11

³³ Matt. 16:13–17

*born this day in the city of David a Saviour, which is Christ the Lord.*³⁴

(Cambridge Bible, *Luke 2:11*) *Christ the Lord*] “God hath made that same Jesus whom ye crucified both Lord and Christ,” Acts 2:36; Php 2:11.³⁵ ‘Christ’ or ‘Anointed’ is the Greek equivalent of Messiah.³⁶ ... “We preach Christ Jesus the Lord,” 2 Corinthians 4:5 (see Php 2:11; Romans 14:9; 1 Corinthians 8:6;³⁷ “No one can say that Jesus is the Lord but by the Holy Ghost,” 1 Corinthians 12:3³⁸).³⁹ (END QUOTE)

I John 2:23 Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

Whosoever denieth the Son, the same hath not the Father. To deny the Son, is to

deny His authority over your life. It is to not submit to His Word, and not follow His person. It is to foolishly believe that we can be saved by God, without yielding to His Son. Yet, there are none who deny the Son, who have any true relationship with the Father. In the Son, God has made Himself known; consequently, to reject and/or deny Him, is to reject the very One Whom God had sent to reconcile sinners unto Himself. (II Cor. 5:19) *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*⁴⁰ It is therefore inevitable that those who deny the Son, deny the Father, though the unsaved in the world will aggressively dispute this fact.⁴¹

³⁴ Luke 2:11

³⁵ Acts 2:36 *Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.*

Phil. 2:11 *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

³⁶ Cambridge Bible for Schools and Colleges, *Luke 2:11*

³⁷ II Cor. 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*

Phil. 2:11 *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Rom. 14:9 *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

I Cor. 8:6 *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

³⁸ I Cor. 12:3 *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*

³⁹ Luke 2:11

⁴⁰ II Cor. 5:19

⁴¹ Matt. 12:23&24 *And all the people were amazed, and said, Is not this the son of David? ²⁴But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*

Mark 3:22 *And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*

Mark 6:2&3 *And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? ³Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

Mark 11:18 *And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.*

Mark 12:10–12 *And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: ¹¹This was the Lord's doing, and it is marvellous in our eyes? ¹²And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

Luke 4:16, 28&29 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ... And all they in the synagogue, when they heard these things, were filled with wrath, ²⁹And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*

Luke 20:19 *And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

John 7:1 *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.*

John 7:19, 28–30 *Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? ... ²⁸Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. ²⁹But I know him: for I am from him, and he hath sent me. ³⁰Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*

John 11:47, 53 *Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. ... ⁵³Then from that day forth they took counsel together for to put him to death.*

(Barnes, *I John 2:23*) *Whosoever denieth the Son, the same hath not the Father* – That is, has no just views of the Father, and has no evidence of his friendship. It is only by the Son of God that the Father is made known to people, Matthew 11:27; Hebrews 1:2–3,⁴² and it is only through him that we can become reconciled to God, and obtain evidence of His favor.⁴³ (END QUOTE)

He that acknowledgeth the Son hath the Father also. When there is an acceptance of the Son of God, and genuine belief in His heavenly identity, then it is certain that true relationship with God has begun. Reception of Christ also has as its reward, being given power by Him, to become a Son of God. (John 1:12) *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*⁴⁴ Understandably, it is the Son of God, Who provides the privilege of being brought into the family of God. Through Christ, and Christ alone, are men made to become sons of God themselves, and by this it can be said that they *hath the Father*.

(Barnes, *John 1:12*) 1. That to be a child of God is a privilege – far more so than to be the child of any human being, though in the highest degree rich, or learned, or honored. Christians are therefore more honored than any other persons.

2. God gave them this privilege. It is not by their own works or deserts; it is because God chose to impart this blessing to them, Ephesians 2:8; John 15:16.⁴⁵

3. This favor is given only to those who believe on him.⁴⁶ (END QUOTE)

It is the act of being born again⁴⁷ through regeneration,⁴⁸ that makes men fit for heaven, and children of God. *He that acknowledgeth the Son, and is therefore baptized by Him,*⁴⁹ has been given the Spirit of the Son, confirming adoption into the family of God. (Gal. 4:6) *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*⁵⁰

(Barnes, *Gal. 4:6*) *And because ye are sons* – As a consequence of your being adopted into the family of God, and being regarded as his sons. It follows as a part of his purpose of

John 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

42 *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.*

Heb. 1:2&3 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³Who 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:

43 *Barnes' Notes on the Bible, I John 2:23*

44 *John 1:12*

45 *Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

46 *Barnes' Notes on the Bible, John 1:12*

47 *John 3:3-7 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. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again.*

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.

48 *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.*

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;

49 *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 19:5 When they heard this, they were baptized in the name of the Lord Jesus.

Gal. 3:27 For as many of you as have been baptized into Christ have put on Christ.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

50 *Gal. 4:6*

adoption that his children shall have the spirit of the Lord Jesus.⁵¹ (END QUOTE)

I John 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Once made a son of God, a person must remain loyal to His calling for true fellowship to be maintained with both the Father and Son.⁵² There is no place in scripture, nor should any think it can be found, which allows for unfaithfulness, after conversion. He who has been made a son of God through Christ, must maintain both belief and obedience to Christ's words and Christ's Spirit, in order for fellowship with God to be continued. There is no second renewal, nor another regeneration that God can provide for any who when once exposed to the Holy Spirit, walk away from it and return to their previous course of living.⁵³ This is also why

there is no such thing as once a Christian, always a Christian, if Christ's words and His authority over the soul, is abandoned. To make Jesus Christ Lord of your life,⁵⁴ is to make Him the ultimate authority in it; consequently, to desert from His rule, is to forfeit the salvation offered by Him. (Luke 9:62) *And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*⁵⁵

(Jamison-Fausset-Brown, *Luke 9:62*) *No man, &c.*—As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. Though the reference seems chiefly to ministers, the application is general. The expression "looking back" has a manifest reference to "Lot's wife" (Ge 19:26;⁵⁶ and see on [1621]Lu 17:32⁵⁷). It is not actual return to the world, but a reluctance to break with it.⁵⁸ (END QUOTE)

51 *Barnes' Notes on the Bible, Gal. 4:6*

52 *I Cor. 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

53 *Heb. 6:4–6 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵And have tasted the good word of God, and the powers of the world to come, ⁶If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

54 *Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

55 *Luke 9:62*

56 *Gen. 19:26 But his wife looked back from behind him, and she became a pillar of salt.*

57 *Luke 17:32 Remember Lot's wife.*

58 *Jamieson-Fausset-Brown Bible Commentary, Luke 9:62*