

## I John 2:25–3:2

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

THE promise spoken of is that promise of the Son of God proclaiming that whosoever believed in Him would be given God's eternal life. This heavenly promise was personally given to John by Jesus Christ Himself.<sup>1</sup> Hence, the apostle seeks to assure his readers that what *he* (Jesus Christ) *hath promised*, pertaining to receiving eternal life, was given to John while Christ tabernacled in the flesh—the one also Whose bosom John leaned upon<sup>2</sup> and He Who, it is recorded, loved John.<sup>3</sup>

*(Barnes' Notes on the Bible, I John 2:25) And this is the promise that he [Jesus Christ] hath promised us, even eternal life—*This is evidently added to encourage them in adhering to the truths which they had embraced respecting the Son of God. In maintaining these truths they had the promise of eternal

life; in departing from them they had none, for the “promise” of heaven in our world is made only to those who embrace one class of doctrines or opinions.

*I John 2:26 These things have I written unto you concerning them that seduce you.*

The believers to whom John was speaking had not been actually seduced, but many false teachers were attempting to accomplish such a purpose. There have always been, and always will be, those who try to turn people from the faith.<sup>4</sup> Elymas the sorcerer was such a man.<sup>5</sup> Thus, whenever the Holy Spirit and His power and spiritual fruit are drawing men to God,<sup>6</sup> those with unholy spirits, who themselves have already rejected God, will exert great energy to influence others to leave the faith.<sup>7</sup> If they are successful and men are deceived and depart

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

John 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.*

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

2 John 13:22–25 *Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup>Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup>Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup>He then lying on Jesus' breast saith unto him, Lord, who is it?*

3 John 19:26 *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!*

John 20:2 *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

John 21:7 *Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.*

John 21:20 *Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?*

4 Eph 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

5 Acts 13:8 *But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*

6 Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law.*

7 Num. 16:1–3 *Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: <sup>2</sup>And they rose up before Moses, with*

from God, as the Greek word for *seduce* implies, then endless wandering will be the result. The Greek word for *seduce* is #4105 *planōntōn*, “to cause to wander, to wander.”<sup>8</sup> Israel’s unbelief in God’s promises led to their wanderings in the desert,<sup>9</sup> and ultimately only two, Joshua and Caleb, were allowed to enter the promised land.<sup>10</sup> Hence the judgment for not believing in the Son of God and His purpose for coming into the world will result, as with Israel, in an endless state of wandering. This is what transpired

with the Jews,<sup>11</sup> and the same result will occur if men willfully reject Christ today.

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

Previously the apostle spoke of the knowledge of Christ (v. 24); now he references the anointing given by Him in the form of the Holy Spirit,<sup>12</sup> which allows saints

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*certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: <sup>3</sup>And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*

*Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*

*Luke 5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?*

8 Strong’s Concordance

9 Heb. 3:15–19 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

<sup>16</sup>For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup>But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

<sup>18</sup>And to whom sware he that they should not enter into his rest, but to them that believed not? <sup>19</sup>So we see that they could not enter in because of unbelief.

10 Num. 14:29–30 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me. <sup>30</sup>Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Num. 32:11–12 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: <sup>12</sup>Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

Josh. 14:10–14 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. <sup>11</sup>As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

<sup>12</sup>Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. <sup>13</sup>And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. <sup>14</sup>Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

11 Hos. 9:17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

Num. 14:33–35 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. <sup>34</sup>After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. <sup>35</sup>I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Deut. 1:34–36 And the LORD heard the voice of your words, and was wroth, and sware, saying, <sup>35</sup>Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers.

<sup>36</sup>Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

12 Acts 2:1–4 And when the day of Pentecost was fully come, they were all with one accord in one place.

<sup>2</sup>And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where

to be spiritually taught of God.<sup>13</sup> Christ's Spirit would teach them and introduce caution not to trust the deceptive words of the religious counterfeits. The Spirit of God consequently teaches those born of God, not only to recognize and repent of sin, but also to discern between truth and error. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* (John 14:26).

(*Gill's Exposition of the Entire Bible*, John 14:26) *he shall teach you all things*: this is the proper work and business of the Spirit, to teach, interpret, and explain all things which Christ had said to them; to make them more plain and easy to their understandings; to instruct them in all things necessary to salvation, and to be known by them, that they might teach them others:

A Christian can possess no greater teacher than the Holy Spirit. The Spirit is the Christian's great spiritual tutor and can enlighten him on so many things concerning God and the higher spiritual realm. *But God hath revealed them unto*

*us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God* (I Cor. 2:10). No mere fleshly man can come to know the deeper things of the Lord through his own natural ability. This is because the spiritual realm noticeably is separate from the material realm; as such, the Holy Spirit is needed to unlock its hidden truths and mysteries. *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned* (I Cor. 2:14). The Lord's Spirit is necessary for instruction in the invisible spiritual world.<sup>14</sup> To truly learn of God, Who is Spirit,<sup>15</sup> one must be taught by Him, and this can occur only through the illumination<sup>16</sup> and enlightenment produced by the Holy Spirit.<sup>17</sup> Spiritual things can be communicated only through spiritual means,<sup>18</sup> and the Holy Spirit is Whom God employs for this purpose. Thus, for God, Who is Spirit, to make Himself known to man, His own divine nature is necessary to be possessed, so that what cannot be seen or perceived through physical sight, can be grasped through spiritual illumination. Ultimately, God has chosen to make Himself known through His Son,<sup>19</sup> His

*they were sitting.*<sup>3</sup> *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*<sup>4</sup> *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

*II Cor. 1:21–22* Now he which stablisheth us with you in Christ, and hath anointed us, is God;<sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

13 *John 14:26* But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

*Mark 13:11* But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

*Luke 12:12* For the Holy Ghost shall teach you in the same hour what ye ought to say.

14 *I Cor. 2:14* But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

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

16 *Dan. 5:14* I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

17 *I John 2:10* He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. *I Cor. 2:12* Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

18 *I Cor. 2:11* For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

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

Word,<sup>20</sup> and His Spirit. It is through these three holy entities, which are all directly connected to the Father and part of His own divine nature, that God makes Himself known to the world.

***I John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.***

This verse teaches us that if men have not abided in Christ while on earth, then they will be ashamed at Christ's return to it. Thus, only those who actually abided in the Son of God, will possess confidence at His coming from heaven. Mere professors of religion will have no such internal spiritual assurance, even as all who have willfully chosen to go their own

way will realize the fateful consequence of their error.

The reasons for the sinners' shame when having to give account for the carnal lives they have lived, will be numerous:

1. They will be ashamed of their unbelief, which they once thought little of.<sup>21</sup>
2. They will learn that Jesus is exactly Who He said He was,<sup>22</sup> and was never an impostor.
3. They will discover that a higher spiritual realm of God not only exists, but also rules and overrules all things worldly.
4. They will discover with alarm, that they now have to give account for their sin.<sup>23</sup>

*John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*

*Col. 1:15-20 Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup>For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup>And he is before all things, and by him all things consist. <sup>18</sup>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. <sup>19</sup>For it pleased the Father that in him should all fulness dwell; <sup>20</sup>And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

*20 I Sam. 3:21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.*

*21 John 3:18-19 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. <sup>19</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. II Thess. 2:10-12 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup>And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup>That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

*Heb. 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 22 John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

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

*John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

*John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

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

*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:*

*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.*

*John 15:1 I am the true vine, and my Father is the husbandman.*

*Acts 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

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

5. Their lives will be seen to have been lived in vain, with no respect for the hereafter, and this will be recognized as a great unchangeable error.

6. They will be publicly ashamed for the carnal motives that led them, and the hidden and selfish desires they were governed by.<sup>24</sup>

7. They will be distraught for believing lies over the truth, since now the truth will be made clearly visible to them.<sup>25</sup>

8. They will learn that things they foolishly thought could be hidden from God, could not be, once Jesus reveals their true hearts.

9. Sinners will learn that the way to heaven was not nearly as broad as they had once hoped it would be.<sup>26</sup> But at this time, there will remain no means to reverse their previous decisions or the fact that they willingly rejected divine rule.

***I John 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.***

Righteous spiritual obedience is the true fruit of divine birth. Just as God is righteous, so those born of Him will seek to walk in His righteousness. Thus, pursuing God's righteousness is credible evidence of being born of God and being made a Son of God; this is because the new birth

gives a man the ability to walk righteously in order that he may keep God's commandments<sup>27</sup> while also gaining sufficient internal spiritual desire to remain faithful to God.<sup>28</sup> Because God has given His sons new spiritual hearts, pursuing righteousness will be their preferred way of living.

*(Matthew Poole's Commentary, I John 2:29) do righteousness, which alone would evidence their Divine birth, since God hath no children destitute of his image, or who resemble him not.*

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

No greater manifestation of divine love is revealed than when, by grace,<sup>29</sup> God enables previous sinners to become sons of God through Jesus Christ. It is this spiritual love that John directs his readers to *behold* and dwell upon so that they might more fully recognize the great act of grace that has been bestowed upon them. No emperor, ruler, conqueror, or king who has ever lived will exceed the glory given to God's true children. To be accounted as a son of God is the highest office, most exalted position, and greatest honor ever given to men, and it was only divine love that produced such a heavenly blessing. God has evidenced many other acts of grace and favor throughout the dispensa-

<sup>22</sup> II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

<sup>24</sup> Rom. 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>25</sup> Ps. 52:3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

<sup>26</sup> Matt. 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

<sup>27</sup> 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. <sup>27</sup>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.

<sup>28</sup> 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.

<sup>29</sup> Eph. 2:5–8 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)<sup>6</sup> And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. <sup>8</sup>For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

tions of the world.<sup>30</sup> Yet none compare to His grace in imparting heavenly sonship to those who through themselves could never be worthy of it.

*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.*

*Beloved, now are we the sons of God.* In Christ's kingdom all are one in Him,<sup>31</sup> and none are lesser than another. When any are saved, they receive the very same rights and privileges as all the other sons of God. This includes even Jesus' early apostles and disciples. Thus, John emphasizes the wonderful revelation that those he is writing to now will fully share in the same honor as himself. This is evidenced by the apostle's repetition of *we* in regard to not only his own hope at Christ's return, but also all God's new sons, to whom he is addressing his epistle.

*And it doth not yet appear what we shall be.* There is a certain mystery regarding the transformation that will occur to saints at Christ's appearance. *It doth not yet appear.* It is not visible; it cannot be seen. The secret things belong unto the Lord,<sup>32</sup> and this is one of those hidden secrets. Perhaps what awaits the saint is beyond

present human understanding, so that even if God attempted to reveal it to us, the reality would far exceed anything we could ever grasp. Thus, just as the full extent of Christ's own glory remains a mystery, so also is the coming glory of what His people will be made to be through Him, likewise largely a mystery. Yea, it *doth not yet appear* what true Christians shall be, but only that they will be made to share in the same glorious image as their Savior.

*When he shall appear, we shall be like him.* No truth more exemplifies the incredible oneness that Christ shares with His people than the fact that at His return they will be made to share in the same glorious and spiritual image as Himself. Ultimately Christ became flesh so that we could be made spiritual beings through His death, resurrection, and ascension. By Jesus taking on our physical nature, we are afforded the glorious opportunity to share in His own eternal and spiritual nature. What God has made the Head<sup>33</sup> to be will be passed on to each and every one of His members.<sup>34</sup> As the Head is, so will the body be. Thus, when Jesus Christ is fully glorified and made known to the world, then will the full and complete glorification of His people also be made visible. They will be as He is, even as He became as they were. And this will be practically

30 Matt. 4:24 *And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

Luke 9:11 *And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.*

Luke 9:16-17 *Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup>And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

31 Eph. 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

32 Deut. 29:29 *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

33 Col. 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

Col. 2:10 *And ye are complete in him, which is the head of all principality and power:*

34 John 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one: Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**

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

demonstrated when all those chosen by the Son of God are made to share in the same heavenly image as Himself.

*See him as he is.* The believer's promised glorification is expressly linked to the sight of his Savior. Scripture does not contain a more beautiful revelation than this, the revelation that when believers observe the glorified Lord Jesus, at His return in glory, they will at that very moment, be changed into His own glorious image.<sup>35</sup>

*(Barnes' Notes on the Bible, I John 3:2) For we shall see him as he is—*Which it would be impossible we should do if we were not like him. Or rather, as perhaps the apostle chiefly means, the great privilege being granted us, of seeing him as he is, the sight of him will transform us into his likeness.

The Book of Romans reveals that the whole of creation both waits and anticipates the future revealing of the sons of God. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God* (Rom. 8:19). A new heaven and earth will emerge, in which holiness and righteousness will dwell.<sup>36</sup> *And he that*

*sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful* (Rev. 21:5). Commentators differ as to what the creature spoken of in Romans rightfully refers to. One school of thought is that the reference is to the new creation formed in the Christian at conversion. Romans 7 speaks of the conflict between the old and new nature in the Christian,<sup>37</sup> which lasts until a total transformation of his body has taken place.<sup>38</sup> Another more embraced interpretation is that the creature spoken of is all created things, the entire realm of God's creation. In truth, both interpretations are valid, and both can be believed; thus, we need not throw one out, in order to maintain confidence in the other. This is simply because the liberty that the Christian will experience at Christ's second coming will simultaneously be felt in the whole of creation. Hence, both the saint, and the fallen world around him, will be changed and readied for the ushering in of the kingdom of God. Practically, all must be made new for the spiritual reign of God's Son to commence.<sup>39</sup> And just as there will be a new world order, so will the entirety

35 I Cor. 15:52 *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.*

36 II Pet. 3:13 *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

37 Rom. 7:14–25 *For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup>For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup>If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup>Now then it is no more I that do it, but sin that dwelleth in me.*

<sup>18</sup>*For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. <sup>19</sup>For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup>Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup>I find then a law, that, when I would do good, evil is present with me. <sup>22</sup>O I delight in the law of God after the inward man: <sup>23</sup>But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup>O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup>I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

38 I Cor. 15:48–49 *As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. <sup>49</sup>And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* II Cor. 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

39 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.*

Rev. 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

of creation be liberated from its present increasing decay and corruption.<sup>40</sup>

The promise that God will make all things new, is not itself fully new, as Isaiah prophesied of this coming event. *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind* (Isa. 65:17).

Once believers are made completely new spiritual beings through Christ's power, they will no longer remember their previous and painful earthly troubles. The past will be over, forgotten, erased, and so totally removed from the consciousness of the saved, that even if they looked for previous sorrow, it could not be found. With a new spiritual world, and new heavenly bodies, saints will create new memories, hopes, and affections fit for their new heavenly environment. All former things will have passed, and all things shall be

made new. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away* (Rev. 21:4).

(Benson Commentary, Rev. 21:4) From the first mention of him that sat upon the throne, (Revelation 5:1) this is the first speech which is expressly ascribed to him. [Rev. 5:1 *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*] He [God in Christ] is the author of this second, as he was of the first creation; and he commands these things to be *written* for the edification, support, and consolation of his people, with a full assurance of their certainty and importance. *And he*—The same person; *saith to me, Write*—Namely, as follows: *These words are true and faithful*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with ecstasy and the voice of him that spake.

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Rev. 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

Isa. 65:17 *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*

<sup>40</sup> 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.*