

## I John 5:13-21

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

*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.* If Christ is possessed, then a man will know that there is something dwelling within him, apart from his physical and material makeup, which has its origin in God. This is also, the reason why the gospel should be preached today, and Jesus Christ, the Son of God, be declared to the

world. Because only through Him, can men be both given, and come to practically know that God's eternal life is theirs. To therefore preach Christ and make Him known, is to preach that precious gift of spiritual regeneration. It is to reveal the wonderful revelation that God's eternal life can be found in the One sent to declare Him to the world.<sup>1</sup> There is but one entrance into heaven, and it is through the Son of God,<sup>2</sup> Who now sits in heaven.<sup>3</sup> There also should be no guesswork in determining true salvation, as both God's Word and God's Spirit will confirm its possession. When there is sincere belief in Christ,<sup>4</sup> obedience to His words,<sup>5</sup> and

<sup>1</sup> John 3:15 *5 That whosoever believeth in him should not perish, but have eternal life.*

John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Rom. 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

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

I John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

<sup>2</sup> John 8:24 *I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

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.*

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

<sup>3</sup> Mark 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

Eph. 1:20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

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

Heb. 8:1 *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

I Pet. 3:22 *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

<sup>4</sup> 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.*

John 3:18a *He that believeth on him is not condemned:*

John 3:36a *He that believeth on the Son hath everlasting life:*

John 6:40 *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

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.*

<sup>5</sup> John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;*

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

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

love for the brethren,<sup>6</sup> this will produce an inward confidence, of being born of God, and sharing in spiritual relationship with Him. Where religion by itself will provide no real certainty of these truths, genuine and sincere belief in the Son of God will.

*And that ye may believe on the name of the Son of God.* This is not a repetition of what was previously said, but instead an exhortation to continue in the faith already spoken of. It is not enough to merely believe upon Jesus Christ for a moment, or a brief period of time;<sup>7</sup> to do this offers no sure hope of gaining the life offered through Him. True faith is an enduring faith, which shall always manifest itself as genuine by remaining faithful to God once it has begun. In reality, there is no such thing as a temporal or momentary faith that will save men. As both belief in the Son of God and subjection to His lordship, must continue until this earthly life is over, or we are received into heaven by Him.<sup>8</sup> It is ultimately faith that produces faithfulness, which is essential to receiving from God, all that has promised. (Heb. 6:12) *That ye be not slothful, but followers of them who through faith and patience inherit the promises.* If men become unfaithful in following God's will for their life, it is proof of lack of true spiritual regeneration. To believe in the Son of God, therefore, implies that faith must continue, until such time as we enter into heaven. Any falling away from the Savior, prior to this, shall carry fatal consequences. (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, and have tasted the good word of God, and the powers of the world to come, if 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.*

(Barnes' Notes on the Bible, Heb. 6:6) Such a statement might be one of the most effectual means of preserving from apostasy. To state that a fall from a precipice would cause certain death, would be one of the most certain means of preserving one from falling; to affirm that arsenic would be certainly fatal, is one of the most effectual means of preventing its being taken; to know that fire certainly destroys, is one of the most sure checks from the danger. Thousands have been preserved from going over the Falls of Niagara by knowing that there would be no possibility of escape; and so effectual has been this knowledge that it has preserved all from such a catastrophe, except the very few who have gone over by accident. So in religion. The knowledge that apostasy would be fatal, and there could be no hope of being of the danger than all the other means that could be used. If a man believed that it would be an easy matter to be restored again should he apostatize, he would feel little solicitude in regard to it; and it has occurred in fact, that they who suppose that this may occur, have manifested little of the care to walk in the paths of strict religion, which should have been evinced. (END QUOTE)

The Christian's call is a continued call that requires faithfulness unto the end. Hence, once the journey begins, it should not be thought that it can be departed from. To do so endangers the promise of eternal life itself. To look back is extremely dangerous; to turn back is spiritually

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

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

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

*I John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*

*I John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.*

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

*I John 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.*

*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.*

*7 John 6:66 From that time many of his disciples went back, and walked no more with him.*

*8 II Tim. 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

*II Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

fatal.<sup>9</sup> (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.*

(Jamieson-Fausset-Brown Bible Commentary, 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;<sup>10</sup> and see on [1621]Lu 17:32<sup>11</sup>). It is not actual return to the world, but a reluctance to break with it. (Also see on [1622]Mt 8:21.<sup>12</sup>) (END QUOTE)

***I John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:***

When it is known that we have been saved, this promotes confidence that things asked according to God’s will, will be both heard and answered. True faith in the Son of God therefore produces an inward confidence to approach God in prayer, with the belief that if the request is according to God’s will, He will answer it. When this occurs, and prayers are answered, this provides spiritual proof that true relationship with God exists.<sup>13</sup>

A practical point which encourages faith in God is focusing not on the specific petition, but on the Lord Himself. It is therefore by trusting in the Lord, and not simply our specific petition, that provides the best way to keep our hearts at peace, until such time that our needs are met. Understandably, no faith can really be developed in God, by over-focusing on every request made to Him. It also goes without saying, that it is not confidence in self that gives hope of answered prayer, but only trust and confidence in the One we are praying to. Prayers of faith are answered therefore not because of who we are, nor if we are worthy for them to be answered, but because of Whom God is, and what He has promised to us.<sup>14</sup>

***I John 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.***

At the heart of gaining confidence to regularly pray, must first be the belief that we will be heard. This is also what true fellowship with God and the Son produces—the Lord hearing those saved through Christ, and helping them according to His own divine will.

(Jamieson-Fausset-Brown Bible Commentary, I John 5:15) Not one of our past prayers offered in faith, according to His will, is lost. Like Hannah, we can rejoice over them as

9 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.*

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

11 Luke 17:32 *Remember Lot’s wife.*

12 Matt. 8:21 *And another of his disciples said unto him, Lord, suffer me first to go and bury my father.*

13 John 9:31 *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.*

14 II Chron. 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

Ps. 50:14-15 *Offer unto God thanksgiving; and pay thy vows unto the most High: <sup>15</sup>And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

Jer. 29:12 *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.*

Jer. 33:3 *Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.*

Matt. 7:7-8 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

Matt. 18:19 *Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*

Matt. 21:22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Mark 11:24 *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

John 14:13-14 *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

<sup>14</sup>*If ye shall ask any thing in my name, I will do it.*

John 15:7 *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

John 16:23 *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

granted even before the event; and can recognize the event when it comes to pass, as not from chance, but obtained by our past prayers. Compare also Jehoshaphat's believing confidence in the issue of his prayers, so much so that he appointed singers to praise the Lord beforehand. (END QUOTE)

If a man knows that he has been heard by God,<sup>15</sup> this will produce the expectation of receiving what has been asked.<sup>16</sup>

(Barnes' Notes on the Bible, I John 5:15) *And if we know that he hear us - That is, if we are*

assured of this as a true doctrine, then, even though we may not "see" immediately that the prayer is answered, we may have the utmost confidence that it is not disregarded, and that it will be answered in the way best adapted to promote our good. ... the answer to prayer is sometimes delayed, though ultimately granted. There may be reasons why the answer should be deferred, and the promise is not that it shall be immediate. (END QUOTE)

What also should never be forgotten, is that all prayer must be accompanied

15 Ps. 102:16-17 *When the LORD shall build up Zion, he shall appear in his glory. <sup>17</sup>He will regard the prayer of the destitute, and not despise their prayer.*

Jonah 2:7 *When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.*

16 Abraham & Sarah — Gen. 15:2-3 *And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? <sup>3</sup>And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. Gen. 17:15-16 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. <sup>16</sup>And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Gen. 21:1-2 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. <sup>2</sup>For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.*

Joshua — Josh. 10:11-14 *And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. <sup>12</sup>Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. <sup>13</sup>And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. <sup>14</sup>And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.*

Hannah — I Sam. 1:1-2, 6, 10-11, 19-20 *Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: <sup>2</sup>And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. <sup>6</sup>And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. <sup>10</sup>And she was in bitterness of soul, and prayed unto the LORD, and wept sore. <sup>11</sup>And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. <sup>19</sup>And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. <sup>20</sup>Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.*

Elijah — I Kings 17:21-22 *And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. <sup>22</sup>And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.*

Hezekiah — II Kings 20:1-6 *In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. <sup>2</sup>Then he turned his face to the wall, and prayed unto the Lord, saying, <sup>3</sup>I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. <sup>4</sup>And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, <sup>5</sup>Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. <sup>6</sup>And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.*

Jabez — I Chron. 4:9-10 *And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. <sup>10</sup>And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.*

Jonah — Jonah 2: 1-2, 10 *Then Jonah prayed unto the Lord his God out of the fish's belly, <sup>2</sup>And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. <sup>10</sup>And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.*

by faith. That it is not sufficient that we merely lift words to heaven, if there is no true faith in Whom we are lifting them to. Faith in God, therefore, is critical in receiving anything from him. (Mark 11:22) *And Jesus answering saith unto them, Have faith in God.*

(Barnes' Notes on the Bible, Mark 11:22) *Have faith in God* - Literally, "Have the faith of God." This may mean, have strong faith, or have confidence in God; a strong belief that he is able to accomplish things that appear most difficult with infinite ease, as the fig-tree was made to wither away by a word. (END QUOTE)

Just as in receiving other divine promises, faith plays an integral role in ultimately receiving from God what He has been both promised, and asked of Him. (Jas. 1:6-7) *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.*

(Barnes' Notes on the Bible, Jas. 1:6) *But let him ask in faith* - See the passages referred to in James 1:5.<sup>17</sup> Compare the Matthew 7:7<sup>18</sup> note, and Hebrews 11:6<sup>19</sup> note. We cannot hope to obtain any favor from God if there is not faith; and where, as in regard to the wisdom necessary to guide us, we are sure that it is in accordance with his will to grant it to us, we may come to him with the utmost confidence, the most entire assurance, that it will be granted. In this case, we should come to God without a doubt that, if we ask with a proper spirit, the very thing that we ask will be bestowed on us. We cannot in all other cases be so sure that what we ask will be for

our good, or that it will be in accordance with his will to bestow it; and hence, we cannot in such cases come with the same kind of faith. We can then only come with unwavering confidence in God, that he will do what is right and best; and that if he sees that what we ask will be for our good, he will bestow it upon us. Here, however, nothing prevents our coming with the assurance that the very thing which we ask will be conferred on us. (END QUOTE)

***I John 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.***

Intercessory prayers are an important responsibility in the believer's life,<sup>20</sup> where prayers are not simply offered to God for our own needs, but to also help brothers and sisters, deceived<sup>21</sup> and snared by sin.<sup>22</sup> Just as intercessory prayer can save the sick,<sup>23</sup> so can it assist in bringing those who have sinned against God, to regaining fellowship with Him. Ultimately, prayer for other members in the body of Christ, is as essential as praying for our own needs to be met.

*There is a sin unto death: I do not say that he shall pray for it.* Though it is available to pray for those who have committed sin not unto death, this does not include sin that is. Sinners can go so far that not even another's prayer can redeem them. There is in the universe, natural laws that govern points of no return. The same is true concerning spiritual laws. For example in the natural realm, if a man jumped off an

<sup>17</sup> Jas 1:5 *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

<sup>18</sup> Matt. 7:7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*

<sup>19</sup> Heb. 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

<sup>20</sup> Matt. 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

Eph. 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

I Tim. 2:1-2 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; <sup>2</sup>For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*

Jas. 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

<sup>21</sup> Rom. 7:11 *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

<sup>22</sup> II Tim. 2:26 *And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

<sup>23</sup> Jas. 5:15 *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

exceedingly high and rocky cliff, but then in the middle of his fall, changed his mind about his decision, this could not prevent him from the fatal consequence of his action. Hence, in many things, including sin, there exists an event horizon,<sup>24</sup> that if passed through, there is no chance of reversing the choice made, nor the inevitable consequence that must come because of it. Blasphemy against the Holy Spirit, is an example of such a spiritual sin, that the scripture reveals will not be forgiven by God, and as such, even prayer cannot assist those committing it. (Matt. 12:31) *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.* If no other record alarms men to the danger of aligning themselves with the devil, and carrying his words of blasphemy and evil speaking against the Holy Spirit, it should be this one. For if done, there remains no room for forgiveness, and not even prayers of faith can change the Lord's mind. Hence, to account the work of God, as the work of the devil is an unpardonable sin. There is no sin so great as this which ascribes the work of the Holy Spirit, as evil. To proceed this far in sin, goes even beyond the manifold grace of God. To align oneself with the devil is to carry out his work<sup>25</sup> and speak evil of the very gospel purposed to save man.

*(Ellicott's Commentary for English Readers, Matt. 12:31) The blasphemy against the Holy Ghost. — ... The Pharisees were warned against a sin to which they were drawing perilously near. To condemn the Christ as a gluttonous man and a wine-bibber, as*

breaking the Sabbath, or blaspheming when He said, "Thy sins be forgiven thee," was to speak a word against the Son of Man. These offences might be sins of ignorance, not implying more than narrowness and prejudice. But to see a man delivered from the power of Satan unto God, to watch the work of the Spirit of God, and then to ascribe that work to the power of evil, this was to be out of sympathy with goodness and mercy altogether. In such a character there was no opening for repentance, and therefore none for forgiveness. The capacity for goodness in any form was destroyed by this kind of antagonism. The human nature in that extremest debasement has identified itself with the devil nature, and must share its doom. (END QUOTE)

***I John 5:17 All unrighteousness is sin: and there is a sin not unto death.***

Whenever men do not follow either God's will or God's Spirit, it is sin. But this does not mean that all sin is unpardonable and must end in death. If this were the case, God's grace would prove insufficient to forgive the truly penitent, which it is surely not. God's nature is to forgive all manner of sin,<sup>26</sup> and as such, when repented of, the grace of God will prove itself observably greater than the abundance of sin committed by man. (Rom. 5:20) *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:* Where then sin has abounded and grown to epic proportions, the grace of God, and the gift of Jesus Christ, surpasses even the abundance of sin committed. Thankfully, the vast amount of sin in the world, is not unpardonable, and can and will be for-

<sup>24</sup> "the surface of a black hole: the boundary of a black hole beyond which nothing can escape from within it" "Event horizon." Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/event%20horizon>. Accessed 12 Apr. 2023.

<sup>25</sup> *Eph. 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

<sup>26</sup> *Ps. 103:2-3 Bless the Lord, O my soul, and forget not all his benefits: <sup>3</sup>Who forgiveth all thine iniquities; who healeth all thy diseases;*

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

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

*Micah 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*

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

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

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

*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.*

given through repentance,<sup>27</sup> and Christ sacrificing Himself for sin.<sup>28</sup> And just as it is in man's fallen nature to sin, so it is in God's loving nature to forgive and cleanse men from sin.<sup>29</sup> Multitudes both have and will be forgiven when they turn to the Son of God, and the grace of God found in Him.<sup>30</sup>

***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.***

It is a spiritual reality, and an established truth, that those born of God, nei-

ther can, wish, nor desire, to continue in sin. The very nature of God, imparted to those born of Him, prohibits this.<sup>31</sup> What this verse plainly and uniquely teaches, is that true Christians cannot remain living in sin, and if some claim they can, they never were truly born of God. There are two great reasons for this. The first is that with spiritual regeneration, a new spiritual heart replaces what was previously a carnal and sinful heart.<sup>32</sup> Because of this, righteousness will be preferred over unrighteousness. The second reason is because God's only begotten Son, Jesus Christ, preserves, protects, and keeps safe<sup>33</sup> those whom God has given Him.<sup>34</sup>

<sup>27</sup> II Chron. 7:14 *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*  
<sup>28</sup> Ps. 32:5 *I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

<sup>29</sup> 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.*

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

<sup>31</sup> Rom. 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.*

<sup>32</sup> Rom. 5: 8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

<sup>33</sup> Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

<sup>34</sup> 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.*

<sup>35</sup> Heb. 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

<sup>36</sup> I Pet. 2:23-24 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: <sup>24</sup>Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

<sup>37</sup> <sup>29</sup> 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.*

<sup>38</sup> <sup>30</sup> Acts 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.*

<sup>39</sup> Acts 2:47 *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

<sup>40</sup> Acts 4:4 *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.*

<sup>41</sup> <sup>31</sup> I John 2:29 *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*

<sup>42</sup> <sup>32</sup> I John 3:6 *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*

<sup>43</sup> <sup>33</sup> I John 3:9-10 *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. <sup>10</sup>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.*

<sup>44</sup> <sup>34</sup> Ezek. 11:19 *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

<sup>45</sup> <sup>35</sup> Ezek. 36:26 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

<sup>46</sup> <sup>36</sup> <sup>33</sup> John 10:28-29 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup>My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

<sup>47</sup> <sup>37</sup> I Thess. 5:23-24 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. <sup>24</sup>Faithful is he that calleth you, who also will do it.*

<sup>48</sup> <sup>38</sup> II Thess. 3:3 *But the Lord is faithful, who shall stablish you, and keep you from evil.*

<sup>49</sup> <sup>39</sup> John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

<sup>50</sup> <sup>40</sup> John 10:28-29 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. <sup>29</sup>My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

(*Ellicott's Commentary for English Readers*, I John 5:18) *But he that is begotten of God keepeth himself.*—Rather, he that is begotten of God keepeth him: that is, the Son of God preserves him. (Comp. John 6:39; John 10:28; John 17:12; John 17:15.)<sup>35</sup> (END QUOTE)

It is impossible for any true child of God to continue in sin, let alone commit the unpardonable sin previously spoken of.<sup>36</sup>

(*Barnes' Notes on the Bible*, I John 5:18) *We know that whosoever is born of God sinneth not* - Is not habitually and characteristically a sinner; does not ultimately and finally sin and perish; cannot, therefore, commit the unpardonable sin. Though he may fall into sin, and grieve his brethren, yet we are never to cease to pray for a true Christian: we are never to feel that he has committed the sin which has never forgiveness, and that he has thrown himself beyond the reach of our prayers. This passage, in its connection, is a full proof that a true Christian "will" never commit the unpardonable sin, and, therefore, is a proof that he will never fall from grace. Compare the notes at Hebrews 6:4-8; Hebrews 10:26.<sup>37</sup> On

the meaning of the assertion here made, that "whosoever is born of God sinneth not," see the notes at 1 John 3:6-9.<sup>38</sup>

*Keepeth himself* - It is not said that he does it by his own strength, but he will put forth his best efforts to keep himself from sin, and by divine assistance he will be able to accomplish it. Compare the 1 John 3:3<sup>39</sup> note; Jde 1:21<sup>40</sup> note.

*And that wicked one toucheth him not* - The great enemy of all good is repelled in his assaults, and he is kept from falling into his snares. (END QUOTE)

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(*Jamieson-Fausset-Brown Bible Commentary*, I John 5:18) *that wicked one toucheth him not*—so as to hurt him. In so far as he realizes his regeneration-life, the prince of this world hath nothing in him to fasten his deadly temptations on, as in Christ's own case. His divine regeneration has severed once for all his connection with the prince of this world. (END QUOTE)

It is Satan that has always lured and enticed men to sin.<sup>41</sup> It is Christ Who has

John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

John 17:6 *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

John 17:9 *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

John 17:11 *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

35 John 6:39 *And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

John 17:12 *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

John 17:15 *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

36 Matt. 12:31 *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

37 Heb. 6:4-8 *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, <sup>5</sup>And have tasted the good word of God, and the powers of the world to come, <sup>6</sup>If 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. <sup>7</sup>For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup>But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*

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

38 I John 3:6-9 *Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. <sup>7</sup>Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. <sup>8</sup>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. <sup>9</sup>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.*

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

40 Jude 1:21 *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

41 Gen. 3:1-6 *Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup>And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup>But of the fruit of the tree which is in the*



broken his power.<sup>42</sup> Thus, by the Spirit of God imparted to the believer, and the Son of God's power to protect him from the wicked one, a life of sin cannot either be lived in, or returned to. Because God is greater than Satan,<sup>43</sup> and the Son of God has defeated him, the Christian's salvation remains hid in God, and in Christ. (Col. 3:3) *For ye are dead, and your life is hid with Christ in God.*

(Barnes' Notes on the Bible, Col. 3:3) *Is hid with Christ in God* - The language here is taken probably from treasure which is "hid" or concealed in a place of security; and the idea is, that eternal life is an invaluable jewel or treasure, which is laid up with Christ in heaven where God is. There it is safely deposited. It has this security, that it is with the Redeemer, and that he is in the presence of God; and thus nothing can reach it or take it away. It is not left with us, or intrusted to our keep-

ing - for then it might be lost as we might lose an invaluable jewel; or it might be wrested from us; or we might be defrauded of it; but it is now laid up far out of our sight, and far from the reach of all our enemies, and with one who can "keep that which we have committed to him against that day;" 2 Timothy 1:12. Our eternal life, therefore, is as secure as it could possibly be made. The true condition of the Christian is, that he is "dead" to this world, but that he has immortal life in prospect, and that is secure, being in the holy keeping of his Redeemer, now in the presence of God. From this it follows that he should regard himself as living for heaven. [Col. 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*] (END QUOTE)

By being born of God, and having been given eternal life by the Son of God, the believer's life is safely held, preserved and protected from he, who wishes to de-

*midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. <sup>4</sup>And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup>For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup>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.*

*Matt. 4:1-11 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. <sup>2</sup>And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup>And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup>But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup>Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup>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. <sup>7</sup>Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. <sup>8</sup>Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup>And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup>Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup>Then the devil leaveth him, and, behold, angels came and ministered unto him.*

*Luke 22:3-6 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup>And he went his way, and communed with the chief priests and captains, how he might betray him unto them. <sup>5</sup>And they were glad, and covenanted to give him money. <sup>6</sup>And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

*Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*

*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.*

*1 Pet. 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

*42 Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

*Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*

*1 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.*

*43 Col. 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*

*Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

*1 John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

stroy the souls of men.<sup>44</sup> Thus, once saved by Christ, and given eternal life by Him, then there is no evil power, including even the devil himself, who can plunder and rob the life given. Simply because the power of the Son of God, is greatly more than the great deceiver of men.<sup>45</sup> (John 10:27&28) *My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.* Once saved by the Son, a person has crossed over, that great chasm which separates death and life, and as such, it is impossible that his new standing in heaven, can be taken away. Never again can true saints fall under God's condemnation<sup>46</sup> and be separated from Him.<sup>47</sup> If this occurs, then no true heavenly sonship<sup>48</sup> was ever given. (John 5:24) *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

(Barnes' Notes on the Bible, John 5:24) Hence, when a man is converted, it is said that he "has" everlasting life; not merely shall have

but is already in possession of that life or happiness which shall be everlasting. It is life begun, expanded, ripening for the skies. He has already entered on his inheritance - that inheritance which is everlasting.

*Shall not come into condemnation* - He was by nature under condemnation. See John 3:18.<sup>49</sup> Here it is declared that he shall not return to that state, or he will not be again condemned. This promise is sure; it is made by the Son of God, and there is no one that can pluck them out of his hand, John 10:28.<sup>50</sup> Compare the notes at Romans 8:1.<sup>51</sup>

*But is passed from death unto life* - Has "passed over" from a state of spiritual death to the life of the Christian. The word translated "is passed" would be better expressed by "has passed." It implies that he has done it voluntarily; that none compelled him; and that the passage is made unto "everlasting" life. (END QUOTE)

There is a great gulf that separates the dead and the living. As such, when God's life is entered into, it is as certain to guarantee eternal life, as eternal death would guarantee eternal death.<sup>52</sup> There is life, and there is death, and then there is eter-

44 Matt. 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

Luke 12:5 *But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.*

45 Gen. 3:13 *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

Rev. 12:9 *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

46 Rom. 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

47 Rom. 8:37-39 *Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

48 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: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

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

Rom. 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God:*

49 John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

50 John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

51 Rom. 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

52 Dan. 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Matt. 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

nal life,<sup>53</sup> and eternal death.<sup>54</sup> What this teaches us is that once a man has by faith in the Son of God, passed into the eternal realm of God,<sup>55</sup> then all connections to this present evil world are severed. Hence, the believer is separated not only from his previous state of being dead in sins<sup>56</sup> but also any condemnation from God in the future produced by sin. In Christ we are saved from God's wrath,<sup>57</sup> both individually and collectively.<sup>58</sup> This is one of the great wonders of divine grace and plan of redemption, whereby through faith in the resurrected Son of God, Jesus Christ,

sinner are lifted up,<sup>59</sup> made eternally holy,<sup>60</sup> and shall never again come under condemnation and judgment for sin. Because of relationship to the Son of God, those saved by Him, are made completely new creatures, separated from sin, and all elements of their past.<sup>61</sup> (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.* This process of God making a man a new creature in Christ<sup>62</sup> is also referred to as being born again.<sup>63</sup> When this has spiritually occurred, there is a severing from this

<sup>53</sup> John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*

John 6:54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

John 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

Rom. 2:7 *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

Rom. 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

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

I John 2:25 *And this is the promise that he hath promised us, even eternal life.*

I John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

<sup>54</sup> Rev. 2:11 *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

Rev. 20:6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

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

<sup>55</sup> Phil. 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

<sup>56</sup> Eph. 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

Eph. 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

Col. 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

<sup>57</sup> 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.*

Rom. 2:5 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

I Thess. 1:10 *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

<sup>58</sup> Rom. 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

Eph. 5:6 *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

Col. 3:6 *For which things' sake the wrath of God cometh on the children of disobedience:*

<sup>59</sup> Eph. 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

<sup>60</sup> 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.*

Heb. 10:14 *For by one offering he hath perfected for ever them that are sanctified.*

<sup>61</sup> Rom. 6:6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

<sup>62</sup> II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

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

<sup>63</sup> John 3:3 *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.*

John 3:7 *Marvel 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.*

world, and all the sin in it. By identifying ourselves with the Savior, we are given the same eternal, and spiritual life as Him.<sup>64</sup> There is no greater truth and revelation in scripture, than that which reveals that through belief in the Son of God, our sins against God are cancelled out<sup>65</sup>, and a new standing of spiritual sonship<sup>66</sup> is given to us. This is a wonder of wonders, and will require spiritual enlightenment<sup>67</sup> to fully grasp the manifold grace and glory of this truth. That through faith in God's Son, we are first forgiven by God, and then given the privilege to become sons of God ourselves.

***I John 5:19-20 And we know that we are of God, and the whole world lieth in wickedness.***

***<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.***

This verse reveals the three spiritual realities that every child of God will be made to know through the Holy Spirit's revelation to him.

1. That God is his Father, that He is God's son.
2. That the whole world lies in wickedness.
3. That the reason this divine understanding is ours, is because Jesus Christ, has

64 Eph. 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

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.*

65 Col. 2:13-14 *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup>Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

66 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:*

Rom. 8:14 *For as many as are led by the Spirit of God, they are the sons 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. I John 3:1-2 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. <sup>2</sup>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.*

67 Eph. 1:18 *The 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,*

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

69 John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

70 I John 1:2 *(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)*

71 II Cor. 10:5  *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

come, and given us true understanding of one the true God.

*(Matthew Poole's Commentary, I John 5:20) It is here signified how satisfying a knowledge and certainty sincere Christians had, that Christ was indeed come, by that blessed effect they found upon themselves, viz. a clear and lively light shining, by his procurement and communication, into their minds, whereby they had other apprehensions, more vivid and powerful than ever before, of the true God, as John 17:3,<sup>68</sup> so as thereby to be drawn into union with him, and to be in him: or, which in effect is the same thing, (so entire is the oneness between the Father and the Son), we are in his Son Jesus Christ, who also is the true God, as John 1:1,<sup>69</sup> and eternal life, as he is called, 1Jo 1:2.<sup>70</sup> (END QUOTE)*

***I John 5:21 Little children, keep yourselves from idols. Amen.***

Though these last words of the Apostle seem to take a digression, the truth revealed is that for even those born of God, there remains a danger of unintended idolatry. Idolatry, where personal pursuits, worldly pleasures, and cares of this world, wrongly assume a place in the believer's heart, reserved only for God and God's Son. For this reason, care should be taken, and the heart regularly inspected to ensure that nothing assumes the rightful place of God in His children's heart or life. Idolatry is indeed possible, and especially so if the heart is not guarded, and all thoughts brought into obedience to Christ.<sup>71</sup>

(*Barnes' Notes on the Bible*, I John 5:21) Why the apostle closed this Epistle with this injunction he has not stated, and it may not be easy to determine. It may have been for such reasons as these:

(1) Those to whom he wrote were surrounded by idolaters, and there was danger that they might fall into the prevailing sin, or in some way so act as to be understood to lend their sanction to idolatry.

(2) in a world full of alluring objects, there was danger then, as there is at all times, that the affections should be fixed on other objects than the supreme God, and that what is due to him should be withheld.

It may be added, in the conclusion of the exposition of this Epistle, that the same caution is as needful for us as it was for those to whom John wrote. We are not in danger, indeed, of bowing down to idols, or of engaging in the grosser forms of idol-worship. But we may be in no less danger than they to whom John wrote were, of substituting other things in our affections in the place of the true God, and of devoting to them the time and the affection which are due to him. Our children it is possible to love with such an attachment as shall effectually exclude the true God from the heart. The world - "its wealth, and pleasures, and honors - we may love with a degree of attachment such as even an idolater would hardly shew to his idol-gods; and all the time which he would take in performing his devotions in an idol-temple, we may devote with equal fervor to the service of the world. There is practical idolatry all over the world; in nominally Christian lands as well as among the pagan; in families that acknowledge no God but wealth and fashion; in the hearts of multitudes of individuals who would scorn the thought of worshipping at a pagan altar; and it is even to be found in the heart of

many a one who professes to be acquainted with the true God, and to be an heir of heaven. God should have the supreme place in our affections. The love of everything else should be held in strict subordination to the love of him. (END QUOTE)

If God and Christ are not fully loved, and highly esteemed over all things, then it should not be thought, that Either are really loved at all. There is no middle ground for the Christian to balance love for God and love for the world—to love not what the flesh desires, but that which the Spirit wills. (Rom. 8:6) *For to be carnally minded is death; but to be spiritually minded is life and peace.* Thus, if men desire to be saved, then love for God, and the Son of God, must rise above every other carnal and worldly desire in their heart. It is only by doing this that Christ's first commandment<sup>72</sup> is obeyed, and any form of idolatry abandoned. Simply because, any continuance in sin, is a form of unrighteousness, will prevent entrance into Christ's coming kingdom. (I Cor. 6:9-10) *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* It is possible for men to be deceived that they can continue in sin, yet still enter Christ's kingdom. This is undoubtedly not true, as the simplicity and clearness of this verse cannot be denied. For this reason, continued care and effort should be taken to remove anything in the heart, that rivals God and the new spiritual life gained through belief in God's Son.

<sup>72</sup> Mark 12:28-30 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?* <sup>29</sup>*And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup>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.*