

I John 3:3-19

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

Whatever a man sets the eyes of his mind on and journeys towards, directly affects the inside of his soul. This is especially so when the hope is spiritual, and has for its promise becoming like the Savior. (I Cor. 15:49) *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*¹

(Barnes, *I Cor. 15:49*) The argument here is, that the connection which is formed between the believer and the Saviour is as close as that which subsisted between him and Adam; and as that connection with Adam involved the certainty that he would be subjected to pain, sin, sickness, and death, so the connection with Christ involves the certainty that he will like him be free from sin, sickness, pain, and death, and like him will have a body that is pure, incorruptible, and immortal.² (END QUOTE)

When men draw near to Christ by choice, this creates a bond between them and Christ. From this act of faith, is created a union between the sinner, and their Lord. It is this hope of being united with the Savior, and being made to share in His

heavenly image, that purifies the soul. Ultimately, a man's beliefs, if they are based on spiritual truth, cleanse both the heart and soul of a man. What we draw near to, and look upon we become like.³

Even as he is pure. The glory and beauty of the Savior, first resides in the fact of His purity. It is not just that Jesus did not sin⁴ and was able to resist the sinful urges of His body,⁵ but rather that in Him is no sin. He was sinless, holy, and without defect or blemish.⁶ (Heb. 7:26) *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*⁷ It is also this purity, cleanliness of heart and soul, that Christ passes on to the those who believe on Him. (John 15:3) *Now ye are clean through the word which I have spoken unto you.*⁸ What then begins on earth, with Christ's words cleansing the soul and the Holy Spirit enlightening the heart,⁹ will be finished when Jesus returns from heaven, to completely transform the saint's body.¹⁰ In short, the ministry of the Son of God, is purposed to bring repentant sinners, into His own divine image and purity. And just as *He is pure*, so shall all those who believe upon Him, by His power, share in His own divine, pure, and

1 I Cor. 15:49

2 Barnes' Notes on the Bible, I Cor. 15:49

3 II Cor. 3:18 *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

4 I Pet. 2:22 *Who did no sin, neither was guile found in his mouth:*

5 Heb. 4:15 *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.*

6 John 3:5 *Jesus 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.*

7 Heb. 7:26

8 John 15:3

9 Eph. 1:17-18 *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: ¹⁸The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

10 I Cor. 15:49-52 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*⁵⁰ *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*⁵¹ *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*⁵² *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

I John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

eternal spiritual nature. Through the Son of God there is hope of being delivered from the corruption of sin and evil in this world.¹¹

I John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Sin is contrary to divine law, even as it is to God's holy nature. It leads men to do as they please, and not as God wills. If a man remains indifferent to his sin, and perceives no harm in breaking God's commandments, then you can be sure that Jesus Christ is not his Lord.¹² Practically speaking, those born of God and filled with His Spirit will be recognized by their obedience and subjection to the gospel, and not their rejection and breaking of it.

(Barnes, *I John 3:4*) It seems evident that the apostle is here combating an opinion which then existed that people might sin, and yet be true Christians, 1 John 3:7;¹³ and he apprehended that there was danger that this opinion would become prevalent. On what ground this opinion was held is unknown. Perhaps it was held that all that was necessary to constitute religion was to embrace the doctrines of Christianity, or to be orthodox

in the faith; perhaps that it was not expected that people would become holy in this life, and therefore they might indulge in acts of sin; perhaps that Christ came to modify and relax the law, and that the freedom which he procured for them was freedom to indulge in whatever people chose; perhaps that, since Christians were heirs of all things, they had a right to enjoy all things; perhaps that the passions of people were so strong that they could not be restrained, and that therefore it was not wrong to give indulgence to the propensities with which our Creator has formed us. All these opinions have been held under various forms of Antinomianism, and it is not at all improbable that some or all of them prevailed in the time of John.¹⁴ (END QUOTE)

Antinomianism in theology is "the belief that Christians, by virtue of divine grace, are freed not only from biblical law and church-prescribed behavioral norms, but also from all moral law."¹⁵ "The ideas of antinomianism had been present in the early church, and some Gnostic heretics believed that freedom from law meant freedom for license."¹⁶

While it is true that a person is saved by grace, through faith,¹⁷ it is equally true that neither grace nor faith, allows men to continue in sin and break divine law.

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

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. 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.*

Rom. 8:21 *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

Gal. 6:8 *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

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

12 Matt. 7:20-23 *Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Luke 13:25-27 *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

13 I John 3:7 *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

14 Barnes' Notes on the Bible, I John 3:4

15 "Antinomianism Definition & Meaning." *Dictionary.com*, Dictionary.com, <https://www.dictionary.com/browse/antinomianism>.

16 "Antinomianism." *Encyclopædia Britannica*, Encyclopædia Britannica, Inc., <https://www.britannica.com/topic/antinomianism>.

17 Eph. 2:8&9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Grace gives no man the right to sin, because if it did, it would totally negate the purpose of God imparting to men His Spirit, which infuses Its recipients with the strength, power, and ability to keep God's will and statutes. (Ezek. 36:26&27) *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. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*¹⁸ Whenever a man is truly saved, the Holy Spirit will also convict him of sin,¹⁹ and surely not give him license to continue living in it. The Spirit provides for men the desire, power of will, and inward determination to do God's will in their life, not the freedom to abandon it. It is this transformation of the heart, that proves salvation has been granted, and a new son of God has been born.

(Barnes, *I John 3:4*) (a) all sin is a violation of the law of God, 1 John 3:4;

(b) the very object of the coming of Christ was to deliver people from sin, 1 John 3:5;²⁰

(c) those who are true Christians do not habitually sin, 1 John 3:6;²¹

(d) those who sin cannot be true Christians, but are of the devil, 1 John 3:8;²² and,

(e) he who is born of God has a germ or principle of true piety in him, and cannot sin, 1 John 3:9.^{23, 24} (END QUOTE)

I John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

Christ was manifested to take away sin, to free men from its dreadful end,²⁵ over the soul, and surely not to provide the religious freedom for men to practice it.²⁶ If men profess they follow the Son of God, while excusing themselves of sin, this proves they never were truly followers of Him. *In him [Christ] is no sin*; therefore, to claim any close relationship with the Savior, or for that matter any actual relationship at all, and endorse sin, only confirms that true piety never existed. The Lord Jesus came to remove sin from the world,²⁷ and never to provide the right for those He has saved to continue living in it. Ultimately, if a man gives himself to sin, then it is certain that Christ is not his Lord. There is no ambiguity on this reality, and to think otherwise only proves that a man knows not Christ, nor the real reason and purpose for His sacrifice.

(Barnes, *I John 3:5*) *To take away our sins* - The essential argument here is, that the whole work of Christ was designed to deliver us from the dominion of sin, not to furnish us the means of indulgence in it; and that, therefore, we should be deterred from it by all that Christ has done and suffered for us. He perverts the whole design of the coming of the Saviour who supposes that his work was in any degree designed to procure for his followers the indulgences of sin, or who so interprets the methods of his grace as to sup-

¹⁸ Ezek. 36:26&27

¹⁹ John 16:8 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

²⁰ I John 3:5 *And ye know that he was manifested to take away our sins; and in him is no sin.*

²¹ I John 3:6 *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

²² I John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

²³ I John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

²⁴ Barnes' Notes on the Bible, I John 3:4

²⁵ Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

²⁶ Rom. 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*

²⁷ Jas. 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

²⁸ Heb. 9:26 *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

²⁹ 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.*

³⁰ John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

³¹ 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.*

pose that it is now lawful for him to indulge his guilty passions.²⁸ (END QUOTE)

(Geneva Study Bible, *I John 3:5*) An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins, by sanctifying us with the Holy Spirit, therefore whoever is truly a partaker of Christ, does not give himself to sin, and on the contrary, he that gives himself to sin does not know Christ.²⁹ (END QUOTE)

Jesus came into the world to deliver people from their sin. (Matt. 1:21) *And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.*³⁰ No man will be drawn to the Son of God, until he desires both forgiveness and cleansing from the dirtiness of himself. And although it is possible to remain in religion and continue in sin. It is impossible to abide in Christ, and not despise sin wherever it exists, either in ourselves or in the world around us.

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

The language of the apostle's argument could not be any clearer, that *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him*. This is not to infer that true Christians never sin; they do, and must humbly seek for forgiveness for it.³¹ What this means is that no one can truly abide in Christ and continue giving himself to sin. (I John 3:6 NIV) *No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.* It is impossible to truly abide in the Son of God, and continue in sin; impossible to have either seen Christ or known Him, if sin remains in control

²⁸ Barnes' Notes on the Bible, *I John 3:5*

²⁹ Geneva Study Bible, *I John 3:5*

³⁰ Matt. 1:21

³¹ *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.

³² *John 8:39-42* They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. ⁴¹Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. ⁴²Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

³³ *John 16:8*

³⁴ Barnes' Notes on the Bible, *John 16:8*

of the life. Mere professors of Christ, yes; true believers of Christ, never. Whenever then men sin habitually, while claiming relationship with the Son, this proves them to be false professors of the faith. He who believes he has the right to sin while in religion, similarly proves the falseness of his religion. It is not legalism but truth, that informs that those who truly abide in the Savior, will depart from a life of sin. And though Christians may and do stumble, and not consistently obey God's will in their life, as they spiritually mature, less and less sin will be manifest in their lives. Because of their love for holiness, sin has become, if even minor, increasingly bitter. Teaching us as well that sinners are not true believers, though they will often claim they are.³²

Jesus said that when He would send the Comforter, the Holy Spirit, and that It would both reprove and convict men of sin. Hence, none can truly possess God's divine nature, and make allowances for any sin, great or small. The Spirit of God, which is a holy Spirit, will not allow it. (*John 16:8*) *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*³³

(Barnes, *John 16:8*) *He will reprove* - The word translated "reprove" means commonly to demonstrate by argument, to prove, to persuade anyone to do a thing by presenting reasons. It hence means also to convince of anything, and particularly to convince of crime. This is its meaning here. He will convince or convict the world of sin. That is, he will so apply the truths of God to men's own minds as to convince them by fair and sufficient arguments that they are sinners, and cause them to feel this. This is the nature of conviction always.³⁴ (END QUOTE)

I John 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

It is always a lie that implies that a man can sin, not pursue a life of righteousness, and still be a true son of God. It was this perversion of truth that the apostle warned his readers not to be deceived by.

(Barnes, *I John 3:7*) *Let no man deceive you - That is, in the matter under consideration; to wit, by persuading you that a man may live in sinful practices, and yet be a true child of God. From this it is clear that the apostle supposed there were some who would attempt to do this, and it was to counteract their arts that he made these positive statements in regard to the nature of true religion.*³⁵ (END QUOTE)

Whenever men sin, and do not think it is abhorrent to God, you can be sure that sin hath deceived them.³⁶ It is also true that sinners, after they have rejected Christ's doctrine, will look for corrupt teachers, who will allow them to continue a life of sin.³⁷ A false teacher or prophet is one who has taken on the title of speaking for God, yet in truth has no real relationship to Him, or His divine ministry to save men. (Jude 1:4) *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*³⁸

(Barnes, *Jude 1:4*) *For there are certain men crept in unawares - The apostle now gives "reason" for thus defending the truth, to wit, that there were artful and wicked men who had crept into the church, pretending to be religious teachers, but whose doctrines tended to sap the very foundations of truth. The apostle Peter, describing these same persons,*

says, "who privily shall bring in damnable heresies." See the notes, 2 Peter 2:1.³⁹ Substantially the same idea is expressed here by saying that they "had crept in unawares;" that is, they had come in "by stealth;" they had not come by a bold and open avowal of their real sentiments. They professed to teach the Christian religion, when in fact they denied some of its fundamental doctrines; they professed to be holy, when in fact they were living most scandalous lives. In all ages there have been men who were willing to do this for base purposes.⁴⁰ (END QUOTE)

The devil is not above wrongly dividing the truth and seeking to pervert religion,⁴¹ in an attempt to lead people away from God. He personally did this with the Savior,⁴² and will likewise attempt to do the same to those following Him.

I John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

He that committeth sin is of the devil; for the devil sinneth from the beginning. How a man walks, and not what he says, reveals whom he is of. By continuing in sin, men show themselves to have aligned themselves with the very one who has sinned since the very beginning. The language is strong because the truth is certain, *he that committeth sin is of the devil; for the devil.*

(Jamieson-Fausset-Brown, *I John 3:8*) *He that committeth sin is of the devil—in contrast to "He that doeth righteousness," 1Jo 3:7. He is a son of the devil (1Jo 3:10; Joh 8:44).⁴³ John does not, however, say, "born of the devil," as*

³⁵ Barnes' Notes on the Bible, *I John 3:7*

³⁶ Rom. 7:11 *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

³⁷ II Tim. 4:3 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*

³⁸ Jude 1:4

³⁹ II Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

⁴⁰ Barnes' Notes on the Bible, *Jude 1:4*

⁴¹ II Tim. 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

⁴² Matt. 4:6&7 *And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* ⁷*Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

⁴³ *I John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

he does “born of God,” for “the devil begets none, nor does he create any; but whoever imitates the devil becomes a child of the devil by imitating him, not by proper birth” [Augustine, Ten Homilies on the First Epistle of John, Homily 4.10]. From the devil there is not generation, but corruption [Bengel].⁴⁴ (END QUOTE)

When men walk in sin, though they may be not be directly born of the devil, as God’s true children are born of God, still they are “of” his company, and move and operate in no different manner than him. In truth, sinners have as much a relationship with sin and the devil, as believers do with the Spirit and God. The righteous are on one side of the ledger, and sinners on the other, and doctrinally, and even practically no man can bounce between the two.

(Barnes, *I John* 3:8) (1) That all who commit sin, even true believers, so far as they are imperfect, in this respect resemble Satan, and are under his influence, since sin, just so far as it exists at all, makes us resemble him.

(2) all who habitually and characteristically sin are of the devil.” This latter was evidently the principal idea in the mind of the apostle. His object here is to show that those who sinned, in the sense in which it would seem some maintained that the children of God might sin, could have no real evidence of piety, but really belonged to Satan.⁴⁵ (END QUOTE)

For this purpose the Son of God was manifested, that he might destroy the

works of the devil. It is the devil who leads people, through deception,⁴⁶ to sin against God. It is the purpose of the Son of God to undo, and make of no effect, the work of the devil.⁴⁷

The overall arching theme of the Bible, beginning in Genesis⁴⁸ and culminating in the book of Revelation,⁴⁹ reveals that God’s true Christ, the promised seed of the woman, would crush Satan’s head, and destroy all the malicious schemes and plans purposed to lead men towards spiritual rebellion. To bruise and crush the serpent’s head is symbolic of that which transpires in it; this includes every devious plan to corrupt and eventually totally destroy the race of man, by inciting them to reject God’s authority over their lives. Hence, not only will Christ crush Satan’s head, He will in the process destroy every plan, scheme, and malicious intention that has emanated and been embraced by the devil.

One cannot, and is not, free to serve God, when bound by sin. An example of Christ’s accomplishment in freeing men from sin is foreshadowed in Moses delivering Israel from Egypt’s Pharaoh. Just as Moses was successful in delivering Israel from Pharaoh’s power, so Israel could serve God,⁵⁰ so is Christ equally as successful, and even more so, in delivering His people from their sin to do the same. Those saved by the Son of God, have both Satan’s and sin’s power broken over them, enabling them to possess the spiri-

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

44 Jamieson-Fausset-Brown Bible Commentary, *I John* 3:8

45 Barnes’ Notes on the Bible, *I John* 3:8

46 *John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

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.

II Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

II Cor. 11:13&14 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

¹⁴*And no marvel; for Satan himself is transformed into an angel of light.*

47 *Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

48 *Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

49 *Rev. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

50 *Exod. 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.*

tual freedom, to serve and worship God.⁵¹ (Col. 2:15) *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*⁵²

(Barnes, Col. 2:15) The Christian is a free-man. His great Captain has subdued all his enemies, and we should not allow them again to set up their dark empire over our souls.⁵³ (END QUOTE)

I John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

No one, not one person, not one man, woman, or child can continue in sin, if actually born of God.⁵⁴ This is a biblical impossibility and the apostle seeks to make this very important revelation abundantly clear. That once someone is born of God, been filled with God's Spirit, and made Jesus Christ their Lord, they cannot, and will not continue in sin. The reason therefore that true saints cannot continue in sin, is because God's seed, the Holy Spirit, has changed their heart, and now God's holy nature abides in them.⁵⁵ (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.*⁵⁶

This seed of God, which is the Holy Spirit, is the very nature of God. (John 4:24) *God is a Spirit: and they that worship him must worship him in spirit and in truth.*⁵⁷ Because God is eternal, the Spirit He imparts to those who believe upon Him, is likewise eternal. (I Pet. 1:23 NLV) *For you have been born again, but not to a life that will quickly end. Your new life will last forever because it comes from the eternal, living word of God.*⁵⁸ The process by which men receive regeneration and the new birth, is through faith in the living⁵⁹ and written Word of God.⁶⁰ Hence, through God's Holy Word and Son, are men gifted with God's own divine and eternal nature. It is here that saints and sinners are easily distinguishable, by whether or not, sin still retains power over them or the Holy Spirit leads them towards fulfilling God's will in their lives. (Rom. 8:6) *For to be carnally minded is death; but to be spiritually minded is life and peace.*⁶¹ For true Christians, continuing in sin is infeasible, undesirable, and loathsome. Sin cannot be continued in once God and Christ, make Their abode in a new son of God's heart.⁶² Sin's power

⁵¹ I John 1:3 *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

⁵² Col. 2:15

⁵³ Barnes' Notes on the Bible, Col. 2:15

⁵⁴ 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.*

⁵⁵ John 1:33 *And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Luke 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

*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 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.**

⁵⁶ John 14:17

⁵⁷ John 4:24

⁵⁸ I Pet. 1:23 (NLV)

⁵⁹ John 1:1-5 *In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not.*

*John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**

⁶⁰ Jas. 1:21 *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.*

⁶¹ Rom. 8:6

⁶² Rom. 8:10 *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. Gal. 1:15 *But when it pleased God, who separated me from my mother's womb, and called me by his grace,**

has been broken, and a new holy energy now lives within, enabling a pursuit of union and communion with the Lord.

I John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

By observing whether men continue in sin or abandon it, we can see who are God's true children, and those still under Satan's control. There are but two groups of people in the earth—those born of God, and those still the property of the god of this world.⁶³ To distinguish who is who, we need only to observe if God's righteousness is pursued or if men remain content living a life governed by sinful lusts.⁶⁴ He that doeth not righteousness is not of God, neither is he that continues in sin. Every tree is known by its fruit;⁶⁵ therefore, how a man lives, and what he pursues, reveals whom he truly is. For those born of God, God's will has become the primary purpose and pursuit of their life. Saints' desires are set on the higher spiritual realm, and the holiness it represents. Once sanctified by Christ,⁶⁶ there is nothing of any real substance, that can draw the saved back to sin. The sinner's heart, and the saint's heart also, are contrary to each other, and no matter the effort, they cannot be reconciled. Hence, for the children of the devil, resistance and disobedience to divine will,

shall be their preferred way and manner of living. For the godly, their lives will be characterized by subjection to the gospel and the words of God's Son.

(Jamieson-Fausset-Brown, *I John* 3:9) To be begotten of God and to sin, are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be born of God.⁶⁷(END QUOTE)

(Barnes, *I John* 3:10) *In this the children of God are manifest ...* - That is, this furnishes a test of their true character. The test is found in doing righteousness, and in the love of the brethren. The former he had illustrated; the latter he now proceeds to illustrate. The general idea is, that if a person is not truly a righteous person, and does not love the brethren, he cannot be a child of God.⁶⁸(END QUOTE)

It is not simply that those who do not righteousness, are not of God, but equally true is if men love not the brethren, this indicates that any true relationship with the Father, does not exist. (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?*⁶⁹

(Barnes, *I John* 3:10) The general sense is, that brotherly love is essential to the Christian character, and that he who does not possess it cannot be a Christian.⁷⁰(END QUOTE)

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Col. 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

63 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.

64 II Peter 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

II Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Jude 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

Jude 1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

65 Matt. 7:20 Wherefore by their fruits ye shall know them.

66 I Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

I Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

67 Jamieson-Fausset-Brown Bible Commentary, I John 3:9

68 Barnes' Notes on the Bible, I John 3:10

69 I John 4:20

70 Barnes' Notes on the Bible, I John 3:10

Love, and specifically love for the brethren, ultimately reveals if a man has truly been saved by Christ, born of God, or just merely walks in the company of those who have been.

I John 3:11 For this is the message that ye heard from the beginning, that we should love one another.

From the very beginning of John being exposed to the ministry of the Son of God, he was taught by Jesus to love. It is also Christ Who condensed the entire law of God, into two primary commandments: 1) To love God with all your heart, soul, mind, and strength.⁷¹ 2) To love your neighbor as yourself.⁷² On these two great commandments Jesus revealed,⁷³ hang the entirety of God's will for man.

(Barnes, *Matt. 22:40*) Love to God and man comprehends the whole of religion, and to produce this has been the design of Moses, the prophets, the Saviour, and the apostles.⁷⁴ (END QUOTE)

I John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

In contrast to love is envy and hate, which are the devilish qualities that led Cain to kill his natural born brother, Abel. The evil spiritual influence also that led Cain to slay Abel, had for its origin, the

devil. (Gen. 4:8) *And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*⁷⁵

(Jamieson-Fausset-Brown, *Gen. 4:8*) *And Cain talked with Abel his brother*—Under the guise of brotherly familiarity, he concealed his premeditated purpose till a convenient time and place occurred for the murder (1Jo 3:12; Jude 11).^{76,77} (END QUOTE)

It is common when men have not love for God and their fellow man, that they will resort to deceptive words to conceal their true motives. This Cain did with his brother, while secretly scheming and plotting his death. After also Cain led Abel into a field, away from physical sight so that no one could see his evil intent, it is said he rose up and attacked him. Like Satan himself, Cain was subtil, appearing innocent, and of no real threat, until such time that he arose with vengeance to murder one, better than himself. The Hebrew word for "slew" is #2026 *herag*, defined as "kill, slay, implying ruthless violence, especially private violence."⁷⁸ No doubt the crime scene, which screamed of Abel's blood being shed,(Gen. 4:10)⁷⁹ revealed the true character of his murderer. There was no divine love in Cain, and this vacuum, left the door wide open for envy and hate. The lesson is, that even as love will prevent sin,(I Cor. 13:4-8)⁸⁰ its absence allows full space for it. Thus, when men do not obey Christ's command to love,⁸¹ there is no other path for them

71 *Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

72 *Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

73 *Matt. 22:40 On these two commandments hang all the law and the prophets.*

74 *Barnes' Notes on the Bible, Matt. 22:40*

75 *Gen. 4:8*

76 *I John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Jude 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

77 *Jamieson-Fausset-Brown Bible Commentary, Gen. 4:8*

78 *Brown-Driver-Briggs*

79 *Gen. 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*

80 *I Cor. 13:4-8 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things.*

⁸*Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

81 *Matt. 22:36-39 Master, which is the great commandment in the law?*

to follow, than that which is harmful not only to themselves but sadly, to others as well. Where love is not, the devil will gladly take its place.

Who was of that wicked one. There was no neutrality in Cain's heart, no mere indifference to either good or evil. Instead, he had fully and willingly consented to being led by, and carrying out the purpose of the wicked one.

(Barnes, *I John 3:12*) *Who was of that wicked one* - Of the devil; that is, he was under his influence, and acted from his instigation.⁸² (END QUOTE)

Because his own works were evil, and his brother's righteous. The cause of Cain's hate, lied in the fruitlessness and shallowness of his own character. This is often that which prompts envy and hate towards the righteous—when men sense the absence of true goodness, within themselves. He, therefore, who is unrighteous, will often despise and hate, those who are. In truth, when an evil man is exposed to a good man, then it is difficult for him not to see his own lack of spiritual integrity. Because also jealousy can grow, if controlling enough, violence will ensue. This is seen in Saul when he envied David and sought to take David's life.⁸³ In Abel, Cain's own lack of true spirituality

and absence of love for God, was exposed. Consequently, he hated both Abel, and the fact that Abel's offering was accepted, and his was not. (Gen. 4:4&5) *And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*⁸⁴

(Barnes, *Heb. 11:7*⁸⁵) The wickedness of the sinner is condemned not only by preaching, and by the admonitions and threatenings of the Law of God, but by the conduct of every good man. The language of such a life is as plain a rebuke of the sinner as the most fearful denunciations of divine wrath.⁸⁶ (END QUOTE)

I John 3:13 Marvel not, my brethren, if the world hate you.

There should be no surprise if the world hates us, since it also hated the Lord Jesus, and all God's messengers before Him.⁸⁷ For this reason, Christians should not marvel, nor be surprised, nor think it an unnatural thing that an evil world that has rejected God, will likewise despise them. (II Cor. 2:16) *To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?*⁸⁸

³⁷ Matt. 22:36-39 *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.* ³⁸*This is the first and great commandment.* ³⁹*And the second is like unto it, Thou shalt love thy neighbour as thyself.*

Luke 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

⁸² Barnes' Notes on the Bible, *I John 3:12*

⁸³ *I Sam. 18:6-16 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. ⁷And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. ⁸And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? ⁹And Saul eyed David from that day and forward. ¹⁰And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. ¹¹And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. ¹²And Saul was afraid of David, because the Lord was with him, and was departed from Saul. ¹³Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. ¹⁴And David behaved himself wisely in all his ways; and the Lord was with him. ¹⁵Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. ¹⁶But all Israel and Judah loved David, because he went out and came in before them.*

⁸⁴ Gen. 4:4&5

⁸⁵ *Heb. 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

⁸⁶ Barnes' Notes on the Bible, *Heb. 11:7*

⁸⁷ *Joh 15:18 If the world hate you, ye know that it hated me before it hated you.*

⁸⁸ *II Cor. 2:16*

(Barnes, *II Cor. 2:16*) *We are the savour of death unto death* - We are the occasion of deepening their condemnation, and of sinking them lower into ruin. The expression used here means literally, "to the one class we bear a death-conveying odor leading to their death" - a savor, a smell which, under the circumstances, is destructive to life, and which leads to death. Mr. Locke renders this: "To the one my preaching is of ill savor, unacceptable and offensive, by their rejecting whereof they draw death on themselves." Grateful as their labors were to God, and acceptable as would be their efforts, whatever might be the results, yet Paul could not be ignorant that the gospel would in fact be the means of greater condemnation to many; see the notes on 2 Corinthians 2:15.⁸⁹ It was indeed by their own fault; yet wherever the gospel was preached, it would to many have this result.⁹⁰ (END QUOTE)

I John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

The appearance of divine love in the Christian's heart, is proof of his conversion, and that now, he has passed from death unto life. Yet, where divine love does not exist, whether in the church or out of it, then neither does God's salvation. It is also worthy of note that love for the brethren confirms that a man has been declared righteous before God. No man can enter heaven or be given eternal life without first being made righteous.⁹¹ If love then is present, which is the work of the Holy Spirit, this is sure proof that righteousness has been imparted, and eternal life is now possessed.⁹²

(Jamieson-Fausset-Brown, *I John 3:14*) *because we love the brethren*—the ground, not of our passing over out of death into life, but

of our knowing that we have so. Love, on our part, is the evidence of our justification and regeneration, not the cause of them. "Let each go to his own heart; if he find there love to the brethren, let him feel assured that he has passed from death unto life."⁹³(END QUOTE)

The divine qualities of love, joy, and peace, as well as the other fruits of the Spirit,⁹⁴ cannot exist in an unsaved man. They are fruits of the Spirit of God, and cannot be truly manufactured, nor properly imitated, by those who have not the Spirit. Love for the brethren proves a man has been acquitted of his sins, and now is declared righteous before God.

I John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

(Benson, *I John 3:15*) Every degree of hatred being a degree of the same temper which moved Cain to murder his brother.⁹⁵ (END QUOTE)

(Barnes, *I John 3:15*) *Whosoever hateth his brother is a murderer* ... The private malice, the secret grudge, the envy which is cherished in the heart, is murderous in its tendency, and were it not for the outward restraints of human laws, and the dread of punishment, it would often lead to the act of murder. The apostle does not say that he who hates his brother, though he does not in fact commit murder, is guilty to the same degree as if he had actually done it; but he evidently means to say that the spirit which would lead to murder is there, and that God will hold him responsible for it.⁹⁶ (END QUOTE)

It is the ministry of the Son of God to reveal the secret things in men's heart, and ultimately to judge them. (Rom. 2:16) *In the day when God shall judge the*

⁸⁹ *II Cor. 2:15* For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

⁹⁰ Barnes' Notes on the Bible, *II Cor. 2:16*

⁹¹ *I Cor. 6:9&10* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

⁹² *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.

⁹³ Jamieson-Fausset-Brown Bible Commentary, *I John 3:14*

⁹⁴ *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.

⁹⁵ Benson Commentary, *I John 3:15*

⁹⁶ Barnes' Notes on the Bible, *I John 3:15*

*secrets of men by Jesus Christ according to my gospel.*⁹⁷

(Benson, Rom. 2:16) *when God shall judge the secrets of men* — Not only their outward actions, good and evil, which are manifest to all men, but their most secret and hidden ones, with their internal desires and designs, their intentions, purposes, schemes, contrivances, with the various workings of their passions, imaginations, and thoughts; for he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Ecclesiastes 12:14;⁹⁸ will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, 1 Corinthians 4:5.⁹⁹¹⁰⁰ (END QUOTE)

If there is inward hate towards a brother, it is considered the same as a murder. And no murderer, nor anyone who hates the brethren, has eternal life abiding in them. Just as love proves the presence of eternal life, hate establishes its absence. There is no doubt that when men hate, it is impossible for God to consider them as His true sons. Ultimately, there are but two base emotions that are at the core of what men think of the brethren. One is love; the other is hate. And though some may try and attempt to conceal the latter, still its presence is known by God. No murderer hath eternal life, and those who hate are considered by God, as just that.

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.

In contrast to a world filled with hate, is the example of love found in Jesus Christ. Hence, where Cain's hate took the life of his brother, Christ's love, gave His own life as a sacrifice for others. The contrast

is seen in the world's first murderer, Cain, and this world's Savior, Jesus Christ. Cain and Jesus Christ therefore are set as examples of what hate will end in, and what true love also will ultimately produce. By Christ's love in laying down His life for the brethren, divine love became visible. In Jesus Christ we have the very essence of what true love is. Surprisingly, Christ did not reveal a higher form of love, which of course He could reveal no other, but only that in Him, is seen what true and divine love really is. This is why not until a man is willing to give his life to God, as Christ also first did,¹⁰¹ for the benefit of others,¹⁰² is Christ's love possessed. This is the standard of true discipleship, to live and lay down our lives for the brethren as also our Savior has done for us. In doing so, the lives and the manner in which we live, brings praise, glory, worship, and remembrance of the Savior Himself. By laying down our lives in service to God, and for our brethren, is the love of Christ manifested again, and His sacrifice, mirrored in those who call Him Lord.

I John 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

One of the chief ways to determine if men love or not, is if they are willing to give up their own earthly resources when a brother is in need. All love gives, and there is not true love that can ignore and not come to the aid, of those in need. If the heart remains closed to the lack and necessities of those around us, especially our brethren, then it is certain God's love has no true place in us. Where need is,

⁹⁷ Rom. 2:16

⁹⁸ Eccl. 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

⁹⁹ 1 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.*

¹⁰⁰ Benson Commentary, Rom. 2:16

¹⁰¹ *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.*

I Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

¹⁰² *John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.*

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Rom. 5:7&8 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

love responds,¹⁰³ and nowhere more willingly, than when there is actual need and want in those also born of God.

I John 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

(Geneva, *I John 3:18*) Christian charity stands not in word but in deed, and proceeds from a sincere affection.¹⁰⁴ (END QUOTE)

It is not enough to say you will help another, if you never actually do. Not enough to say you love either God or man, without heavenly deeds to prove it. Words are cheap, and can be as vain and empty as the wind. Thus, to say we love, even repeatedly, means little to nothing, if we are unwilling to sacrifice something of ourselves. True lovers of both God and man, have righteous deeds to prove their love as genuine and sincere, whereas those who inwardly lack love, have only the camouflage of deceptive words to hide the absence of love in their hearts.

(Poole, *I John 3:18*) It is a vain thing to make verbal pretences of love, without any real proof of it. (END QUOTE)

I John 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

It is only by sincerely walking in love, that assures the believer that he is of the truth. Where a hypocrite has no inward assurance that he is of God, the man who genuinely loves, does. Teaching us that love does more for the conscience and soul, than any religious duty ever could. It is thus only by doing the Word and not merely hearing it, that the conscience is quieted, and assurance is given to ourselves, that we are indeed God's children. Obedience to the gospel therefore has for its unsuspecting end, producing internal confidence in our own standing, of being the children of God.

(Poole, *I John 3:19*) And shall assure our hearts before him; so shall our hearts be quieted, and well satisfied concerning our states God-ward.¹⁰⁵ (END QUOTE)

103 *Matt. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.*

Matt. 15:32, 36&37 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. ... And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. ³⁷And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Matt. 20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Mark 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Luke 7:13-15 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother.

104 Geneva Study Bible, *I John 3:18*

105 Matthew Poole's Commentary, *I John 3:19*