

That Ye May Know That Ye Have Eternal Life

Testing Your Salvation in 1 John

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Table of Contents

Preface	1
Chapter I: Introduction.....	5
Chapter II: Practicing Truth.....	14
Chapter III: The Necessity of Christian Fellowship	20
Chapter IV: A True Christian's Relationship With Sin.....	28
Chapter V: Joyful Obedience to God's Commands	38
Chapter VI: Walking More and More Like Jesus .	44
Chapter VII: Loving the Brethren	49
Chapter VIII: The Knowledge of God.....	56
Chapter IX: Not Being Dislodged From Our Simple Hope	60
Chapter X: The Love of The World	65
Chapter XI: Believing in the True Jesus.....	73
Chapter XII: Guarding the Heart & Pursuing Holiness	83
Chapter XIII: The Holy Spirit's Assurance	89
Chapter XIV: Conclusion	96
Afterword	103

Preface

In Paul's second letter to the Corinthians, he commands us as Christians,

"Test yourselves, whether ye be in the faith; test your own selves to show your salvation as genuine. Know ye not your own selves, how that Jesus Christ is in you? – Except ye fail to pass the test?" [2 Cor 13:5]

We see here very clearly the command: *"test yourselves, [to see] whether ye be in the faith [or not]."* This immediately brings up a couple questions. First, how can a Christian test his salvation? How might one go about to test and prove themselves? And second, what test, or tests, are available so that one might know for certain that his salvation is genuine?

Undoubtedly, one's salvation is the most vital and crucial aspect to all of their existence. There is no subject which is more urgent upon our souls.

"Behold, now is the accepted time; behold, now is the day of salvation." [2 Cor 6:2] Today is the day, and now is the time; there is no time to delay regarding the eternal state of our souls. Christ Jesus tells us,

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear

the voice of The Son of God: and they that hear shall live...Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” [Jn 5:25, 28-29]

And the truth of the matter, is that that great day which Jesus spoke of, when “*God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,*” [Ecc 12:14] could very well be today. Therefore, come close dear brother, and bring forth your scroll and evidence – pull them from out of your bosom and show plainly the reasons for your salvation. Do as it is commanded, if you can, and “*give an answer,*” yes, give “*a reason of the hope that is in you with meekness and fear.*” [1 Pe 3:15] But one may say, ‘I have no scroll. I have no evidence. I cannot conjure up in this moment a reason for my security in Christ. I have but a thought and a hope that I am saved.’ One may think he is saved; one may have a great feeling of security; yes, a man may believe with all his heart to be saved – ah, but dear brother, is he? And, more importantly, are you? Do you have your name written among the living? – “*written in heaven,*” in the “*Lamb’s book of Life?*” [Lk 10:20, Rev 21:27] Can you by God’s word prove your salvation as genuine?

My dear brethren, *“what doth it profit...though a man say he hath faith, and have not works? Can faith save him?”* [Jam 2:14] So indeed you have trusted in Christ, confessing Him as Lord and as God. But have you not read what Jesus Himself said,

“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.” [Mt 7:21]

And again it is written,

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.” [Jam 2:19]

According to Paul’s word in 2 Corinthians, let us so do, let us delay no longer. Let each of us test the genuineness of our salvation, to see if it is true. Let us take the sword of God’s Holy Word and see if our faith, which is like gold, is soft enough to accept its discerning blade. Let us see if the faith which we profess to have is real. For, *“the night is far spent, the day is at hand.”* [Rom 13:12] Time is short *“and all the glory of man [is] as the flower of grass;”* [1 Pe 1:24] our lives are quickly fading away and our *“days [are] as an handbreadth.”* [Psa 39:5] Let us therefore do as Moses wrote: *“so teach us to number our days, that we may acquire a heart of wisdom,”* [Psa 90:12] and apply our intellect and energy to acquiring a certainty of salvation. Let us be one hundred percent sure,

having been secured by God's infallible word, that we are indeed saved; for having a great security in our Lord's love, we shall be fitted so much better to live our lives in honest, pure, fervent dedication to His most worthy causes; and we may also forbear from wasting any more time fretting in anxiety and fear that our gracious king may not accept our presence at the last.

Chapter I: Introduction

There are certain foundational truths that must we must be aware of, before we can begin to test our faith. Knowing these, we shall be more equipped to come to a reasonable and Holy-Spirit-led conclusion regarding the state of our souls.

First of all, remember how it is written,

“In the mouth of two or three witnesses shall every word be established.” [2 Cor 13:1]

Therefore, when testing our salvation, we must come to a conclusion that takes into account more than just one test. We may fare better in some tests over others; even so, let us not be cast down nor discouraged that we have not attained true, saving faith when we fail to pass, or come miserably short, regarding one test. For *“in the mouth of two or three witnesses shall every word be established;”* and, *“at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death.”* [Deut 17:6] If we are to declare ourselves *“worthy of death,”* as it were: that is, unsaved, let it be by the mouth of more than just one scripture test, unless of course we deny The Son, Jesus; for, *“he is antichrist, that denieth The Father and The Son. Whosoever denieth the Son, the same hath not The Father.”* [1 Jn 2:22-23].

Secondly, let us take heed to only test ourselves. Notice again Paul's word: "test yourselves." [2 Cor 13:5] And thus, not another. These tests are meant, as John says, "*that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*" [1 Jn 5:13] And thus, not that you might know if others are saved or not, for it is written, "*so then every one of us shall give account of himself to God.*" [Rom 14:12] Each of us individually shall give account of ourselves to God; we shall not give account for another's faith, nor they for ours. Indeed, as it is written in the prophets,

"In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." [Jer 31:29-30]

And as Jesus says regarding those who find themselves quite occupied in the judging of others,

"And why beholdest thou the speck that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the speck out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to

cast out the speck out of thy brother's eye." [Mt 7:3-5]

Third, Paul admonishes us,

"...But they measuring themselves by themselves, and comparing themselves among themselves, are not wise." [2 Cor 10:12]

See then that we must not compare ourselves with others. No, in no wise, for Christ is *"The Author and Finisher of faith,"* [Heb 12:2] and it is into Christ's image that we all are *"predestinate[d] to be conformed."* [Rom 8:29] Jesus is the goal, He is the model. It is not to another brother or sister in Christ's image that we are being conformed, nor are we told to strive after their example. But as Paul, so too should we be able to exclaim, *"I press toward the goal for the prize of the upward call of God in Christ Jesus."* [Phil 3:14] Therefore, we must not compare our faith and Christian walk with another's in order to determine if the *"true grace of God"* [1 Pe 5:12] has touched our hearts or to see if the fruit we bear is resulting from a true germination of the seed of God's word.

Instead, we must look to Christ, to *"The Word of God;"* [Rev 19:13, Jn 1:1] for He is our goal and our *"forerunner"* [Heb 6:20] by whose faith we are saved, for it is written, *"a man is not justified by the works of the law, but by the faith of Jesus Christ."* [Gal 2:16]

And Fourth, our examination of the condition of our souls, to see if they are healthy and in good

order in God's sight, must be from a sufficient timespan. We should not take these forthcoming tests and apply them only to the past day, or past week, or even past month, of our lives. For verily, if that were the case, we may erroneously conclude we have lost our salvation, when indeed no such thing is possible, for Christ tells us, "*and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand;*" [Jn 10:28] and again, we are "*persuaded that He is able to keep that which [we] have committed unto Him against that day;*" [2 Tim 1:12] and again, our Lord Jesus, who "*cannot lie,*" [Titus 1:2] promises, "*he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life...*" [Rev 3:5]

This test is quite important, and derives from a basic understanding of Greek grammar. First, remember the words of Jesus, who said,

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His One-and-only Unique Son, that whosoever believeth in Him should not perish, but have everlasting life." [Jn 3:14-16]

In the King James, most of the time, words ending in "eth" such as "*believeth*" are in the Greek present

tense. The Greek present tense represents actions which are continuous., actions which are ongoing. That is, a lifestyle or habit, a practice. So, when we hear Christ say, "*whosoever believeth*," as is told to us in many other passages, gospel and epistle alike, we understand an action which is not once in the past, nor once in the future, but presently ongoing. One cannot simply say, "Ah yes, I have believ**ed** in Christ," and be presently assured of their faith. No, but it is to the one who is continuously, ongoingly, believ**ing** in Jesus, who is saved. That is, the person who is making a habit and lifestyle of belief, of continuously trusting in Christ.

Therefore, understanding the Greek present tense is speaking of continuous action, and understanding that this refers to a lifestyle, a continual action, we must, when examining our faith, look for habits and lifestyles. And for this, we must take a larger scope of our existence than merely a day or a week. Let us not become discouraged or disheartened if we have failed one or more tests yesterday, or today even. Be careful, dear brother, as you examine your soul under the light of Christ's glory and the blade of His word, that instead of saying, for instance, "I have sinned yesterday and therefore am lost," (for we know it is said, "*whosoever is born of God doth not commit sin*" [1 Jn 3:9]), you rather say, "Ah, yes, I have sinned yesterday; but all is well, for the habit and course of my life proves that I do not make a

practice of sin.” Do you see the stark contrast between the two? In the former, an error is made by making a determination based upon one event. And, in the latter, the error is corrected by enlarging the scope of evidence to include more than just one day.

Before we go further, let us meditate upon a parable to illustrate three of these four foundations.

Let us suppose there was a man holding a piece of fruit. He wished to determine if the fruit was indeed an apple or not. And so, looking to his neighbor, he compared what he held with what his neighbor had. He concluded, though his fruit was red, sour, and round, that what he had was not an apple: for his neighbor’s fruit, which he most vehemently claimed was an apple, was long, green, and sour. But alas, testing further, he called another over to see what he might say regarding his fruit. A man having been called, walked cautiously over (for he was blind), and did feel the apple; but, not finding it to be satisfactory to his senses, also proclaimed: “my good fellow, what you have is most assuredly not an apple.” But having found a book on fruit, he opened up and read, “a mature apple must be red, sweet, and round.” And so, not fulfilling all such tests, his small apple not being sweet, the man at last concluded that what he held was not an apple.

Now, let us examine the faults here in the parable. First, we see the man compare his fruit with his

neighbor's. Remember, "*but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*" What the man in the parable did not realize, was that his neighbor did not even hold an apple, but some other fruit. Therefore, see that we must not compare our salvation with other's but with Christ's, whose faith saves us. Second, see that "*in the mouth of two or three witnesses shall every word be established.*" For, the man secondly sought opinion from only one source, and that source was blind. Having found another source or two, he surely would have come to a more informed decision. Therefore, take heed that we apply all the tests to our faith, and not just one. Third, see that the man read in his book what a *mature* apple looked like. Was the man's fruit not an apple because it failed one test: because it was sour? My brethren, let us see that the apple was *small and growing*. So too our faith continues to grow; and if we see we do not perfectly obey a test, let us look further to see if that perhaps it is because we are still growing and have not yet matured in that area.

Having reviewed these points, we are now more fitted to test our salvation. The outcome of this endeavor is always joy. Either we come to find that we are not saved, and so receive salvation and rejoice; or, we come to find that we are saved, and rejoice in that assurance. If we fail the test, the

solution is not to try harder or do more; for, *“that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith;”* and, *“he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”*

[Gal 3:11, Jn 10:1] Only those men who enter through the *“narrow gate”* of Jesus Christ shall enter into life. For Jesus says, *“I am The Way, The Truth, and The Life: no man cometh unto The Father, but by me;”* [Jn 14:6] and,

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

Having this admonition, let us take to heart the exhortation of Christ Jesus: *“strive to enter in at the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able.”* [Lk 13:24] And of that in Hebrews, *“let us therefore fear, lest at any time, a promise being left us of entering into His rest, any of you should seem to come short of it.”* [Heb 4:1] There is only one doorway to salvation: resting upon Jesus Christ for righteousness, and those who either add to or take away from the simple and pure gospel of Jesus, *“God shall add unto him the plagues that are written in this book.”* [Rev 22:18] So let us *“labor therefore to enter into that rest, lest any man fall after the same example of unbelief,”* which the Israelites left, who heard *“the gospel preached...but the word preached*

did not profit them, not being mixed with faith in them that heard it.” [f.f., Heb 4:11, 2] And laboring to test ourselves, if we indeed fail one or more tests, let us fall upon our knees and go to Jesus for life. May none that read this book go away plastering over conviction laid upon them by The Holy Spirit, but may they go to Jesus and seek truth, may they cry out for mercy at His gracious feet until they find mercy at His hand.

Chapter II: Practicing Truth

1 John 1:6-7 – If we say that we have fellowship with Him, and walk in darkness, we lie, and do not practice the truth: 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 is cleansing us from all sin.

In the gospel of John, we find that famous verse,

“For God so loved the world, that He gave His One-and-only Unique Son, that whosoever believeth in Him should not perish, but have everlasting life.” [Jn 3:16]

But what does it mean to believe? How does one know if he believes? The answer, in part, is found in the following verses.

“For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. 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 One-and-only Unique Son of God. And this is the condemnation, that light is

come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that practices evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that practices truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [Jn 3:17-21]

Notice here that Jesus equates being condemned with unbelief and perishing. And, that Jesus defines for us what the condemnation that thus causes men to perish, is. He says, "*this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*" The condemnation Jesus speaks of, which abides upon a man like a heavy stone, dragging him down into the pit of hell as it were, is this: that Christ Jesus, "*The Light of the World,*" [Jn 8:12] has come into the world as "*the faithful witness,*" who "*will not lie;*" [Rev 1:5, Prov 14:5] as a light to manifest God. For, "*whatsoever doth make manifest is light,*" [Eph 5:13] and Jesus said, "*he that hath seen me hath seen The Father.*" [Jn 14:9] Let us ponder this a while longer, and see why men, as Jesus says here in John 3, hate the light and do not come to the light.

First, remember that Christ Jesus, who though He was sent "*in the likeness of sinful flesh, and for sin,*" [Rom 8:3] yet He "*knew no sin.*" [2 Cor 5:21] This fact proves to us Jesus' words to Philip when He

said, “*he that hath seen me hath seen The Father,*” thus claiming to perfectly represent The Father. For, The Spirit says in Romans,

*“For all have sinned, and come short of the
glory of God.” [Rom 3:23]*

Here in Romans, we see a connection between sin and the glory of God. For in this word we have a succinct definition of sin: anything that comes short of God’s glory. That is, anything which fails to perfectly exemplify God’s nature, His character, is sin. Anything which does not flawlessly, whether in word, deed, thought, emotion, etc., represent the fulness of God’s character, is sin – it falls short of His glory.

Therefore, when we read and understand that Jesus “*knew no sin,*” we understand that for each millisecond of His existence on earth, from birth to death, Jesus flawlessly exemplified every portion of God’s character at all times. Truly, as it says of His righteousness, so it is true: “*thy righteousness is like the great mountains.*” [Psa 36:6] Jesus, as the true and faithful witness of God’s character, never sinning, perfectly represents to us, and to all, the standard of righteousness accepted of God. He is The Light which has come into the world.

Returning to the condemnation Jesus pointed out, “*that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every*

one that practices evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd," we can now understand more clearly what Jesus said. Those who fail to believe in Jesus, who are perishing and condemned, have seen the Light – they have seen Jesus' life and perfect righteousness, that light which bears witness to the glory of God – and they have adamantly rejected it, choosing rather to continue in darkness. And why? Jesus says, *"for every one that practices evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."* They have seen the standard: they have seen Christ. They have seen the glory of God, of which all men are greatly falling short, and instead of coming to the light that their deeds may be examined of Christ and corrected, they hide from the light, not wishing their deeds to be exposed.

In this truth, we find what John meant when He said, *"if we say that we have fellowship with Him, and walk in darkness, we lie, and do not practice the truth."* [1 Jn 1:6] If we are claiming to have fellowship with Christ; that is, if we are claiming to be saved, believing in Jesus, but we are walking in darkness, then we are frankly liars, for we are not practicing the truth. We are as those who say one thing, but do another – hypocrites and thieves who falsely take upon themselves that precious gift of salvation. But those who are practicing truth, as Jesus points out, act in this manner: they are *"coming to the light, that*

[their] deeds may be made manifest, that they are wrought in God." Meaning, the person who is saved, who is practicing truth, is not concealing his deeds, thoughts, emotions, or any other thing from Jesus, but is actively living a lifestyle where he is bringing to Christ's feet all these things so that He might search them out and correct them. The heart of this man is found in Psalms, when David says,

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." [Psa 139:23-24]

A truly regenerated man desires for his heart and mind to be searched out and tested by Christ and will pray to this effect frequently. That man will come unto Christ Jesus, who is The Word of God, that his ways may be tested. He will *"walk in the light, as He is in the light,"* and so find true fellowship with other believers, *"and the blood of Jesus Christ [God's] Son"* will be *"cleansing [him] from all sin."* [1 Jn 1:7] He will, with a clear conscience and by God's provided grace, test his ways with God's word, which is *"a lamp unto [our] feet, and a light unto [our] path."* [Psa 119:105]

Notice especially the phrase in 1 John 1:7, that in order for *"the blood of Jesus Christ"* to be cleansing a man from all sin, that man must be practicing truth. He must be engaged always in this way of life that

Jesus describes for us. What then? Are we saved by our own diligence? God forbid. We are saved by faith alone. *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”* [Eph 2:8-9] Let us be careful to make this distinction: it is not that we are saved through a diligent pursuit of righteousness or holiness, or of a lifestyle of walking in the light – but those who have been saved by grace through faith, who are truly believing in Jesus, must be engaged in this business, for it is evidence of their true conversion.

Chapter III: The Necessity of Christian Fellowship

1 John 2:18-19 – Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

One of the most miraculous things Jesus has done for us in salvation is making us new creatures. Paul tells us in one of his letters,

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new.” [2 Cor 5:17]

We have been born again as it were, receiving a new heart and a new spirit, as God says, *“a new heart also will I give you, and a new spirit will I put within you.”* [Ezek 36:28] This implantation of a new heart and spirit is accomplished in us by *“the circumcision made without hands,”* [Col 2:11] of which God spoke,

saying, *“and The LORD thy God will circumcise thine heart...to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”* [Deut 30:6] We have been conceived anew by God’s holy Seed, that *“engrafted word, which is able to save your souls,”* [Jam 1:21] and we, as Jesus said we must, have been *“born again,”* that is, *“born...of The Spirit,”* for, *“that which is born of the flesh is flesh; and that which is born of The Spirit is spirit.”* [Jn 3:3-6] Paul speaks of this elsewhere as well, writing by the inspiration of The Holy Spirit,

“But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of new birth, and renewal of The Holy Spirit; who He poured out on us abundantly through Jesus Christ our Savior.” [Titus 3:4-6]

If we have been Christian for any length of time, we have most likely come across this very foundational truth already: that in order for a man to be saved, He must be born again; that is, He must receive the Holy Spirit and a new heart. That old man must die, and that man, through Christ, must be risen again, resurrected with Christ as a new race of man, complete with new desires and new capacities. And if we have not come to learn this, let us remember what is written in Romans,

“Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of The Father, even so we also should walk in newness of life. For if we have become united with [Him] in the likeness of His death, we shall be also in the likeness of His resurrection.” [Rom 6:4-5]

And again,

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath made us alive together with Christ (by grace ye are saved;) and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus.” [Eph 2:4-6]

We have, as God says, *“put off the old man with his deeds; and have put on the new man, which is being renewed in knowledge according to the image of Him that created him.” [Col 3:9-10]* Though we have died as it were, yet we live. That old man has been crucified alongside Christ, and been raised up a new, spiritual man who is made in the image of – and ever growing in likeness to – Jesus Christ, The Last Adam. For again we read,

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

Seeing then that we have become new creatures, a new man as it were, we are more equipped to examine ourselves under the second test of genuine salvation: fellowship with Christian brethren. For nature itself teaches us that creatures of one type have fellowship with those of the same. Sheep fellowship and congregate with other sheep; the sheep lies and sleeps with other sheep, it does not travel to the wolf's den for a nap nor for intimacy. Likewise, the rabbit does not partake in fellowship with fowls of the air, nor with fishes of the sea: but rather, with fellow rabbits. Moreover, how many of us have seen the common robin or sparrow peaceably fellowshipping with the hunter or the dog? Are not creatures most always found in dens, families, groups, of their own kind? Even so it is with Christians, and not just because we see so in nature. And though the Christian once was named among the

“fornicators...idolaters...adulterers...effeminate, [and] homosexuals,” yet no longer, for, “such were some of you: but ye have been washed, but ye have been sanctified, but ye have been justified in the name of The Lord Jesus, and by the Spirit of our God.” [1 Cor 6:9-11] And though we used to fellowship intimately with such, yet no longer, for, “evil companionships are corrupting good habits.” [1 Cor 15:33] For we are told,

“But if we walk in the light, as He is in the light, we have fellowship one with another, and

the blood of Jesus is cleansing us from all sin.” [1 Jn 1:7]

And again, we see that true Christians abide in fellowship, for John writes,

“...If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” [1 Jn 2:19]

Notice in these verses that first of all, those who are walking in the light, or practicing truth as we have seen, not only are being cleansed by Jesus’ blood, but are experiencing a lifestyle of Christian fellowship. For John writes, *“but if we walk in the light, as He is in the light, we have fellowship one with another.”* And secondly, see that those who John says *“were not all of us,”* but were *“antichrists,”* [1 Jn 2:18] were those who *“went out”* from the brethren, not abiding in fellowship with them, but instead departing. Even so, the true Christian must maintain a lifestyle of Christian fellowship, for it is an evidence that they have been made into a new creature, that they indeed have The Spirit of Christ and so long to fellowship with others who are and have the same.

But what is fellowship? We mustn’t take the world’s definition, which merely equates to hanging out with another person. For that is not fellowship as defined by God’s scripture. Therefore, let us define

the word fellowship, that fellowship which is evidence of true, saving faith.

The Greek word for fellowship is “*koinonia*,” spelled, *κοινωνία*. This word is used twenty times in the New Testament text, and means “*communion, association, partnership*.” As The Spirit shows us through The Word, this term relates an intimate connection, as strong as that which we enjoy through salvation with Jesus. For it is written, “*God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord;*” [1 Cor 1:9] and, “*the grace of our Lord Jesus Christ, and the love of God, and the communion of The Holy Spirit, be with you all. Amen;*” [2 Cor 13:14] and again, “*truly our fellowship is with The Father, and with His Son Jesus Christ.*” [1 Jn 1:3] Moreover, it speaks of partnership, wherein two opposing things cannot coexist, as it says, “*what communion hath light with darkness?*” [2 Cor 6:14] Several times the word is used in relation to giving a contribution to fellow-saints in Christ. That is, coming into partnership with their lives by way of a financial gift. [Rom 15:26, 2 Cor 8:4; 9:13] We see through this that the word indicates a partnership over a common goal or thing; in the case of the New Testament scriptures, the commonality is glorifying Jesus Christ through the “*fellowship in the gospel*.” [Phil 1:5]

Through the uses of the word, we come to learn that *koinonia* speaks of a partnership between two or

more parties, each of whom have a personal and intimate communion with God, for the express purpose of glorifying Jesus Christ and the good news surrounding who He is and what He has done. This occurs through study, through prayer, through church gatherings, through service, and any other thing which expressly holds the intent to glorify Jesus our Lord.

When we come to understand the true definition and context of this word, this second test becomes more clear, more logical. For when Christians gather together, with Christ in their midst, (for He says, signifying His nearness in our gatherings, “*in the midst of the church will I sing praise unto Thee*” [Heb 2:12]), the light of His glory shining from out of us and within us, this light repels those who hate the darkness. An unsaved man can easily have so-called “fellowship” with other Christians, if that “fellowship” is merely fun-and-games, never glorifying Christ, nor having Him at the epicenter. It is quite easy and enjoyable to say “oh, yes I fellowship with my brethren,” when that fellowship is always easy and never hard; always fun, and never serious contemplation over scripture truths. But alas, this is not the fellowship The Bible speaks of when it tells us we must have it. The man who has been truly made a new creature takes delight in the glory of Christ and in church gatherings, even as David said, “*one thing have I desired of The LORD,*

that will I seek after; that I may dwell in the house of The LORD all the days of my life, to behold the beauty of The LORD..." [Psa 27:4] and, *"I was glad when they said unto me, let us go into the house of The LORD."* [Psa 122:1] He will long for and search out and abide in that type of fellowship. But the man who is not saved will not be able for very long to abide such fellowship: the light of Jesus' true glory, the conviction of sin, the gravity of God's Holy Word – the man who is unregenerate has no lasting desire for such things. And so, we have concluded our second test.

Chapter IV: A True Christian's Relationship With Sin

1 John 1:8-2:1 – If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Let the discerning light of God's word now shine upon our soul's relationship to sin. There are several aspects which we shall endeavor to look at. One, a true Christian who has been born from above by God's Holy Spirit knows that he still sins. There is no doubt in his mind: he should frankly and easily confess, 'yes, though I am saved and indwelt of God, sadly I still commit sin from time-to-time.' Two, a true believer in Christ confesses that he has sinned: and even, that it was his sin which put Jesus upon the cross and not another's. His sin alone, he will not deny, was great enough to thrust the spear through Jesus' side. Third, a

Christian, though touched of God's grace, though a recipient of The Spirit of God and of Jesus' righteousness, must still admit that sin dwells in him: that he still is possessing sin. That sin has not yet been eradicated from his life, for he still dwells in his sinful and corrupt body; and thus, though not under its dominion, must still battle that innate sin. Fourth, the true Christian is not able to continue in sin for very long – if he sins, this genuinely saved believer confesses the sin and turns from it, seeking with a clear conscience to depart from it, not continuing in it nor making a habit of it. Now, having briefly summarized these points, let us delve a little further into each one.

Firstly, in the verse above, we see plainly what God says through John, "*if we confess our sins,*" and, "*if any man sin.*" Undoubtedly, John shows us that believers sin, for the option to confess sin, and the comfort that Jesus Christ The Righteous One is our Advocate, are proofs to us that sin is not only a possibility in a believer's life, but a surety. For we, still dwelling in sinful flesh, are far from perfection, and will, from time-to-time sin, thus needing to confess, and to be encouraged and comforted afresh that Christ Jesus, who did no sin, represents us before our Father in heaven. James also tells us, showing us our tendency toward sin, "*in many things we offend all.*" [Jam 3:2] And let us also see that when John says, "*if we confess,*" the verb "*confess*" is

in the Greek present tense. Meaning, a more literal translation might say, “*if we continue to confess our sins;*” and thus, this shows us the expectation that we shall sin again, and so must be in a constant state of confessing that which God convicts us of. Again, Jesus, in teaching us to pray, said, “*after this manner therefore pray ye...forgive us our debts, as we forgive our debtors.*” [Mt 6:9, 12] See then that if sin were no longer an issue for the born-again Christian, confession and forgiveness would not be necessary on an ongoing basis.

The man who foolishly believes himself to not sin, perhaps having reached some majestic spiritual height, need only ask others as Christ asked His enemies, “*which of you convinceth me of sin?*” [Jn 8:46] and he shall quickly see that it is perhaps him alone who holds this belief. Again, though for most of us the fact that we sin is plainly obvious, it is not so with all, and so let us see also that Jesus said, “*I came not to call the righteous, but sinners to repentance.*” [Lk 5:32] In the Psalms we learn that, “*good and upright is The LORD: therefore will He teach sinners in the way.*” [Psa 25:8] Let us carefully notice that it is “sinners” which God teaches “*in the way,*” and not those who are righteous or flawless; for Jesus Himself says, “*I came not to call the righteous, but sinners to repentance,*” and thus implies those who deem themselves “righteous” as the Pharisees did, have not been called nor saved of God. This is a very somber note

for those who think themselves righteous, or not in need of repentance. Whom are those Jesus has called? Whom does He desire to lead in the way of life? It is the sinners. Those who do not believe they sin, and thus are not in need of repentance or the blood of Jesus to “*continually cleanse [them] from all sin,*” [1 Jn 1:7] have not been called of Christ, nor are being led by Him: they are altogether lost.

Secondly, John tells us, “*if we say that we have not sinned, we make Him a liar, and His word is not in us.*” [1 Jn 1:10] Thus we conclude that to be saved a man must acknowledge he has sinned. That is, he must frankly confess that it was his sin which put Jesus on the cross; it was the strength of his wickedness which propelled the nails and the spear through his flesh; moreover, he must confess and agree that just one of his wretched sins was sufficient to produce all of Jesus’ tortures that He had to endure. Yes, the true Christian must confess he has sinned and cannot say “[I] *have not sinned,*” lest He make God a liar.

That man who has been given The Spirit will see his sin, that they led Jesus to the cross. For if their sins took no part in Jesus’ death, and He did not have to bear their sin, then what right does that man have to lay hold on the propitiation offered through such a sacrifice? No, but, “*while we were yet sinners, Christ died for us.*” [Rom 5:8] He must be as those in the

latter times, and confess, through The Holy Spirit's conviction, he pierced Christ. As it is written,

*"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me **whom they have pierced**, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."* [Zech 12:10]

Or again, as Paul confessed, it was him and him alone for whom Christ died, saying,

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

Have you come to the cross and seen Christ's wounds? Have you heard His cries? Have you seen the blood gush out of His body? Have you looked up at the man who confessed, *"but I am a worm, and no man,"* and seen His broken body *"which is broken for you,"* of which it is written, *"His appearance was disfigured beyond that of a man, and the outline of His body beyond the sons of men?"* [Psa 22:6, 1 Cor 11:23, Isa 52:13] Have you answered that desperate cry and question from Christ, *"my God, my God, why hast thou forsaken me?"* and answered, 'it was for me,

Lord; for my sins you were forsaken?" My dear brother, if you have not yet seen this, may the Spirit reveal it to your heart today: Christ died for your sins! For if you do not believe this, you are lost and yet in your sins.

Thirdly, *"if we say that we have no sin, we deceive ourselves, and the truth is not in us."* [1 Jn 1:8] Literally it may read, *"if we say that we do not continue to possess sin, we continue to deceive ourselves, and the truth is not in us."* The verbs in this verse, excluding "say," are all present indicative verbs. Meaning, they indicate continuous, ongoing, present actions. The word "have" means "have; hold; possess." Therefore, the man who will not admit sin still lies within him is deceiving himself. Very similar to the man who thinks he no longer sins, this man stands right at his side, perhaps going even further to say, 'I have not only ceased to sin, but I do not even possess sin: I have completely rid myself of its influence.' If we are honest, we must confess that sin still dwells in us. Though Christ has *"condemned sin in the flesh;"* and, *"now once in the end of the world hath He appeared unto the annulment of sin through the sacrifice of Himself;"* and though it is promised, *"for sin shall not have dominion over you: for ye are not under the law, but under grace,"* yet we must still confess that we battle sin and that it still holds some spot in us. [Rom 8:3, Heb 9:26, Rom 6:14] As Paul said,

*“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. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, **but sin that dwelleth in me.**” [Rom 7:18-21]*

Finally and fourthly, beyond our highlighted verses for today, John says, “If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.” [1 Jn 2:29] The fourth test of the true Christian’s relationship to sin is his response to it. When he sins, what does he do? We can see from this verse, as we shall further see from others, those who do righteousness are “born of Him,” and implicitly, those who do not do righteousness are not born of God. Taking a closer look at the verb “doeth,” let us notice two points which will further our understanding. First, the verb for “doeth” is a present active participle. Meaning, an ongoing verb wherein the subject is the actor/initiator: an “ing” verb such as “running” or “swimming” in English. And second, the word means “make; manufacture; do; cause; act.” Therefore, we can translate the last part of 1 John 2:29 as, “...every one that is doing/is manufacturing/is producing/is practicing righteousness is born of Him.” This is crucial for our understanding, that we recognize John speaks of a lifestyle and not a single event. The man who maintains a lifestyle

and habit, of most of the time, producing/doing what is righteous according to God's standards, proves himself to be born of God. The man who in contrast to this, maintains a lifestyle of sin or unrighteous acts, according to God's word, proves himself to be lost: a man in whom dwells not the Spirit of Christ, and, "*if any man have not the Spirit of Christ, he is none of His.*" [Rom 8:9] Continuing on into 1 John chapter three, we can see this more clearly. John writes,

"Whosoever is abiding in Him does not continue to sin: whosoever is sinning has not seen Him, neither has known Him. Little children, let no man deceive you: he that is producing the righteousness [of God] is righteous, even as He is righteous. He that is committing sin is of the devil; for the devil continues to sin from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever having been born of God does not continue to commit sin; for His Seed continues to abide in Him: and he is not able to continue to sin, because He has been born of God. In this the children of God are manifest, and the children of the devil: whosoever is not producing righteousness is not of God, neither he that is not loving his brother." [1 Jn 3:6-10]

Notice that emphasis has been placed on the verbs, expanding them to make a fuller and more accurate

definition of what the Greek is saying to us. Let us be careful, once again, to remember this speaks of a lifestyle and not a singular event. When John says, in the KJV, “*whosoever abideth in Him sinnet not,*” and, “*whosoever sinneth hath not seen Him,*” this is not telling us that a Christian never sins or that the man who sins just once has not seen God and is not saved. For, John using the Greek present verbs, speaks rather of a habit or lifestyle. The man who is making a continual habit of abiding in Jesus – that is, the man who is saved – he will not continue sinning. Though he may sin on occasion, yet he does not make a practice of it: he quickly confesses it and turns from it. Doing sin is not the habit nor the lifestyle, nor the major pattern, of a believer’s life. This is unmistakable, for John says, “*little children, let no man deceive you: he that is producing the righteousness [of God] is righteous, even as He is righteous. He that is committing sin is of the devil...*”

Therefore, it is the lifestyle of a man that counts and proves him as saved or unsaved. A man who is truly saved will not continue in sin; in contrast, he will continue in righteousness. Let us notice also that John says regarding the man who is “*born of God,*” that, “*he cannot sin, because he is born of God.*” That is, it is not possible for him to continue sinning. If a man has The Seed, Christ, dwelling in His heart, it is not possible that he should be able to continue living in sin, no matter the sin, for Christ

within him shall convict him and lead him into righteousness. The Holy Spirit will not suffer a true Christian to maintain a lifestyle of sin.

So then, let every man examine his soul and see. What fruit does your life manufacture on an ongoing basis? Is it that of righteousness, of the Spirit? Or that of the world, of the flesh? The man who is saved will always manufacture righteousness, and will not be able to manufacture sin for any great length of time.

Chapter V: Joyful Obedience to God's Commands

1 John 2:3-5 – And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.

Jesus says to us, “*if ye love me, keep my commandments.*” [Jn 14:15] And again, “*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.*” [Jn 14:21] And once more, “*he that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*” [Jn 14:24] Clearly, we see that obedience to God is of utmost importance; in fact, if we are not obedient, if we do not keep Jesus' words, (which are The Father's words: for Jesus said, “*I have given unto them the words which thou gavest me.*” [Jn 17:8]), He says we are lost and that we do not truly love Him. In another place Jesus asks

those listening, *“and why call ye me, Lord, Lord, and do not the things which I say?”* [Lk 6:46] Do you love Christ? Have you been born again? Do you belong to that blessed and heavenly family? Then you will obey His words. And if you do not obey His words, that is, The Bible, then you are lost: for how is it that one may call Jesus Lord and Master but fail to live in obedience to Him? It is a contradiction; a true Christian will live a lifestyle of obedience to God’s word.

We can see this in 1 John as well, when John says in our highlighted verse, *“hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.”* Now, if we are New Covenant Christians under the blood of Christ, we know that we are not under the law. For it is written,

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.” [Rom 7:4]

And,

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” [Rom 7:6]

We understand from these verses that the law has died. As a woman is no longer bound to a dead husband, so too we are no longer bound to the law, it having died upon the cross with Jesus, wherein it is said that He “[Blotted] 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.” [Col 2:14] And further, no longer being under the law, we are under grace; for, “sin shall not have dominion over you: for ye are not under the law, but under grace.” [Rom 6:14] But though we have been delivered from the law, no longer bound to its curse nor its punishments, yet as Paul says,

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of The Father, even so we also should walk in newness of life.” [Rom 6:1-4]

We do see, then, that much like in our last test wherein we discovered the true Christian cannot abide in a sinful lifestyle, so too the Christian cannot abide in disobedience. But in both cases, the proof that a man possesses a truly regenerated heart

is that he continues in obedience, in righteousness, in accordance with God's word.

The importance of obedience cannot be understated, for we cannot truthfully claim to belong to Christ and to God and willingly live in disobedience. We mustn't be as Israel, of whom God said, "*forasmuch as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me;*" [Isa 29:13] and of whom The LORD spoke to Ezekiel saying, "*they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.*" [Ezek 33:31] No, we cannot be as such: for such words describe a man who is still lost in his sins, not having received a new heart nor spirit. It is to the man, as Jesus says, who "*heareth these sayings of mine, and doeth them,*" whose "*house*" as it were shall stand in the day of judgment. [Mt 7:24-27]

Further, John also writes,

"For this is the love of God, that we keep His commandments: and His commandments are not grievous." [1 Jn 5:3]

In this text, notice a truth which is added: "*His commandments are not grievous.*" Not only does the genuine believer have a lifestyle of obeying God's commands, whether those be through The Word or

through The conviction of The Holy Spirit, but those commands are also “*not grievous*.” Meaning, because the believer, as it says, has been given “*a new heart...and a new spirit*” and been made into “*a new creature*,” therefore, having received a new heart and spirit, a new nature altogether, that believer in Christ no longer looks upon God’s righteous laws with hatred but with love. [Ezek 36:26, 2 Cor 5:17] This is shown to us in that God’s laws are a reflection of His heart, seeing that He has spoken them, (they being “*God-breathed*”), and that Jesus says, “*out of the abundance of the heart the mouth speaketh*.” [2 Tim 3:16, Mt 12:34] We must conclude then, that because God’s word, and thus laws, are merely a reflection of His heart and of His character, that if we are truly saved and do love God and love who He is, we shall love His commands. We shall not say, for example, ‘It is exceedingly troublesome and grievous that I must tell the truth or that I must be faithful;’ no, in no case, for we no longer are in bondage and under the dominion of such sins and thoughts, but being delivered from such, it now brings us delight that we can practice righteousness and obey God.

Therefore, joyful obedience is shown to be necessary in salvation: it is our fourth test. My dear brethren, do you long to obey God’s word? Does it bring you delight to submit to The Most High and His provocations upon your spirit? Or does it grieve

you and do you most often feel no inclination whatsoever to the divine laws? If the latter be true, the truth of the matter may very well be you are not a true child of God and have not the love of God abiding in you. Let each of us search out our hearts, and answer the question: 'do I obey God's commands?' for it must necessarily be true in the believer's life.

Chapter VI: Walking More and More Like Jesus

1 John 2:6 – He that saith he abideth in Him
ought himself also so to walk, even as He walked.

There is a rule in Paul's epistle to the Corinthians, which we also see in nature, which states, "*be not deceived: evil companionships are corrupting good habits.*" [1 Cor 15:33] In God's creation, which reveals "*the invisible things of [God]...even His eternal power and Godhead,*" [Rom 1:20] we see what Paul admonishes against played out. For example, we can see the corruption of good fruit after being subjected to an environment containing bad fruit; we can see that a single drop of poisonous substance, mixed in with pure water, defiles the whole lot – similar to what Solomon wrote, "*dead flies cause the ointment of the apothecary to send forth a stinking savor...*" [Ecc 10:1] – or that a wound left open rarely stays contained, but rather spreads. So too, a person who engages in intimate fellowship/partnership with sinful men, or with sin itself, will eventually come to acquire himself those bad habits or conditions.

In general, corruptness wears off onto the pure, and usually never the opposite. This is even shown to us in the law. For it says,

“If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.”
[Hag 2:12-13]

We see here that holiness cannot be transferred in the same way uncleanness can. Among other things, it teaches us that we cannot obtain purity and holiness indirectly from God, but only directly: only through a personal and intimate fellowship with Him through His Son, Jesus. But let us examine a case where the influence is opposed to what we have presently seen. For Jesus says, *“the disciple is not above his master: but every one that is perfect shall be as his master.”* [Lk 6:40] Jesus says a man will become like his master. Thus, if a man's master is Christ, that man shall become more like Christ; and being complete, shall be like Him through-and-through. This is a case where good character, the character of Jesus, infects and changes the one who fellowships with it in the person of Jesus, and not the other way around, as we have seen in Corinthians and in nature. And herein we find our next proof of true

Christianity; as John says, “*he that saith he abideth in Him ought himself also so to walk, even as He walked.*” [1 Jn 2:6]

John reveals to us that the man who abides in Jesus, whose master is Christ alone, shall be becoming more like Him, being ever in a transformation of character: that from his old man to the new man, Jesus Christ. This truth is shown to us in Romans as well:

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose. 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.”
[Rom 8:28-29]

All things in the believer’s life work together as a unified whole, like the instruments in an orchestra or ingredients in a recipe, to make that man more like Jesus Christ. “*For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.*” That which is spoken of our new bodies, may also be spoken of our present lives, that, “*as we have born the image of the earthy, [that is of Adam], we shall also bear the image of the heavenly, [that is, of Christ, The Last Adam].*” [1 Cor 15:49] For we are promised, and not just regarding future resurrection, “*but if the Spirit of Him that raised up*

Jesus from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His Spirit that dwelleth in you.” [Rom 8:11] See then, that it is a necessity the true Christian is growing in likeness to Jesus and is walking as Jesus walked. Though he may not perfectly, flawlessly, reflect Jesus: yet, in part he does, and he is continuing to grow in this respect. Remember Peter’s second epistle, when he admonishes us to, “add to your faith virtue, and to virtue knowledge; and...self control; and...endurance; and...godliness; and...brotherly love; and...love,” and then says, indicating to us that growth is necessary and expected, “he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [2 Pe 1:5-10]

We may see this necessity also from the following word,

“But we all, with unveiled face beholding as in a mirror the glory of The Lord, are being changed into the same image from glory to glory, even as by The Spirit of The Lord.” [2 Cor 3:18]

The true disciple and believer of Christ is abiding in His word, thus beholding Jesus’ glory through such; as Jesus said, “if ye continue in my word, then are ye my disciples indeed.” [Jn 8:31] Therefore, the true Christian will be, since he is continually beholding Jesus’ glory through the scriptures, be being

changed into that very image to which He stares and studies. And notice that this is a process, as Paul says, "*being changed*."

We see then, from John, that for a man's Christianity to be valid and pass this examination, he must be in a process of walking as Jesus walked – thus necessitating one, the conformation to Jesus' image; and two, the continual progress that walking implies. John does not say that the man who once walked as Jesus, but the man who walks as Jesus; and seeing as it is God's ultimate purpose to conform us into Jesus' image, the true Christian will also be growing in such conformation. So then, are you sure in this respect? Does your salvation include this as well? Do you walk as Jesus walked, and are you being changed into His image? Can you say that today you are closer to and more like Christ than a year ago? For if you cannot, it may be that you have never known Christ truly: for we have a promise from Him that we shall be made like Him.

Chapter VII: Loving the Brethren

1 John 2:9-11 – He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Here in John, we see another truth of the true Christian: love for the brethren. John says, *“he that loveth his brother abideth in the light...but he that hateth his brother is in darkness, and walketh in darkness...”* And,

“...whosoever is not practicing righteousness is not of God, neither he that is not loving his brother. For this is the message that ye heard from the beginning, that we should love one another.” [1 Jn 3:10-11]

And again,

“We know that we have passed from death unto life, because we continue to love the brethren. He that is not loving his brother abideth in death.”

*Whosoever is hating his brother is a murderer:
and ye know that no murderer hath eternal life
abiding in him.” [1 Jn 3:14-15]*

It is one of the most repeated truths in this epistle of John's, that we love our brothers and sisters in Christ. We must love one another: for it is the command Jesus gave before His death, that which we have heard from the beginning, “*a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*” [Jn 13:34] And in that John speaks of brethren in Christ is manifest; for he writes, “*whosoever believeth that Jesus is The Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him,*” that is, the brethren – those whom, as Jesus says, have been “*born again...born of The Spirit.*” [1 Jn 5:1, Jn 3:3-6]

We would do well to remember that when Jesus said, “*love one another, as I have loved you,*” that He spoke this before His death. And in that immediate context, the love Jesus spoke of was as the gospels show us: Jesus' daily giving up of Himself for His disciples and for the people around Him in teaching, service, and prayer. When we see the clear evidence of a true Christian, to be loving his brother, we should understand it in this way. And to this John also bears witness, for he writes by The Spirit, explaining to us what this love is,

“Hereby perceive we love, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.” [1 Jn 3:16-18]

This word is very similar to what James writes regarding faith,

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” [Jam 2:14-16]

True love and true saving faith are alike in this way: they must produce works; they must result in tangible action. For if they do not, they are dead altogether, merely professions and not realities. See that in the passage above, John points out that love must be “in deed and in truth,” and shows us likewise what this means, giving us an example of a brother with a tangible need. The true Christian, who is

loving his brethren, when he comes to realize through whatever means, that a brother or sister has need and also that he himself has "*this world's good*" which are necessary to fulfil that need, then he will provide for that brother or sister. This must be the lifestyle that he maintains. Most of the time, the man who is truly loving the brethren will do this. However, for the man who, like in John and Jame's passages, sees a brother with a tangible need, but refuses to give that which is necessary, even going so far as to in lieu of provision provide only prayer, is no better than an unbeliever: his profession of the love and faith of God is dead and vain, for it has not produced any useful fruit. For the man who cannot provide for the need, prayer is excellent; and we are commanded to be, "*praying always...for all saints.*" [Eph 6:16] Further, even for the man who can provide, prayer is good and necessary; however, if our lifestyle is that of only prayer, of only words, and never deeds and never actions, then we fall under the condemnation of what The Holy Spirit says through James and John.

The true Christian will be exhibiting a lifestyle of helping his brethren in tangible acts of usefulness. John shows us what it means to "*lay down our lives for the brethren*" in his example wherein a man who, "*hath this world's good, and seeth his brother have need,*" so provides for him. For John rhetorically states that if that man "*shutteth up his*

bowels of compassion from him,” that is, the man refuses to provide that which God has freely given him to supply that brother’s need, then, *“how dwelleth the love of God in him?”* We see then that the love of God does not dwell in that man, for *“he that loveth not knoweth not God; for God is love,”* [1 Jn 4:8] and again,

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” [1 Jn 4:20]

But notice another thing, besides the mere act of providing or doing some good for a brother in need, the act must be a useful one. In Galatians, when Paul speaks of the fruit of The Holy Spirit, he says, *“but the fruit of The Spirit is...gentleness.”* [Gal 5:22] The KJV word translated “gentleness” is a word which means “useful kindness.” It is a Greek word which derives from the word for usefulness/profitable. This is the type of kindness and love that we are to show to our brethren. For imagine, if through inquiry and conversation a man recognized a brother in need of a stove. The usefully-kind response would be to provide a stove; but what if the man, knowing his brother to be in need, instead provided him with a couch? Well, one might say, ‘that is very kind;’ but is it useful? It may have been kind, for couches can be expensive: but it was not useful, and so, not providing for the

brother's need, the action remains unfruitful and unloving. For if we are those who love to give, but only love to give away unwanted and useless things to others, we are not loving nor kind: we are merely using others to dump off unwanted goods from this world in order to perhaps satisfy our conscience or afford ourselves some pleasant feelings. In testing our lives for this proof of true Christianity, we must recognize that what John and James both describe, is useful kindness.

With this, let us prove our souls to see if they are truly filled with God's love. Can you, with a true heart, say that you maintain a lifestyle of love for other Christians, that is, brothers and sisters in Christ? Does Christ live in you? Does Christ live *out* of you? You may say, 'I pray for all my brethren daily;' but, dear brother, if you possess "*this world's good*" or that which is "*needful to the body*," do you provide it for those brethren to whom The Spirit has made you aware? If God has given you that which another brother needs, and you come to know this of a truth, and possess all that is necessary to provide for him, the scriptures teach us that we must. For how can a man claim to love God, if he maintains a lifestyle wherein no tangible acts of love ever flow out? Jesus tells us, "*he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*" [Jn 7:38] Is it then possible that a man who is truly saved, who has The Spirit of God

dwelling within him, does not have these rivers flowing out of His heart and life and into others'? It cannot be. For the man who is truly saved will exhibit a lifestyle of loving his brethren; that is, when he is made aware of a brother's lack wherein he has supply, he will lay down his life as Christ did his. As Jesus "*did not think equality with God a prize to be grasped, but emptied Himself,*" [Phil 2:6-7] so too shall that man empty himself of whatever goods God has given him and say as Paul said, "*I will very gladly spend and be spent for you.*" [2 Cor 12:15]

Chapter VIII: The Knowledge of God

1 John 2:19a, 20-21 – They went out from us, but they were not of us...But ye have an anointing from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Jesus promises all His believers a remarkable blessing while speaking about The Holy Spirit, whom He would send after His resurrection. He said (and still says today),

“Howbeit when He, The Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will shew you things to come.” [Jn 16:13]

This is in accordance with what Paul wrote to the Corinthians,

“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.” [1 Cor 2:12]

Both of these passages speak to our relationship with The Holy Spirit, who is given to each believer at salvation. That The Spirit is a necessity is plain; for in Romans it says, "*now if any man have not The Spirit of Christ, he is none of His.*" [Rom 8:9] And again, "*because ye are sons, God hath sent forth The Spirit of His Son into your hearts, crying, Abba, Father.*" [Gal 4:6] Therefore, seeing all believers have been "sealed," having been "*given the earnest of The Spirit in [their] hearts,*" [2 Cor 1:22] then let us consider what Jesus promises The Holy Spirit will do in a believer's life.

Jesus tells us The Spirit of Truth, that is, The Holy Spirit, "*will guide you into all truth.*" This is a promise; a necessity. The Spirit will guide us into all truth; The Holy Spirit will teach us more and more of Jesus Christ; for again, Jesus says, "*I am The Good Shepherd, and know my sheep, and am known of mine.*" [Jn 10:14] To know Jesus is a necessity of the Christian, and this knowledge is acquired through The Holy Spirit and Him alone. For Paul tells us that we have not the world's spirit, but The Holy Spirit, through whom we have the ability to "*know the things that are freely given to us of God.*" But if we do not have Christ's Spirit dwelling within us, thus being unsaved, we shall not understand the things of Jesus; for John writes of these antichrists, saying,

"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. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we The Spirit of Truth, and the spirit of error.” [1 Jn 4:4-6]

This same truth is revealed when Jesus speaks to the Pharisees, who could not understand Jesus’ words. He said to them,

“Why do ye not understand my speech? Even because ye cannot hear my word...he that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” [Jn 8:43, 47]

Through these passages, we see the necessary evidence of a true Christian: understanding into God’s word. If we have that anointing of God, that is, The Holy Spirit, as all Christians must, then we shall, at least in part, understand God’s word. Our understanding may not be perfect, but we shall have understanding, and we shall be growing in such. If we do not and if we are not, then we have proved that we possess not the Spirit of God, who freely teaches and gives us such knowledge, but the spirit of the world: the same spirit that the Pharisees possessed and so Christ said to them, “*ye therefore hear them not, because ye are not of God.*” So then, if we profess to know Christ, to have His Spirit, then we shall hear His words and understand them, or at

least be growing in understanding. If we do not possess this, being destitute of the knowledge of God, then we are unquestionably lost. For, *“the things of God knoweth no man, but the Spirit of God;”* and,

“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.” [1 Cor 2:11, 14]

Further, Jesus tells us, *“and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”* [Jn 17:3] Therefore, again, if we do not have the knowledge of God nor of the things of Him, we must conclude that we are lost. Or at the very least, that something is terribly wrong; for the scriptures teach us that if we are saved and possess God’s Spirit, we shall have understanding of Him and the things of Him.

Chapter IX: Not Being Dislodged From Our Simple Hope

1 John 2:24, 27 – Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father... 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.

The confession of Jesus Christ as Lord, as Christ, as Savior, is absolutely crucial and necessary to salvation. Without it, a man is eternally condemned. For until he makes confession with his mouth, and chooses for himself to believe in his heart, he is lost and headed to hell, no matter how morally good he may appear. We read in Romans regarding the “*word of faith*,” which is near,

“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. For with the heart man is believing unto righteousness; and with the mouth confession is being made unto salvation. For the scripture saith, whosoever is believing on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that are calling upon Him. For whosoever shall call upon the name of The Lord shall be saved." [Rom 10:8-13]

We should do well to notice the verbs for believe and confess here in the passage: for they are present verbs and they indicate continued action, not just a singular event. Meaning, salvation is not acquired because at some point in the past a man believed and confessed; no, in no wise. Salvation is present, and it is to those who continue to believe and continue to confess, that salvation shall be granted. This is replete in the New Testament scriptures. Even Jesus said, being careful to expand the Greek verb "*believeth*" into a more accurate English equivalent,

"For God so loved the world, that he gave his only begotten Son, that whosoever is believing in him should not perish, but have everlasting life."
[Jn 3:16]

Do notice, dear man, that Jesus says, "*whosoever is believing,*" and not, "*whosoever may have believed* at

one point in the past.” You may say, ‘I have confessed and believed in Jesus;’ but, my dear brother, are you *still* believing and are you *still* confessing? Does your confession and belief of the past continue on to this very day, and continue to bear fruit? Let us first note that our salvation is one that is present and continuing, and so too our belief and confession of Jesus.

With this foundation, let us look again at what John says in our passage above, which presents to us our next proof of true Christianity. John admonishes us to, “*let that therefore abide in you, which ye have heard from the beginning;*” that is, the gospel. And if we are doing this, John promises us by The Spirit, “*ye also shall continue in the Son, and in The Father.*” Thus we imply, if one is not abiding in the gospel to this very day, they should have no assurance whatsoever that they are in both The Son Jesus and The Father Yahweh. For again, John tells us further, if “*the anointing which ye have received of Him abideth in you,*” and thus is teaching you “*of all things,*” then, “*ye shall abide in Him.*” And we do therefore conclude, if The Holy Spirit does not abide in us, and is thus not teaching us, we shall not abide in God nor His Christ, but, not being found to abide in Him, we shall be without, where there is weeping and gnashing of teeth.

Regarding this truth, let us read in Colossians also, where Paul says,

“...Yet now hath He reconciled [you] in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight: if ye continue in the faith having been grounded and firm, and not being dislodged from the hope of the gospel...” [Col 1:21-23]

Notice that those who are presented as “*holy and unblameable and unproveable*,” that is, those who are presented to The Father by Jesus as set apart and completely flawless and without grounds for condemnation or judgment, are those who continue in the faith. This is signified to us by the conditional word “if,” for these are true “*if ye continue in the faith...and [are] not being dislodged from the hope of the gospel.*” Therefore, just as we saw in John, so too we see here: that salvation is for those who continue in the gospel and are not moved away from it, for those who continue to cling to it and do not let go. Again, “*for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.*” [Heb 3:14]

The test that we must lay beside our souls is this: do we continue in the faith, in the gospel? Do we, no matter the circumstance or condition of our lives, continue to steadfastly cling to Christ in belief? Or are we as the seed which fell on rocky ground, whose roots quickly lose grip in the storm or wilt away when the sun rises? The true Christian will

abide in the truth of the gospel, clinging to it
always.

Chapter X: The Love of The World

1 John 2:15-17 – Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

When we speak of love in The Bible, often the proof of it is obedience. Jesus said, *“if ye love me, keep my commandments;”* and, *“he that hath my commandments, and keepeth them, he it is that loveth me;”* and also, John wrote, as we have expounded upon in earlier chapters, *“for this is the love of God, that we keep His commandments.”* [Jn 14:15, 21, 1 Jn 5:3] The foundation of true love is obedience; as Jesus said, *“and why call ye me, Lord, Lord, and do not the things which I say?”* [Lk 6:46] We cannot purport to love Christ, nor those brethren who are born of God, if we do not first of all obey Jesus.

Another aspect of love which is foundational, is its endurance. As Solomon says in Songs, *“many waters*

cannot quench love;” [Ecc 8:7] and in Corinthians, *“[love] endureth all things. Love is never departing.”* [1 Cor 13:7-8] Love must endure; for if it does not, then it was never love. True love endures; the love which gives up and dies off in tribulation, or in the process of time, was not that beautiful love which God displays, but merely affection or infatuation. The love that God displays, and which we should strive for is much like Jacob, of whom it is written, *“and Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.”* [Gen 29:20]

With these, let us come to our next test of genuine salvation. Repeating from above, John writes,

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the boasting of life, is not of the Father, but is of the world.” [1 Jn 2:15-16]

And again,

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” [Jam 4:4]

From these passages, we see that a true Christian, one genuinely born of God, having truly tasted of

God's grace and accepted the truth of Jesus in His heart, must not love the world, either with that divine and unconditional love nor the affectionate, friendly love. For the man who loves the world and the things in it does not have God's love dwelling within him. And to have "*the love of The Father*" within is a necessity, because in Romans it says, "*...the love of God has been shed abroad in our hearts by The Holy Spirit which is given unto us.*" [Rom 5:5] And further, the man who is affectionate and friendly toward the world is also unsaved; for James shows us by inspiration of The Holy Spirit that that man is in reality an enemy of God. And this is also incongruous with a true Christian; because it is written again, "*...when we were enemies, we were reconciled to God by the death of His Son,*" [i.f., Rom 5:10] but we are no longer, for we have been reconciled unto God through Jesus: that is, we now have peace with God and are no longer enemies, the word reconciled meaning, "*brought into friendship from a state of disagreement or enmity.*" [Webster]

Seeing then the necessity of this proof: that a Christian does not love the world nor the things in it, let us now consider again the word love. If the man who loves God obeys God, then the man who loves the world obeys the world. If the man who loves God, endures and continues in those things of God, regardless of afflictions, so too the man of the

world in his respect. Let us consider that which John says is of the world to see this more perfectly.

First, *“the lust of the flesh.”* The lust of the flesh is that which is directly opposed to The Spirit; for Paul says,

“This I say then, walk in The Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against The Spirit, and The Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” [Gal 5:16-17]

And,

“And they that are Christ’s have crucified the flesh with the affections and lusts.” [Gal 5:24]

The word lust itself means simply a *“longing desire; eagerness to possess or enjoy.”* [Webster] It signifies not always an evil, but merely a strong desire for something, to obtain it or enjoy it in some manner. When The Bible speaks, then, of the lust of the flesh, we should understand The Spirit to mean that which the flesh longs after; that which the flesh is eager to possess or enjoy. This would include that which the bodily appetites, those of the old man, constantly produce; for we are told, in opposition to these, *“but put ye on The Lord Jesus Christ, and make not foresight for the lusts of the flesh.”* [Rom 13:14]

And, the Christian having died and been separated from such, if he be truly saved, will consistently die to himself and reject such appetites. For it is written,

“[We are] always bearing about in the body the dying of The Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” [2 Cor 4:10-11]

And,

“For if ye live after the flesh, ye shall die: but if ye through The Spirit do put to death the deeds of the body, ye shall live.” [Rom 8:13]

Second, *“the lust of the eyes.”* The eyes refer to our focus and intent, that which we strive after or walk toward. Remember Jesus, when He said, showing us that our eye relates to the one whom we serve,

“The lamp of the body is the eye: if therefore thine eye be single (without folds), thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters...” [Mt 6:22-24]

The eye is like a lamp, a holder for light. If our master is Christ, we shall have a flame of light, which brings forth light into all of our bodies, our lives. The light of Christ will refresh and guide us, and reveal sin to us that we might by His grace correct it. However, if our master is not Him, or is only partly Him, then we shall have a lamp which produces not light but darkness, and we shall live and dwell in darkness, not being able to correctly discern God's way nor our own sinfulness. In terms of guidance, we can see this in the Old Testament when The Holy Spirit is referred to as, "*seven eyes*," [Zech 3:9; 4:10] which are explained by The Lord for us in The New Testament when it describes the Lamb, "*having...seven eyes, which are the seven Spirits of God.*" [Rev 5:6] Here, the instruction we receive is explained in Psalms, when The LORD says, "*I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*" [Psa 32:8] Therefore, we ought to seek to be led of God's eye(s), of His Spirit, who sees all – in contrast to our own eyes, which can only see what is in front of us. And this describes The LORD's servant well; for God says, "*who is blind but my servant?...seeing many things, but thou observest not...The LORD is well pleased for his righteousness' sake...*" [Isa 42:19-21]

And third, "*the boasting of life.*" Boasting means, "*talking ostentatiously; glorying; vaunting.*" Ostentatious means, "*fond of presenting one's endowments or works to*

others in an advantageous light." [Webster] Therefore the boasting of life is when one speaks very advantageously of themselves, of their actions, of their accomplishments, or of any other thing which comes from their life. The man who boasts of his own life has forgotten what is written: "*in [The LORD's] hand is the soul of every living thing, and the breath of all mankind;*" [Job 12:10] and, "*a man can receive nothing, except it be given him from heaven.*" [Jn 3:27]

So then let us conclude, and test ourselves. Does the wicked love of the world dwell in us or doesn't it? If it does, then the love of The Father has no place in us and we are lost. Do we, despite hardship, consistently pursue the bodily appetites? Do the feelings and provocations of our mortal bodies guide us, fuel us? If so, then we are as those described in Philippians: "*enemies of the cross of Christ...whose God is their belly.*" [Phil 3:18-19] Again, do we with habitual inclination, receive guidance and direction from our own eyes? From our own dispositions? Or those of the world? Do our eyes guide us, search us out, or do God's, or does The Holy Spirit? Moreover, the third test: do we regularly and consistently boast of our accomplishments? That we have obtained, earned, or done some great thing? Do we boast of our life, of our existence, of our ability and not of God? For He says, "*let not the wise man glory in his wisdom,*

neither let the might man glory in his might, let not the rich man glory in his riches.” [Jer 9:23] And, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” [Gal 6:14] If these things describe our lives – if they describe your life, dear brother – then you are lost. Let us take heed to ourselves, and guard ourselves, so that we do not fall, for those who love the world do not love God nor do they enjoy that sweet fellowship and covenant love which is found only in Christ Jesus, God’s Son. Again, woe to the man who loves the world – who, though the world and the things of it have been found wanting, who, though the world and its appetites have lacked the ability to satisfy him fully, he goes after them nonetheless. That man is not saved at all, but loving the world, proves himself to be lost.

Chapter XI: Believing in the True Jesus

1 John 2:22-23 – Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

1 John 4:2-3, 14-15 – Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ has come in the flesh is of God: And every spirit that confesseth not that Jesus Christ has come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world... And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

In order for us to be Christian, it is obvious that we must confess Jesus as our Lord and Savior, placing our faith in Him and who The Bible reveals Him to be. This much is certain. For no man, denying Jesus and instead confessing to believe solely or jointly in Ghandi, Muhammad, the Pope, Mary, Siddhartha,

or some other god, can rightly call themselves Christian. Such a man would be deemed a liar, and rightly so: for the very nature of the name Christian implies that that man believes in and lives his life according to Jesus, the Christ. And though we know that mere confession and belief is not enough, for James writes, “*thou believest that there is one God; thou doest well: the devils also believe, and tremble;*” [Jam 2:19] and Jesus, “*many will say to me in that day, Lord, Lord...and then I will profess unto them, I never knew you: depart from me, ye that work iniquity;*” [Mt 7:22-23] yes though these are not in themselves sufficient proof of true Christianity, yet they are necessary indeed.

This brings us to our next proof of genuine salvation: belief in Jesus. However, we must expound upon this a little. For we do not simply mean that one must believe Jesus existed as a person: for all of history should agree to that; nor do we mean that one should believe Jesus is God, Christ, or Lord: for there are many such people who confess such things and are unsaved and wicked. No, but we must delve further beneath the surface to see what it is to believe in Jesus – and very importantly, we must remind ourselves of the true Jesus, for “*there be gods many, and lords many,*” and there are such that preach “*another Jesus,*” as well as “*another spirit...[and] another gospel.*” [1 Cor 8:5, 2 Cor 11:4] Jesus warned of this too, saying, “*for many*

shall come in my name, saying, I am Christ, and shall deceive many.” [Mt 24:5, Mk 13:6, Lk 21:8]

When The LORD was giving instruction to Israel through Moses, He said,

“And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.”
[Ex 20:25]

The LORD said that uncut stone must have been used for the altar; a stone which was modified by human hands through the use of a tool was defiled and unusable. If that stone was not one that was cut without hands, natural, then it was unclean, it was defiled, and not to be used for worship. Regarding Christ, it says, *“behold, I lay in Sion a chief corner stone.”* [1 Pe 2:6, Isa 28:16] Jesus is referred to as a stone, as the chief cornerstone. This is not uncommon to scripture; many times it is said, *“The LORD is my Rock,”* and in a prophecy regarding The Messiah, The LORD pictures Jesus as *“a stone cut without hands.”* [1 Sam 2:2, 2 Sam 22:2, 32, Psa 18:2, 31; 92:15; 94:22, Dan 2:34] If Jesus is The Rock then let us not modify Him. Let us not shave or cut off that which is too sharp for our liking; let us not smooth out one corner, or plaster over some part of His character; let us take Jesus, as He is described in The Bible, and worship and serve Him, or let us not take Him at all. If we say we believe in

Jesus, it must be the Jesus of The Bible, who is called, "*The Word of God.*" [Rev 19:13, Jn 1:1] For again, The LORD says of His word, and would say too of Christ who is The Word, "*what thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*" [Deut 12:32]

Therefore, let us look at a few of the characteristics that John points out, which must be present in our belief of Jesus. John says a true Christian must believe Jesus is The Christ, The Son of God The Father, that He came in the flesh (and is coming back in the flesh), and that He is The Savior of the world.

First, that Jesus is the Christ is a necessary belief for salvation is evident; for John writes, "*who is a liar but he that denieth that Jesus is The Christ?*" [1 Jn 2:22] The word Christ simply means "Anointed One," and anointed means, "*smeared or rubbed with oil; set apart; consecrated with oil.*" [Webster] That is, when we say Jesus Christ, what we are saying is that Jesus is the anointed one of God, the one who has been consecrated, set apart, with oil. Remember at Jesus' baptism how it is written,

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying,

‘this is my beloved Son, in whom I am well pleased.’” [Mt 3:16-17]

And regarding this event, *“John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him...And I say, and bare record that this is The Son of God.” [Jn 1:32, 34]* Jesus is the One chosen of God, anointed of The Holy Spirit, to take away our sins; as John also said, *“behold The Lamb of God, which taketh away the sin of the world.” [Jn 1:29]* And as Jesus claimed Himself, quoting Isaiah and saying, *“this day is this scripture fulfilled in your ears,” [Lk 4:21]*

“The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [Lk 4:18-19]

True Christianity must agree with these statements. Jesus, and Jesus alone, is that One whom God The Father has chosen to save men from their sins. As the angel told Joseph, *“and she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.” [Mt 1:21]* If a man does not believe Jesus is The Christ, This Christ – who singularly takes away sin and is chosen of God for such – then that man ought to have no assurance of

salvation, for, “*whosoever believeth that Jesus is The Christ is born of God.*” [1 Jn 5:1]

Second, Jesus is God’s Son. And specifically, The Son of God The Father, that is, YHWH. That Jesus is specifically YHWH’s Son is of utmost importance; for there be many gods, but Jesus is named “*the only begotten of the Father,*” [Jn 1:14] and that word “*only begotten*” literally means, “one-and-only unique.” See then, that Jesus is not just a son of God or of man, nor is He some other god’s son, but He is *The One-and-only Unique Son of The Father, YHWH*, and it is this Son Jesus of whom it is written, “*whosoever believeth in Him should not perish, but have everlasting life.*” [Jn 3:16]

We thus conclude, that if a man believes Jesus to be the Son of another god, or that Jesus is not the Son of YHWH, that man is not saved, for He has not believed in the Jesus of the scriptures, he has believed in a false Jesus. Jesus said to the religious elites of His day, who vehemently opposed Him, “*ye neither know me, nor my Father: if ye had known me, ye should have known my Father also,*” [Jn 8:19] and in Isaiah God prophesies, “*unto us a child is born, unto us a son is given...and His name shall be called...The Everlasting Father.*” [Isa 9:6] Jesus, being God The Father’s Son, takes upon Himself His characteristics, He being, “*the exact expression of [God’s] substance,*” [Heb 1:3] and thus said to the

Pharisees again, “...if ye believe not that I Am, ye shall die in your sins.” [Jn 8:24] And that phrase, “if ye believe not that I Am,” Jesus would say to all men today – those who do not believe Jesus is YHWH’s Son are not possessing eternal life in the least.

Third, a man who has truly believed will confess that Jesus both came in the flesh and is coming again in the flesh. John writes, “every spirit that confesseth not that Jesus Christ has come in the flesh is not of God;” [1 Jn 4:3] and, “for many deceivers are entered into the world, who confess not that Jesus is coming in the flesh. This is a deceiver and an antichrist.” [2 Jn 1:7] Regarding the fact that Jesus must have come in the flesh some two-thousand years ago is clearly explained in Hebrews, where it says,

“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 has the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He is not laying hold of angels; but He is laying hold of the seed of Abraham. Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” [Heb 2:14-17]

And regarding that Jesus must come again in the flesh, we see that He must reign upon earth bodily. For The LORD says,

“And [The LORD’s] feet shall stand in that day upon the mount of Olives...and The LORD shall be king over all the earth...” [f.f., Zech 14:4, 9]

And the angel promised to Mary, confirming what is replete in the Old Testament prophecies regarding The Messiah,

“He shall be great, and shall be called The Son of The Highest: and The Lord God shall give unto Him the throne of His Father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” [Lk 1:32-33]

If a man believes Jesus to only have been a spirit or an apparition, they are still dead in their sins, for *“it behoved Him to be made like unto His brethren,”* and it is also written, *“what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”* [Rom 8:3] If Jesus did not come in the flesh, He could not have shed His blood for sins and, *“without shedding of blood is no remission.”* [Heb 9:22] Further, a man who does not believe Jesus to still be flesh, and thus coming again in the flesh, has no mediator between Himself and God and is thus

unsaved as well; for The Spirit tells us, “*there is one God, and one mediator between God and men, the man Christ Jesus.*” [1 Tim 2:5]

Finally and fourthly, the true Christian believes that Jesus is the Savior of the world. Jesus is the Savior of the entire world, of all who choose to accept Him and follow Him. And He is the *only* Savior; as we are told, “*neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*” [Acts 4:12] In John, Jesus says regarding Himself,

“*For God so loved the world, that He gave his One-and-only Unique Son, that whosoever is believing in Him should not perish, but have everlasting life.*” [Jn 3:16]

And,

“*And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*” [1 Jn 2:2]

The man who does not confess and believe in Jesus as Jesus appears in the Bible has defiled The Rock of Christ and cannot obtain salvation from such a Jesus. That man does not believe in God’s Son, but an idol and a false god. If you believe in Jesus, let me ask you, ‘which one?’ Do you believe in Jesus, who is YHWH’s Son; who is singularly the Savior and Christ of the world; and who came in the flesh

and is coming again in the flesh? If not, good man,
you do not believe in the Jesus who saves men, in
the Jesus who forgives sin and who rescues souls
from hell, and you are in danger of eternal
damnation.

Chapter XII: Guarding the Heart & Pursuing Holiness

1 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.

1 John 3:2-3 – 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. And every man that hath this hope in him purifieth himself, even as He is pure.

In Proverbs, The Spirit tells us, “*keep thy heart with all diligence; for out of it are the fountains of life.*” [Prov 4:23] That which we produce in terms of life, in terms of fruit, is dependent upon the heart. As Jesus spoke regarding the relationship between the heart and mouth, “*out of the abundance of the heart the mouth speaketh;*” [Mt 12:34] and regarding the life’s fruit as it were,

“Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree

cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit...Wherefore by their fruits ye shall know them.” [Mt 7:17-18, 20]

That which we allow to enter our hearts, whether it be words, images, thoughts, doctrines, or some other thing, will eventually come out, even as Paul tells us seriously, “*be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*” [Gal 6:7] Those seeds as it were which we plant into the soil of our hearts shall eventually come forth. For again, Jesus says on multiple occasions, “*there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.*” [Mk 4:22] Our hearts and lives are like a garden as it were, from which both God and men pluck up fruit and eat. In Song of Solomon this picture is made clear when Solomon writes,

“A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices...” [Songs 4:12-13]

And though in this poem, the man speaking calls his bride a garden, yet she says in submissive reply, “let my beloved come into *his* garden, and eat his

pleasant fruits," [Song 4:16] and, "*eat, O friends; drink, yea, drink abundantly, O beloved.*" [Songs 5:1] In kind with the woman of the poem, we may say likewise unto Christ our Groom and to our brethren around us: 'come and eat of that which my garden produces; come and eat of the fruit of my life.' And if we so say, may our fruit be as our Lord Jesus', whose fruit is much like the groom of Song of Solomon, regarding whom the woman says, "*I sat down under his shadow with great delight, and his fruit was sweet to my taste.*" [Song 2:3]

Just as a well-tended garden produces good and sweet fruit, pleasant for those who come to enjoy it – so too may our lives, may our hearts, be a spring which wells up good fruit for those who come to partake, whether it be our Lord or our brethren. And seeing that our hearts are such, we ought to guard them as Solomon says in Proverbs, "*keep thy heart with all diligence; for out of it are the fountains of life.*" In fact, this guarding of the heart is not merely a good suggestion, but is necessary, for John says, "*he that is begotten of God keepeth himself.*"

The man whose heart is open to all influences, doctrines, thoughts, and feelings that happen to pass by, is in grave danger and may not be saved at all. A heart in such a condition is much like Israel, of whose idolatry God describes in terms of a promiscuous harlot, saying, "*thou...hast opened thy feet to every one that passed by, and multiplied thy*

whoredoms.” [Ezek 16:25] Israel, not caring for their spiritual wellbeing, nor the true state of their hearts, was engaged in every form of spiritual idolatry, opening up their feet/legs to all who would come and be intimate with them. The graphic language God uses is no mistake; for if we allow our hearts, which hearts The Lord Jesus has purchased with His blood and dwells in, to enjoy any pleasure, entertainment, interaction, or experience the flesh or world promote, then we are no better off than the harlot Israel, whose legs were spread wide, unprotected, for all who passed by.

That we should guard and protect our hearts/lives from sin of all kind is manifest when we remember that as Christians we are in a relationship with Jesus. And, as in a physical relationship we take heed to what we enjoy, as to not offend the other party, or to be more attractive to the same, so too it is in our spiritual relationship with Christ. That is, though “*all things are lawful for [us],*” yet, having a desire to remain pure and as good as possible for our Lord we do not afford ourselves the liberty to enjoy all things, for, “*all things are not mixing synergistically: [yes], all things are lawful for [us], but all things are not building up.*” [1 Cor 10:23] Paul prays to this effect in Philippians, desiring greatly that the church there choose wisely the most excellent things, that they might be purer for Christ at His return. He writes,

“And this I pray, that your love may abound yet more and more in knowledge and in all discernment; that ye may prove through testing [what] things are of greater value; that ye may be sincere and without offence till the day of Christ.” [Phil 1:9-10]

This truth is found elsewhere in 1 John as well. In chapter three, he writes by The Spirit,

“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. And every man that hath this hope in him purifieth himself, even as He is pure.” [1 Jn 3:2-3]

Notice in particular the statement of truth: *“every man that hath [the hope of a new body from Christ Jesus]...purifieth himself.”* There is no other option. If we are saved and therefore have a hope of one day acquiring a body like Jesus Christ at His resurrection, then we shall purify ourselves. That is, we will seek to be more like Him, to purify our hearts and thus our lives, so that we might be becoming ever more like Him, for, *“every one that is perfect shall be as his master;”* and, *“pure religion and undefiled before God and The Father”* includes *“[keeping oneself] unspotted from the world.”* [Lk 6:40, Jam 1:27] This pursuit is mandatory. In Hebrews it is written, *“pursue peace with all men, and holiness, without which*

no man shall see The Lord." [Heb 12:14] Without holiness and a pursuit of such, not one person will see Christ. Thus, the man who does not guard his heart, who does not pursue purity, may very well be unsaved.

See for yourself, good man; prove your life – do you guard yourself? Do you pursue purity and holiness, to become more like your Lord Jesus? And if you do, do you find profit therein? For, "*except The LORD keep the city, the watchman waketh but in vain.*" [Psa 127:1] Is your life and thoughts occupied with how you might purify your heart another degree, in order to satisfy your Lord's pleasures? For it is for "*[The LORD's] pleasure [all things] exist and were created,*" and, "*the righteous LORD loveth righteousness.*" [Rev 4:11, Psa 11:7] Let us therefore look well to our going and take heed: do we guard ourselves? Do we strive to produce more righteous and lovely fruit for Christ and His brethren? Do we pass the test?

Chapter XIII: The Holy Spirit's Assurance

1 John 3:24 – ...And hereby we know that He abideth in us, by The Spirit which He hath given us.

We have seen before how The Holy Spirit is necessary for salvation. But if we have forgotten, let us be reminded of what Paul said: *“now if any man have not the Spirit of Christ, he is none of His.”* [Rom 8:9] Again, if we are true children of God, *“children of light, and the children of the day,”* [1 Th 5:5] having been *“begotten of Him,”* [1 Jn 5:1] (for, *“as many as received Him, to them gave He power to become the sons of God,”* [Jn 1:12]), then it is a necessity we have The Spirit dwelling in our hearts. For it is also written,

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” [Gal 4:6]

And herein we find our final proof of true Christianity that we shall look at: the supernatural assurance of the indwelling Holy Spirit. We see in John what He says regarding this: *“hereby we know that He abideth in us, by The Spirit which He hath given us.”* In the true Christian, there ought to be an

assurance within him that he belongs to Christ, that Jesus abides in him. This is given to us through The Spirit, who cries out from our hearts, as Paul said, “Abba, Father.” Again, in Romans we read,

“For ye have not received the spirit of bondage again to fear; but ye have received The Spirit of adoption, whereby we cry, Abba, Father.” [Rom 8:16]

If we have received The Holy Spirit, it is necessary that He cries out to God from within us, “Abba, Father.” A genuine Christian will know innately that He belongs to The Father, seeing Him as Abba, as a tender and close father. We must each then ask ourselves: ‘do I have The Holy Spirit? Do I have an assurance that I belong to Christ and that God is my Father?’ Certainly there are times when we will be less aware of God’s indwelling and presence; at times, we may even dwell in darkness and have no light. As it says in Isaiah,

“Who is among you that feareth The LORD, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? Let him trust in the name of The LORD, and stay upon his God.” [Isa 50:10]

However, does your life exhibit this assurance at large? Today you may not feel this supernatural assurance, but have you ever? And does it persistently reappear if it leaves at all?

If we do not have much feeling that The Spirit dwells in us, we may test our life and actions as well, to see if they are influenced by His presence. Let us remember the fruit of The Spirit,

“But the fruit of The Spirit is love, joy, peace, longsuffering, moderation/reasonableness, goodness, faith, meekness, [and] self-control.”
[Gal 5:22-23]

Are these traits displayed in your life? Does The Holy Spirit dwell in you? Again, reading in Romans,

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” [Rom 8:5-9]

And again,

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your

mortal bodies by His Spirit that dwelleth in you." [Rom 8:11]

Notice the definitive statements in these passages. First, those that are of the flesh "*mind the things of the flesh,*" and, "*they that are after The Spirit, the things of the Spirit.*" There is not an option given, but only a statement of fact. Those who are fleshly, in the flesh, "*mind earthly things;*" [Phil 3:19] and those of The Spirit, heavenly, spiritual things. We can more readily see this distinction when we read again the first verse of Romans eight, which says, "*there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after The Spirit.*" Certainly, all those in Christ may take this verse for a promise of God: in Jesus there is no condemnation. But let us notice also to whom Paul says this promise applies – "*to them which...walk...after The Spirit.*" And if there, then so too here, where those in The Spirit do not consistently think upon things of the earth, but things in heaven, taking heed to what is commanded us, "*set your mind on things above, not on things on the earth.*" [Col 3:2] Therefore, those who have The Holy Spirit, may find assurance in their habitual thinking. Is your mind, brother, regulated by God's word, consistently meditating upon spiritual things, things of Jesus Christ? If it is not, if your mind is entangled with the things of this earth, and not of God's word, not of those thoughts and

ideas springing up from the fountain of God's heart, then you very well may be lost. If your mind exhibits evidence of the spirit of the world dwelling in you, through your habitual thinking, then beware; for it is written, "*now we have received, not the spirit of the world, but The Spirit which is of God.*" [1 Cor 2:12] But there is another statement made regarding those in The Spirit, that is, those who have The Spirit, which we must jointly examine.

Secondly, let us take notice that it is said to those who have The Spirit of God in their hearts, "*He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*"

Though we may certainly take this verse as to apply to the resurrection of our bodies, there is yet another application. For we see that the life being given is to our "*mortal bodies.*" The Holy Spirit will produce the life of Jesus Christ in our bodies. He shall use our bodies, inhabiting them for such a cause, to produce the very life of Jesus. That is, Jesus Himself, using our bodies, shall live through us to speak to, touch, and influence the people around us for God. As Paul said, so too it must be true of us if we are saved: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.*" [Gal 2:20]

Those same things for which Jesus first came to earth He has sent us for as well; for He tells us, "*as my Father hath sent me, even so send I you.*" [Jn 20:21]

This interpretation is evident when we read the following verses in Romans,

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through The Spirit do put to death the deeds of the body, ye shall live.”
[Rom 8:12-13]

“We are members of His body, of His flesh, and of His bones,” [Eph 5:30] and He, Jesus, desires to live through us, for, *“the body is...for The Lord; and The Lord for the body.”* [1 Cor 6:13] And He does this through The Holy Spirit as we die to our flesh, killing the deeds of the body; for just *“as Christ was raised up from the dead by the glory of The Father, even so we also should walk in newness of life.”* [Rom 6:4]

So then, we must ask ourselves again, ‘do I have The Spirit?’ Do you have assurance of His indwelling in you? If you do not feel His presence today, do you see evidences of His existence in your heart through the actions of your life? And if presently there is little fruit and actions, (for sometimes there shall be), and if you cannot see past the tears and sorrow of sin, do you at least find comfort in His presence and fellowship? If we are saved, we must exhibit this supernatural assurance. If we claim the Living and Great I Am dwells in our hearts, how is it that we have no assurance of His presence? How is it that we can have no evidence

that He, Lord of all and King of all, greater and bigger than all of creation, dwells in our heart? Has Christ come to dwell in our hearts and leave us orphaned or without change? My dear brother, test yourself; prove your soul's condition: do you have The Holy Spirit?

Chapter XIV: Conclusion

During this great examination of our souls, we have passed through a number of different tests. We have taken our faith and purged it in the fire of scripture to see what dross may come out, or to see if that bit of faith which we seemed to have would altogether rise up in smoke, not being found genuine at all. As The LORD says, “*is not my word like as a fire? Saith The LORD; and like a hammer that breaketh the rock in pieces?*” [Jer 23:29] God’s word is “*living, and productive, sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit...*” [Heb 4:12] There is no “*creature that is not manifest in [The Word of God’s] sight;*” [Heb 4:13] His word is able to discern between mere profession and true belief. That glorious Word, who in truth is Jesus Christ, whose “*eyes [are] as a flame of fire,*” [Rev 1:14] has come to test our soul’s condition. Have you, dear reader, come shaking and trembling as Belshazzar, it having been revealed to you, “*thou art weighed in the balances, and art found wanting;*” [Dan 5:27] or have you come to a most blessed assurance of your faith, of that glorious faith which may never be taken away, which is gifted unto man securely, never to be revoked?

Let us review briefly what God's word has revealed to us regarding salvation. Let us see if our lifestyle exhibits these traits at large or not. Let us see if we belong to Christ our King or if we do not.

First, we have seen how a true Christian practices truth; he conducts his life in the light. He, with a clear conscience, lays bare his heart and life before the piercing light of Christ's eyes, desiring Him to make manifest what is right and what is wrong, that he might more perfectly follow Him.

Second, a true Christian possesses a Holy-Spirit fueled, deeper-than-flesh connection with other brothers and sisters in Christ, and having such, desires and maintains biblical, Jesus-Christ glorifying fellowship with them.

Third, a genuine Christian will freely admit that he has sinned, still sins, and that sin still exists in his fallen body. However, despite the existence of sin within him, when he does sin, he is convicted of it, confesses it, and turns from it, earnestly and honestly seeking to depart from that sin.

Fourth, the Christian man or woman will joyfully obey God's commands. The new heart and spirit he has received will produce in him a natural tendency and desire towards God's commands.

Fifth, the true Christian will be becoming more and more like Jesus. He will desire to live his life as Christ did, and find himself more and more, as

time goes on, fulfilling that desire. For Jesus also says, “*blessed are they which do hunger and thirst after righteousness: for they shall be filled.*” [Mt 5:6]

Sixth, the Spirit of God dwelling in a converted brother will always produce love for the brethren. Thus, a true Christian will always exhibit agape love for his brethren, which will exhibit itself in tangible acts of useful-kindness. A man who does not love nor aid his fellow laborers and inheritors of God’s kingdom proves that he does not have God’s Spirit within him and is thus unsaved.

Seventh, a Christian must, if but only partially, understand the things of God. He will, if he is saved and indwelt of The Holy Spirit, understand the things of God and be growing therein. For, “*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.*” [1 Cor 2:12]

Eighth, the true Christian will abide in the simple truth of the gospel, not being dissuaded from it no matter what affliction comes. He will, for all his days, confess and believe in Jesus, “*how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures.*” [1 Cor 15:3-4]

Ninth, a genuinely saved and regenerated heart, touched of God’s grace, shall not love the world. He will forbear from a pursuit of the world, not giving

in to the lust of his flesh or eyes, and not boasting of his life as if he had accomplished anything or is sustaining anything. That truly saved man will love Christ, and love Him chiefly; he will not abide in the love or pursuit or obedience of the world or anything which resembles such.

Tenth, the Christian will believe Jesus as He is clearly described in The Bible and will not depart from that revealed image. He will not add to nor diminish from Christ's image, but will freely and lovingly devote himself and cling to Jesus as He is revealed to us in the scriptures.

Eleventh, a true Christian man will guard his life from sin and evil and pursue purity and holiness. And more than that, he will be somewhat successful at such; for, "*he that is begotten of God keepeth himself, and that wicked one toucheth him not.*" [1 Jn 5:18]

Finally, a true believer of Christ Jesus will have a supernatural assurance of the indwelling Holy Spirit.

If any of these summaries were foggy to the brain, find their chapter and read more thoroughly. But if you have clearly understood these things, what say you? Are you saved? If not, then the scriptures proclaim to you,

*"I have heard thee in a time accepted, and in the day of salvation have I helped thee: behold, **now***

is the accepted time; behold, now is the day of salvation." [2 Cor 6:2]

And,

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." [Eph 5:14]

If you have found yourself unsaved at the last, fall upon your knees and seek the grace of Jesus Christ, for He turns none away who fall upon His feet, and *"by grace are ye saved through faith; and that not of yourselves: it is the gift of God."* [Eph 2:8] And if you will, do it quickly before tomorrow. Yes, for,

*"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, **today if ye will hear His voice, harden not your hearts...**"* [Heb 3:14-15]

And,

"Kiss The Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." [Psa 2:12]

Find grace at the throne of Christ and call upon Him; for,

"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. For with the heart man is believing unto righteousness; and with the mouth confession is being made unto salvation.” [Rom 10:9-10]

The LORD, who draws men “*with the cords of a man, with bands of love,*” [Hos 11:4] has “*loved thee with an everlasting love: therefore with lovingkindness [has He] drawn thee.*” [Jer 31:3] So delay no further – “*believe on The Lord Jesus Christ, and thou shalt be saved, and thy house.*” [Acts 16:31]

The salvation offered from Jesus is eternal and secure; it can never be taken away. Rest your soul upon the bosom of the risen Christ and trust in His sweet love and deep, crimson blood – for He has shed it for you. As He offered the disciples that Passover night, so too He offers you, “*take, eat; this is my body, which is broken for you;*” and, “*drink ye all of [this cup]; for this is my blood in the new testament,*” “*which is shed for you.*” [1 Cor 11:24, Mt 26:27-28, Lk 22:20] If you place your faith under His hem as Ruth did with Boaz, “*He shall cover thee with His feathers,*” as it were, “*and under His wings shalt thou trust;*” [Psa 91:4] for God promised us, “*The Sun of Righteousness [shall] arise with healing in the hem of His garment.*” [Mal 4:2] He shall ever protect and defend you, giving you victory over sinful living and over your bodily appetites, and granting you a place at His table and a position in His service.

If you have come through this devotion to find you are saved, rejoice! *“Rejoice, because your [name is] written in heaven[!]”* [Lk 10:20] And, as Jesus said to the man, so says He to you: *“Son, be of good cheer; thy sins be forgiven thee.”* [Mt 9:2] Similarly, if you have come to find you are lost, but have looked unto Christ as He admonishes you, *“turn unto me, and be ye saved all the ends of the earth: for I am God, and there is none else,”* [Isa 45:22] then rejoice! For your soul has been eternally saved and secured in The Blood of The Lamb. Ah, but if you have seen your lostness and yet refuse God’s counsel; if you have failed the tests and yet continue to persist in your false confession, believing yourself to be saved, beware! Woe unto you! For you shall be damned at the last when the Great King comes to the earth to judge the wicked, and it will be said to you from Christ’s mouth, *“I never knew you: depart from me, ye that work iniquity.”* [Mt 7:23]

Afterword

May all who come to read this book be saved, and may no person walk away doubting any longer of either their salvation or the security of it. It is our gracious God's desire that we "*may know that [we] have eternal life,*" [1 Jn 5:13] and not be in doubt. Yea further, it is His desire that we be eternally secure in our faith of Him, for we cannot lose our salvation once it has been gifted to us of God. For Jesus says,

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." [Jn 10:28-30]

And,

"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. 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." [Jn 6:39-40]

Our salvation, if we can prove it genuine, is an eternal one; Jesus promises us we shall never lose it. And not because we are strong enough to cling to Him, but because He is strong enough, even a thousand times strong enough, to hold us; for we read,

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” [Jude 1:24-25]

And,

“Faithful is He that calleth you, who also will do it.” [1 Th 5:24]

Let us be “confident of this very thing, that He which hath begun a good work in [us] will perform it until the day of Jesus Christ;” and let us be as Paul too, who said, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” [Phil 1:6, 2 Tim 1:12] If we have been unfaithful at times, it is no matter; for, “if we believe not, yet He abideth faithful: He cannot deny Himself.” [2 Tim 2:13] Our security rests not in our ability, but in God’s. His grip upon our souls, if we truly believe in Christ, is unbreakable, and He promises us, “for The LORD loveth judgment, and

forsaketh not His saints; they are preserved for ever.” [Psa 37:28]

It is my great hope that all who read this devotion be saved and come to rest easily upon the bosom of Jesus Christ, being confident of His love and their security in Him. So, dear brother, you have not perfectly attained to some of the tests found herein. Be of good courage, *“be zealous and repent;”* [Rev 3:19] for it is written, *“a just man falleth seven times, and riseth up again.”* [Prov 24:16] Let not the enemy exult over you, for all who are in Christ are victors. If you have felt discouraged about your salvation, may the words of Micah the prophet comfort you and may they become yours. *“Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, The LORD shall be a light unto me.”* [Mic 7:8] Again, take heart: rejoice! For Zephaniah encourages us by The Spirit,

*“Fear thou not...let not thine hands be slack.
[For] The LORD thy God in the midst of thee is
mighty; He will save, He will rejoice over thee
with joy; He will rest in His love, He will joy
over thee with singing.”* [Zeph 3:15-17]

And so, we conclude. Take heart good Christian that The LORD loves you, and that forever you are His prized possession, for He has purchased you with His Son’s precious blood. Amen.

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