

I John 1:5–8

I John 1:5 *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

(*Ellicott's Commentary for English Readers*, I John 1:5) *This then is the message which we have heard of him, and declare unto you.*—What the Son had received from the Father, this the Apostles were to report to the world.

THE message that John heard and declared to these early Christians, that *God is light*, came from the One sent to declare God.¹ Every honest man knows and will confess that darkness lives within himself, whether he enjoys its company or not. This is not the case with his Creator. In Him no darkness dwells nor can any evil be done in any portion or measure. Though God may and will judge evil, He is Himself totally incapable of committing it. The Lord wraps Himself in light, and through the agency of light He created the heavens. So great is God's divine light and glory that not even Moses,

for fear of death, was allowed full sight of Him. *And he said, Thou canst not see my face: for there shall no man see me, and live* (Exod. 33:20). The brightness, glory, and radiance of God's true nature are far beyond what any organic and material living being could observe and live through. Light is emblematic of goodness, purity, holiness, and righteousness.

Not until saints are transformed into the image of God's Son² will they be able to see God's face and thus not be limited to merely hearing His voice.³ Without God approaching man and revealing Himself through His Word, all men, all mankind would continue toward eternal death. There can be no true faith in God without hearing,⁴ and no hearing of God's will for man without God speaking. The means of salvation, therefore, is limited to those humble enough to hear God's voice, believe it, and ultimately through the truth be saved.⁵ *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the*

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

John 14:7 *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

I John 5:20 *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.*

2 Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

I Cor. 15:49 *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

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.*

3 Deut. 4:12 *And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.*

Isa. 6:8 *Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

Dan. 10:9 *Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.*

4 Rom. 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

5 John 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

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.*

right hand, and when ye turn to the left (Isa. 30:21).

(*Barnes' Notes on the Bible*, Isa. 30:21) The idea is taken either from the practice of teachers who are represented as “following” their pupils and admonishing them if they were in danger of going astray (Grotius); or from shepherds, who are represented as following their flocks, and directing them when they wandered. The Jews understand this voice ‘from behind’ to be the *כלל בַּת bath kol*—‘the daughter of the voice;’ a divine admonition which they suppose attends the pious. The essential thought is, that they would not be left without a guide and instructor; that, if they were inclined to go astray, they would be recalled to the path of truth and duty. Perhaps there is the idea, also, that the admonition would come from some “invisible” influence, or from some unexpected quarter, as it is often the case that those who are inquiring on the subject of religion receive light from quarters where they least expected, and from sources to which they were not looking. It is also true that the admonitions of Providence, of conscience, and of the Holy Spirit, seem often to come from “behind” us. That is, they “recall” us from the path in which we were going, and restrain us from a course that would be fraught with danger.

Not only is God defined by the apostle as light, but He is also revealed in Scripture as Spirit and love. By these three descriptive revelations it is possible to see the great glory of God’s divine nature and the primary components that make it up, which are Spirit,⁶ light, and love.⁷

(*Cambridge Bible for Schools and Colleges*, I John 1:5) *God is light*] . . . No one tells us so much about the Nature of God as S. John:

Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

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

7 I John 4:8 He that loveth not knoweth not God; for God is love.

I John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

⁸ Francis, Matthew R. “Eight Things You Might Not Know about Light.” *Symmetry Magazine*, 19 Apr. 2016, <https://www.symmetrymagazine.org/article/eight-things-you-might-not-know-about-light>. Accessed 31 Dec. 2022.

other writers tell us what God does, and what attributes He possesses; S. John tells us what He is. There are three statements in the Bible which stand alone as revelations of the Nature of God, and they are all in the writings of S. John: ‘God is spirit’ (John 4:24); ‘God is light’, and ‘God is love’ (1 John 4:8). In all these momentous statements the predicate has no article, either definite or indefinite. We are not told that God is the Spirit, or the Light, or the Love: nor (in all probability) that He is a Spirit, or a light. But ‘God is spirit, is light, is love’: spirit, light, love are His very Nature. They are not mere attributes, like mercy and justice: they are Himself. They are probably the nearest approach to a definition of God that the human mind could frame or comprehend: and in the history of thought and religion they are unique. . . . No figure borrowed from the material world could give the idea of perfection so clearly and fully as light. It suggests ubiquity, brightness, happiness, intelligence, truth, purity, holiness. It suggests excellence without limit and without taint; an excellence whose nature it is to communicate itself and to pervade everything from which it is not of set purpose shut out.

All that is holy, good, benevolent, merciful, forgiving, and loving is contained in this simple axiom that *God is light*. From light also comes all that can be conceived as life in the universe. Light is the very source of life, and without light, life could not exist. It is also neither remarkable nor coincidental that God, Who is Himself divine light, brought into the universe natural light as an emblem of Himself. Natural “light is made of particles called photons, bundles of the electromagnetic field that carry a specific amount of energy.”⁸ Albert Einstein’s theory of special relativity “expresses the fact that mass

and energy are the same physical entity and can be changed into each other.”⁹ Since God is light, He is a form of energy, albeit spiritual energy. Therefore, as a form of supernatural energy, God surely would contain the ability within Himself to create matter,¹⁰ whether in the natural or spiritual realm. No doubt we are laymen in the field of physics, but it is not hard to conceive how a supernatural God, Who is Himself light and spiritual energy, could create from His own essence the universe around us. To create anything, one must have the inherent abilities within himself to do so. The nature and essence of God gives Him the ability to create from Himself, in whatever way that might entail, the world and the heavens as we know them.

Since God is *light* in every respect, then it is not reasonable that God would maintain fellowship with darkness on any level. A truly good and honorable man would never befriend or share intimate fellowship with evil men; the same can be said even more concerning a holy God. Just as God instructs those who believe in Him to depart and have no fellowship with darkness,¹¹ so it is also unreasonable to believe that He would do that which

He commands His people never to do. *The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate* (Prov. 8:13).

(*Ellicott's Commentary for English Readers*, Prov. 8:13) *The fear of the Lord is to hate evil.*—Because there can never be any truce between the kingdoms of light and darkness (Matthew 6:24),¹² so if we are the friend of one, we must be the enemy of the other.

Light and darkness have never been combined, and they are purposed never to be so. In the beginning God divided light from the darkness.¹³ It is thus by divine choice and not by mere chance that light and darkness should be separated and never be merged—if that were even practically possible, which it is not.

I John 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

After declaring what Jesus Christ revealed to John and many others, that *God is light*, John now addresses the very important truth that no man can walk in darkness and maintain fellowship with Him. John refutes the false claims of any

9 Perkowitz, Sidney. “E = mc²”. *Encyclopedia Britannica*, 16 Aug. 2022, <https://www.britannica.com/science/E-mc2-equation>. Accessed 31 Dec. 2022.

10 “At its most fundamental level, life is made up of matter. Matter is any substance that occupies space and has mass.” “Biology for Non-Majors I: Elements in Biological Matter.” *Lumenlearning.com*, <https://courses.lumenlearning.com/wm-nmbiology1/chapter/elements-in-biological-matter/>.

11 Eph. 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

I Cor. 5:9–11 *I wrote unto you in an epistle not to company with fornicators: ¹⁰Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. ¹¹But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

II Cor. 6:14–17 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*

12 Matt. 6:24 *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

13 Gen. 1:1–4 *In the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. ³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness.*

who, though they walked in darkness, insisted they still possessed fellowship with God. Then as now, sinners foolishly assume they can have relationship with a holy God,¹⁴ even if they live in dark behaviors contrary to Him. But all and any who make such unbiblical claims, the apostle assures us, *lie*. It is simply incompatible that God, Who is Himself light, would maintain any fellowship whatsoever with darkness. He will not, and John wants to make this abundantly clear to all who will hear what Jesus Christ Himself taught His servant about who can genuinely fellowship with the Father and who cannot. Where darkness is, true fellowship with God cannot be.

(Barnes' Notes on the Bible, 1 John 1:6) If we say that we have fellowship with him—If we reckon ourselves among his friends, or, in other words, if we profess to be like him: for a profession of religion involves the idea of having fellowship with God (compare the notes at 1 John 1:3),¹⁵ and he who professes that should be like him.

And walk in darkness—Live in sin and error. To “walk in darkness” now commonly denotes to be in doubt about our religious state, in contradistinction from living in the enjoyment of religion. That is not, however, probably the whole idea here. The leading

thought is, that if we live in sin, it is a proof that our profession of religion is false.

Until a man knows both Who and what God is, he cannot worship Him properly. It is God's nature that ultimately defines what is or what is not sin. If a man therefore foolishly believes that God is not pure light, and that a degree of darkness lives within Him, then he can easily excuse the sin he knows operates within himself. Consequently, a man's view of God will directly affect what he views as sin in his own life. Therefore, those who are ignorant of God and His level of divine purity, are equally ignorant of the sin that lives within themselves. He who is blind to God's true nature is also blind to seeing the corrupt nature of himself.

The point John makes cannot be overstated, simply because this evil world is filled with spiritual liars, many of whom openly claim relationship with God and yet live lives without any subjection to His Word,¹⁶ will,¹⁷ or Spirit.¹⁸ There remains a disconnect and a contradiction either in what the Word of God reveals to be sin or in the people who sin yet claim relationship with God. No doubt the error lies not in the holy Scripture but rather in those who will do their best

¹⁴ Lev. 11:44–45 *For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.* ⁴⁵*For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.*

Lev. 19:2 *Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.*

Ps. 99:9 *Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.*

1 Pet. 1:16 *Because it is written, Be ye holy; for I am holy.*

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

¹⁶ Luke 11:28 *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

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.*

¹⁷ Matt. 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

Eph. 6:6 *Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 1 John 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

¹⁸ Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

Gal. 5:25 *If we live in the Spirit, let us also walk in the Spirit.*

Ezek. 36:27 *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.*

to change the very description of good and evil, and of light and darkness. Sinners, therefore, who have chosen not to abide in what is good and holy, will seek to change the definitions of both. Thus, when men refuse to abide in the truth, then they will soon seek to change in others' minds what truth actually is. *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!* (Isa. 5:20).

(Barnes' Notes on the Bible, I John 1:6) And yet how many there are who are living in known sin who profess to be Christians! How many whose minds are dark on the whole subject of religion, who have never known anything of the real peace and joy which it imparts, who nevertheless entertain the belief that they are the friends of God, and are going to heaven! They trust in a name, in forms, in conformity to external rites, and have never known anything of the internal peace and purity which religion imparts, and in fact have never had any true fellowship with that God who is light, and in whom there is no darkness at all. Religion is light; religion is peace, purity, joy; and though there are eases where for a time a true Christian may be left to darkness, and have no spiritual joy, and be in doubt about his salvation, yet still it is a great truth, that unless we know by personal experience what it is to walk habitually in the light, to have the comforts of religion, and to experience in our own souls the influences which make the heart pure, and which bring us into conformity to the God who is light, we can have no true religion.

No doubt sinners think themselves sincere in their belief that they can walk in darkness and maintain relationship

with God; however, it is not men who govern anything heavenly, nor can any man enter heaven by his own standards. Heaven is God's, and the Lord sets every standard on who may, and who may not, enter His own holy world. *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* (I Cor. 6:9–10).

It is a clear sign of hypocrisy when men claim to know God but deny Him in their works,¹⁹ when they profess Jesus Christ as their Lord but do not do what He says,²⁰ and when they honor God with their lips but their heart and behavior is far from Him.²¹ Therefore, very early in John's epistle we see one of his main objectives, which is to refute the erroneous claims of those both in and out of the Church who walked in darkness yet professed that they maintained fellowship with God. This is contrary to the message that John directly heard from Jesus Christ.²² If any man claims differently, he has set himself as a rival to Christ.

I John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If men walk in the light, God promises to them that they will experience sweet fellowship with other Christians and have the blood of Jesus Christ cleanse them of all sin. God has promised from the

¹⁹ Tit. 1:16 *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

²⁰ Luke 6:46 *And why call ye me, Lord, and do not the things which I say?*

²¹ Matt. 15:7–8 *Ye hypocrites, well did Esaias prophesy of you, saying, ⁸This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

²² John 3:19–21 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. ²¹But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

very earliest of times that if men repent of sin and turn to Him, seeking to do His will, then all sin can be forgiven.²³ Such is the grace of God that He will not only forgive the penitent but also completely remove all stain of sin from him. *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins* (Isa. 43:25). It is because of God's own holy and divine nature that He remains willing to blot out transgressions against Himself.²⁴ It is therefore because of God's *own sake* that He pardons sinners, and not because men remain worthy through themselves to be forgiven.²⁵

Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32:1). If a man received nothing else in this life but forgiveness of sin from God, he would be the most blessed of men.

(*Benson Commentary*, Ps. 32:1) *Blessed is the man, &c.*—We are here taught wherein true happiness consists, and what is the cause and foundation of it. It consists not in the possession of the wealth or honours of the world, or in the enjoyment of its pleasures, but in those spiritual blessings which flow from the favour and grace of God; *whose transgression is forgiven*—He does not say, Blessed is the man who never transgressed. For he knew no such man could be found; *all having sinned and come short of the glory of God*, and consequently of that happiness conferred on man at his first creation. But he lays the foundation of fallen and sinful man's happiness on the only foundation on which it can be laid, and that is on the pardon of sin. For as all our misery came in by sin, so

it is not likely, nay, it is not possible, it should be removed, or even alleviated, without the forgiveness of sin.

Not until sin is truly forgiven, and not just presumed to be so, will the weight and burden that sin produces in the soul be lifted. It is therefore not enough merely to *hear* of receiving forgiveness; forgiveness must actually be *gained*. If any also truly desire hope of receiving forgiveness from God, then they must acknowledge their sin before God. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah* (Ps. 32:5). To be forgiven, sin cannot be either hidden or defended but must be confessed. Therefore, it is nearly impossible for a truly self-righteous man either to be saved or to gain fellowship with the Lord, simply because he will deny the existence of sin within himself. King Saul is a noted example of this, in whom denial of sin resulted in his losing all that God had purposed for him.²⁶ Contrary to Saul is David's confession of sin, which reveals the proper path to receive actual forgiveness from God.

(*Barnes' Notes on the Bible*, Ps. 32:5) *I acknowledged my sin unto thee*—That is, then I confessed my guilt. I had borne the dreadful pressure as long as I could. I had endeavored to conceal and suppress my conviction, but I found no relief. The anguish became deeper and deeper; my strength was failing; I was crushed under the intolerable burden, and

23 *II Chrn. 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.*

Isa. 55:6–7 *Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

Joel 2:12–13 *Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: ¹³And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*
24 *Ps. 86:5* *For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

25 *Ps. 25:11* *For thy name's sake, O LORD, pardon mine iniquity; for it is great.*

26 *I Sam. 15:1–26*

when I could no longer bear it I went and made humble confession, and found relief. The verb used here is in the future tense, “I will acknowledge my sin;” but in order to a correct understanding of it, it should be regarded as referring to the state of mind at the time referred to in the psalm, and the resolution which the psalmist then formed. The words “I said” should be understood here. This he expresses in a subsequent part of the verse, referring doubtless to the same time. “I said,” or I formed a resolution to this effect. The idea is, that he could find no relief in any other way. He could not banish these serious and troublous thoughts from his mind; his days and nights were spent in anguish. He resolved to go to God and to confess his sin, and to see what relief could be found by such an acknowledgment of guilt.

And mine iniquity have I not hid—That is, I did not attempt then to hide it. I made a frank, a full confession. I stated it all, without any attempt to conceal it; to apologise for it; to defend it. Before, he had endeavored to conceal it, and it was crushing him to the earth. He now resolved to confess it all, and he found relief.

I John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Any who claim they are absent of sin, wrongdoing, or spiritual transgression provide sure proof that they hold not the truth and that the truth does not hold them. If this is properly understood, then every man has a reliable metric by which he can determine whether or not he has true fellowship with the Lord. This is seen and made visible if the Word of God is

27 Ps. 119:47–48 *And I will delight myself in thy commandments, which I have loved.* ⁴⁸*My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.*

Ps. 119:97 *O how love I thy law! it is my meditation all the day.*

Ps. 119:140 *Thy word is very pure: therefore thy servant loveth it.*

28 Eph. 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

29 Ps. 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.* John 8:31–32 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;* ³²*And ye shall know the truth, and the truth shall make you free.*

30 John 1:10 *He was in the world, and the world was made by him, and the world knew him not.* John 17:17 *Sanctify them through thy truth: thy word is truth.*

both held and cherished within himself.²⁷ Ultimately our relationship with the Word of truth,²⁸ reveals whether or not any true relationship with God exists. He then who professes to have no sin, cannot and will not have the holiness of God’s Word living within himself. To deny sin is to practically remove all sincere relationship and affection for the truth, which has its main home in the Word of God.²⁹ Without the Holy Spirit’s influence in a man’s life, sin would remain forever undetected and subsequently denied. Practically, revealing the presence of sin is one of the great works of the Spirit in His attempt to save man. *And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment* (John 16:8).

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

The world—Sinners. The men of the world. All men are by nature sinners, and the term the world may be applied to them all, John 1:10; John 12:31; 1 John 5:19.³⁰

By God’s own holy nature, and not by man’s sinful nature, is sin known to be sin.

Born of God

*John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.
I John 5:19 And we know that we are of God, and the whole world lieth in wickedness.*