

1 John 4:17 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN
Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE

1 JOHN 4

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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1 John 4:17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world:

Greek - en touto teteleiotai (3SRPI) e agape meth hemon hina parrhesian echomen (1PPAS) en te hemera tes kriseos hoti kathos ekeinos estin (3SPAI) kai hemeis esmen (3PPAI) en to kosmo touto .

KJV 1 John 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

BGT 1 John 4:17 ν το τ τετελεωται γ πη μεθ μ ν, να παρρησ αν χωμεν ν τ μ ρ τ ς κρ σεως, τι καθ ς κε ν ς σπιν κα με ς σμεν ν τ κ σμ το τ .

NET 1 John 4:17 By this love is perfected with us, so that we may have confidence in the day of judgment, because just as Jesus is, so also are we in this world.

CSB 1 John 4:17 In this, love is perfected with us so that we may have confidence in the day of judgment, for we are as He is in this world.

ESV 1 John 4:17 By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world.

NIV 1 John 4:17 In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him.

NLT 1 John 4:17 And as we live in God, our love grows more perfect. So we will not be afraid on the day of judgment, but we can face him with confidence because we live like Jesus here in this world.

NRS 1 John 4:17 Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world.

NJB 1 John 4:17 Love comes to its perfection in us when we can face the Day of Judgement fearlessly, because even in this world we have become as he is.

NAB 1 John 4:17 In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world.

YLT 1 John 4:17 In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world;

MIT 1 John 4:17 By this process love is perfected within us so that we will have boldness on the day of judgment. For comparable to his experience is ours also in this world.

GWN 1 John 4:17 God's love has reached its goal in us. So we look ahead with confidence to the day of judgment. While we are in this world, we are exactly like him with regard to love.

BBE 1 John 4:17 In this way love is made complete in us, so that we may be without fear on the day of judging, because as he is, so are we in this world.

RSV 1 John 4:17 In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world.

NKJ 1 John 4:17 Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

ASV 1 John 4:17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

Amplified - In this [union and communion with Him] love is brought to completion and attains perfection with us, that we may have confidence for the day of judgment [with assurance and boldness to face Him], because as He is, so are we in this world.

Smalley - This is how love is completed among us: when we can have confidence on the judgment day; since in this world we are even as he is.

Wuest - In this has been brought to completion the aforementioned love with us, which love exists in its completed state, in order that we may be having unreservedness of speech at the day of judgment, because just as that One is, also, as for us, we are in this world. ([Eerdmans Publishing](#) - used by permission)

- **Perfected:** 1Jn 4:12 1Jn 2:5 Jas 2:22
- **we may:** 1Jn 2:28 3:19-21 Jas 2:13
- **the day:** Mt 10:15 11:22,24 12:36 2Pe 2:9 3:7
- **as:** 1Jn 3:3 Mt 10:25 John 15:20 Ro 8:29 Heb 12:2,3 1Pe 3:16-18 1Pe 4:1-3,13,14
- [1 John 4 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 John 2:5 but whoever keeps His word, in him the love of God has truly been **perfected**. By this we know that we are in Him:

1 John 4:12 No one has seen God at any time; if we love one another, God abides in us, and His love is **perfected** in us.

1 John 2:28+ "Now, little children, abide in Him, so that when He appears, we may have **confidence** and not shrink away from Him in shame at His coming."

1 John 3:21+ Beloved, if our heart does not condemn us, we have **confidence** before God;

1 John 5:14+ This is the **confidence** which we have before Him, that, if we ask anything according to His will, He hears us.

1 John 4:16 We have come to know and have believed the love which God has for us. God is love, and **the one who abides in love abides in God, and God abides in him** (DESCRIBES COVENANT RELATIONSHIP).

CONFIDENCE IN THE DAY OF JUDGMENT

John Stott summarizes this last section (1Jn 4:17-21) - In 1Jn 4:12 John declared that if we love each other, God lives in us and his love is made complete in us. In 1Jn 4:13–16 he has enlarged on the divine indwelling; in 1Jn 4:17–21 he reverts to the theme of complete love, although now he is concerned with the completion not of God's love in us but of our love for God. John is not suggesting that any Christian's love could in this life be flawlessly perfect, but rather developed and mature, set fixedly upon God. He describes two marks of such 'perfect love', namely confidence before God and love of our brothers and sisters. (Borrow [The Letters of John](#))

By this, love (agape) is perfected (teleioo - perfect tense) with us, so that (hina) we (present tense - continually) may have confidence (parrhesia) in the day of judgment (krisis); because (hoti) as He is, so also (present tense - continually) are we in this world (kosmos) - By what? To what does this refer? The Amplified Bible interprets the **by this** as referring to the preceding truth describing our covenant relationship, our "union and communion" with God (cf 1Jn 4:16 = "*abides in God and God abides in him*") (But see [Technical Note](#) on **By this**) **Love is perfected** is not saying it becomes "perfect" and without flaw, but that it manifests a maturation, a reaching of the intended goal (a love like God, but which will be fulfilled only when we are glorified). Love that is **perfected** is love that is made visible in deeds as described in 1Jn 4:12 ("*we love one another*") and 1Jn 3:18 ("*let us...love...in deed and truth*"). The phrase **with us** is "not primarily God's love for us or our love for Him, but the love which God is in His nature, produced in our hearts by the Holy Spirit." (Wuest) **Vincent** adds that "The true idea (of "with us") is that *love is perfected* in fellowship. The **love of God is perfected with us**, in communion **with us**, through our abiding in Him and He in us (**ED**: His Spirit enabling that love)."

*If you want to have boldness, confidence,
in the day of judgment, then let love express itself,*

Ray Stedman adds that "Love, even God's love, can never find its end, its perfection, until it is expressed in a deed or word or compassionate act. Therefore, note what John is saying: If you want to have boldness, confidence, in the day of judgment, then let love express itself, let it be perfected because it is when love is perfected with us that we have confidence for the day of judgment."

*Love will have achieved its full expression—will have come to "full maturity"
—in the person by that person loving others.*

-- Gary Derickson

Steven Cole expands this idea noting that "John's flow of thought here takes some effort to follow. **'By this'** (1Jn 4:17) refers back to the last half of 1Jn 4:16, "God is love, and the one who abides in love abides in God, and God abides in him." By abiding in God and His love, "**love is perfected with us.**" The result of this **perfected** love is that we will have **confidence in the day of judgment.** The basis for this **confidence** is our conformity to the character of Jesus Christ (**ED**: COLE SEES "AS HE IS" AS REFERRING TO CHRIST). Then, in 1Jn 4:18+, John gives the negative side of things: If we fear the day of judgment, it is evidence that we have not loved others as God intends. His love is not perfected in us." Lest we become proud in thinking that we can love others on our own, John goes on to show (1Jn 4:19+) that God is the source of all love. Lest we fall into the hypocrisy of saying that we love God, when in fact we do not practice love for one another, John shows (1Jn 4:20+) that the test of whether we truly love God is our love for one another. He concludes (1Jn 4:21+) by showing that such love, the love that gives us confidence on the day of judgment, is not just a nice suggestion. Rather, it is God's commandment." ([1 John 4:17-21 Facing the Judgment with Confidence](#))

*Perfected love refers to God's love in us coming to completion
or coming into action as we love each other.*

Gary Burge - "God's love is perfected not through our perception of it or our experience of it, *but through our expression of it.* God's love reaches completion by the degree to which it is shared among us"

John Piper on In this is **love perfected with us** - What does "this" refer to? The words just before it say, "God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us." So I would take the "this" to refer to our abiding in love or abiding in God and God's abiding in us—when you abide in love, love is perfected in you. God's Abiding in Us and Our Abiding in Love means you can see from the connection in 1 Jn 4:12 ("God abides in us, and His love is perfected in us."). The same two ideas are both here: God's abiding in us and love being perfected in us. "No man has ever seen God; if we love one another, God abides in us and his love is perfected in us." In other words perfected love refers to God's love in us coming to completion or coming into action as we love each other. **"If we love one another ... his love is perfected in us."** So **"perfected love"** is the love of God expressing itself in our love to each other. [Not Flawless Perfection](#) - It is very important that we understand this, because it is different from what most people think of when they hear the word "perfected." Most people, when they say something has been perfected, mean that it was changed from a state of flawed imperfection into a state of flawless perfection. But the Greek word that John uses (teleioo) does not usually mean that in the New Testament. In the New Testament the word generally means finished, or completed, or accomplished. When something, like a trip or an assignment, attains its goal, it is said to be "perfected." ([1 John 4:17-19: Perfect Love Casts Out Fear](#))

Steven Cole gives an illustration of love that is **perfected** - A helpful reference is James 2:22+: "You see that faith was working with his works, and as a result of the works, faith was **perfected**." James means that works complete faith or bring faith to its intended goal. So when John talks about God's love being perfected in us, he means that His love has reached its intended goal in us. "Perfect" love is not just nice thoughts or words, but action (1Jn 3:17-18+). John Piper ([Perfect Love Casts Out Fear](#)) paraphrases the first clause of 1Jn 4:17, "In this, that is, in your love for each other, God's love is put into action and so reaches its appointed goal. It does not remain at the imperfect stage of mere talk, but reaches the stage of action." So John is saying that when we see God's love flowing through us to others in practical good deeds, it is one basis for confidence in the day of judgment. In this regard, he is saying essentially the same thing as he said in 1Jn 3:14 (+), "We know that we have passed out of death into life, because we love the brethren." The presence of God's love in your life, not just in words, but in deeds, is evidence that His life is in you and that you are in Him. This is also what John meant in 1Jn 4:12+, "if we love one another, God abides in us, and His love is **perfected** [has reached its goal] in us." This does not mean that you always love everyone perfectly, without any shortcomings. No one does that! Rather, it means that the direction of your life is growth in love, and not just humanly explainable love, but rather, God's love, which may be defined as, "a self-sacrificing, caring commitment that shows itself in seeking the highest good of the one loved." This implies that you are involved in close relationships with other believers, where you are committed to work through misunderstandings and hurt feelings. I often talk with people who are struggling in their Christian walk. I discover that they do not know any other believers well enough to meet regularly to help them work through their problems. To love one another, we must get to know one another and also be committed to work through difficulties in our relationships. When you see that kind of love in-creasing in your life, it gives you confidence in the day of judgment. ([1 John 4:17-21 Facing the Judgment with Confidence](#)) (Bolding and links added)

So that ([hina](#)) we (present tense - continually) **may have confidence** ([parrhesia](#)) **in the day of judgment** ([krisis](#)); **because** ([hoti](#)) **as He is, so also** (present tense - continually) **are we in this world** ([kosmos](#)) - Love perfected in us has the wonderful result of producing boldness or confidence regarding future judgment. If love is perfected in us, we have nothing to fear. We have assurance that we are eternally safe and sound, and have no need to fear dying and ending up in hell forever. This assurance is far more significant than any other aspect of our lives, for none of us know whether we will leave this earth tomorrow (Jas 4:14+). How few people even ponder this most important of all "*retirement plans!*"

Judgment day is something every person should consider with healthy seriousness. It is real, and it is coming...

John says we can not only be ready, but we can be confident.

-- Danny Akin

Steven Cole agrees noting that "Of all of the important matters in life, none is more vital than the one that John mentions in 1Jn 4:17—having **confidence in the day of judgment**. But we need to make sure that our confidence is based on biblical reasons, not on false hope. Polls show that at least 60 percent of Americans believe in hell, but only four percent think there's a good chance that they will go there. Since we're talking about eternity in the lake of fire, you need to be sure of where you stand! Since John tells us how to have confidence on that coming day, we all should pay close attention... John knows that in the matter of loving others, it's easy to be hypocrites. It's easy to sing, "Oh, how I love Jesus," while at the same time our homes are a battle zone. We put on our spiritual masks at church, but in our hearts we harbor bitterness toward a fellow Christian who has wronged us. So John once more

hits this vital matter of practical love for one another. John is saying, Love that comes from God gives us confidence in the Day of Judgment and must be expressed in love for others in obedience to God's commandment. By linking love to confidence in the Day of Judgment, John shows how important it is that we learn practically to love one another (**ED: WHILE I AGREE WITH COLE'S STATEMENT, BE CAREFUL NOT TO SEE LOVING ONE ANOTHER AS A LEGALISTIC CONSTRAINT, SOMETHING WE MUST DO IN OUR OWN STRENGTH TO MERIT CONFIDENCE. THIS LOVE TO ONE ANOTHER, TO THE CONTRARY, IS A SUPERNATURAL, SPIRIT ENERGIZED OUTFLOW FROM OUR NEW HEART [cf Ro 5:5+] AND WHILE IT WILL NEVER BE PERFECT IN THIS LIFE, IT SHOULD BE AN "OUTFLOW" WE EXPERIENCE INCREASINGLY AS WE GROW IN THE GRACE AND KNOWLEDGE OF OUR LORD AND SAVIOR JESUS CHRIST - 2Pe 3:18+).** ([1 John 4:17-21 Facing the Judgment with Confidence](#))

*The hallmark of the saints is their great,
increasing concern about the element of love in their lives.*

Martyn Lloyd-Jones - Let me sum it up in this way: Not to be concerned about loving the brethren, not to be concerned as to whether I am dwelling in love or not, is to misunderstand the whole purpose of my salvation, and therefore it is to flout God's love. If this (LOVE) is not the greatest concern of my life, then I am a mere beginner in the Christian life. At the beginning, of course, we have a very great concern about forgiveness; we are very concerned about certain particular sins which may have been evident in our lives before our conversion. But we must not stop at that. The hallmark of the saints is their great, increasing concern about the element of love in their lives. They no longer think in terms of action, but in terms of their likeness to God. That is their first ambition —'as He is, so must I be in this world of time'; 'herein is love made perfect with us.' (Borrow [Life in Christ : studies in 1 John](#) volume 2)

*." This does not mean that you always love everyone perfectly,
without any shortcomings.No one does that!
Rather, it means that the direction of your life is growth in love,*

C H Spurgeon - If we can be to the world, in our poor feeble measure, what God is to it, —fountains of love, dispensaries of goodness, — then we need not be afraid of the verdict even of the great day of judgment. (Exposition on 1 John 4)

Henry Alford - the confidence which we shall have in that day, and which we have even, now by anticipation of that day, is the perfection of our love;

C H Spurgeon on we may have confidence - That is a wonderful expression, "boldness in the day of judgment." According to some, the saints will not be in the day of judgment. Then, what is the use of "boldness in the day of judgment"? As I read my Bible, we shall all be there, and we shall all give an account unto God. (**ED: HERE WE MIGHT SLIGHTLY DISAGREE - YES WE WILL ALL BE JUDGED, BUT THERE IS NO SCRIPTURE TO SUPPORT THAT BELIEVERS WILL STAND AT THE GREAT WHITE THRONE JUDGMENT WHICH IS FOR ALL THE UNBELIEVERS OF ALL THE AGES)** I shall be glad to be there, to be judged for the deeds done in my body; not that I hope to be saved by them, but because I shall have a perfect answer to all accusations on account of my sin. "Who is he that condemns? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Ro 8:34+) If I am a believer in Christ, —Happy Christian men, who can say that? If you live among men as Christ lived among men, if you are a Saviour to them in your measure, if you love them, if you try to exhibit the lovely traits of character that were in Christ, happy are you. (Exposition on 1 John 4)

Bold shall I stand in that grand day,
For who aught to my charge shall lay?
While through thy blood absolved I am
From sin's tremendous curse and shame."
Because as he is, so are we in this world.

*Our relationship with Him may be different,
but we must all come face to face with the Lord Himself.*

Ray Stedman has some sobering reflection on "Confidence in the day of judgment" writing "I doubt if there is a single person who does not realize, deep in his heart, that at the end of life there is an accounting. We must stand before the Lord, our Maker. It does not make any difference whether we are Christians (BEMA or Judgment Seat of Christ) or non-Christians (GREAT WHITE THRONE JUDGMENT). Our relationship with Him may be different, but we must all come face to face with the Lord Himself. He stands at the end of every path we may be taking today, and we must come at last to a day of accounting. This is what Paul declared to the Athenian intellectuals on Mars Hill, "God has fixed a day in which he will judge the world in righteousness by that man whom he has appointed, and of this he has given assurance to all men by raising him from the dead," Acts 17:31+). That day lies ahead of us all.

Gary Derickson on we may have confidence - This is similar to the idea of walking in the light. John is now talking about the

impact of a believer walking in the sphere of God's love. When God's love is fully understood and thereby impacts the life of a believer, it will radically change his or her view of himself or herself. That changed view invokes within each of them a confidence that enables him or her to live in the realm of God's love and not in the realm of fear.

Kenneth Wuest - The saint who in the future Rapture of the Church will approach the Judgment Seat of Christ with **boldness** (parrhesia - freedom of speech). (This) is the saint who in his earthly life has had the love that God is in His nature brought to its full capacity of operation by the Holy Spirit in his life. That fullness of love results in a life devoted entirely to the Lord Jesus (**ED: NOT PERFECTION, BUT DIRECTION!**). The word [parrhesia](#) speaks of unreservedness of speech, a free and fearless confidence, with nothing to hide or be ashamed of. In that kind of life, the saint has nothing of which to be ashamed at the Judgment of his works. That kind of life is a Christ-like life, and that makes the saint as he dwells in the midst of a world of sinful people, like Christ. And the Lord Jesus will not at the Judgment Seat of Christ condemn those who while they lived on earth, were like Him (**ED: NOT PERFECTION, BUT DIRECTION!**). ([Eerdmans Publishing](#) - used by permission)

John used **parrhesia** earlier in 1 John 2:28+ writing "Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming."

As **Wuest** says "**parrhesia** in this context "speaks of the heart attitude of a saint who lives so close to the Lord Jesus that there is nothing between him and his Lord when He comes, nothing of known sin in his life when the Rapture occurs. This is the kind of saint that keeps a daily check-up on himself as to sin in his life . He maintains a constant yieldedness to and dependence upon the Holy Spirit to show him sin in his life and give him the grace to judge it and put it out (**ED: cf Ro 8:13, 1Jn 1:9**)." ([Eerdmans Publishing](#) - used by permission)

Steven Cole writes "There will be a **day of judgment** and it is essential to have biblically based **confidence** as you face that day. From beginning to end, the Bible is clear that there is a coming **day of judgment**. Jesus spoke often about the judgment to come (e.g., Mt. 7:21-23+; Mt 11:21-24; 25:31-46). The apostle Paul, preaching to the philosophers in Athens, declared (Acts 17:31) that God "has fixed a day in which He will **judge** the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." When he talked with the Roman governor Felix, Paul discussed "righteousness, self-control and the **judgment** to come" (Acts 24:25). Death, which is common to the human race, is a judgment for our sin, but it is not the final judgment. Hebrews 9:27+ declares, "And inasmuch as it is appointed for men to die once and after this comes **judgment**...." Hebrews goes on to describe it (Heb 10:27+) as "a terrifying expectation of judgment and the fury of a fire which will consume the adversaries." The Revelation calls this "the second death, the lake of fire" (Rev. 20:14+). You can debate about whether the fire is literal or figurative, but either way, you don't want to experience it for all eternity! You want to have a biblically based **confidence** as you face that certain day (ED: 2Co 5:10). One basis for confidence in the day of judgment is when we see God's love flowing through us to others." ([1 John 4:17-21 Facing the Judgment with Confidence](#))(Bolding added)

"*Likeness to Christ*
is the ground of boldness."
-- [Marvin Vincent](#)

Because ([hoti](#)) **as He** (CHRIST) **is, so also** (present tense - continually) **are we in this world** ([kosmos](#)) - **Because** ([hoti](#)) is a term of explanation and should always prompt the question "What is the writer explaining?" He is explaining why we can have boldness or confidence. In fairness it must be stated that there is a difference of opinion as to the meaning of as He is ([see note](#)). I would propose an interpretation that combines these opinions and links our positional righteousness and our practical righteousness, but you may disagree.

As He is could refer to Christ Who is perfectly righteous, and John says believers are like Him **in the world**, in this present passing world and life. We are in Christ and are clothed with His righteousness or right standing, speaking of our [positional righteousness](#) ([sanctification](#)). That position is eternally, immutably fixed. We need not fear standing before this Righteous Judge because in that day He will not condemn those who are like Himself! But this positional righteousness invariably results in practical righteousness or growth in Christlikeness manifest by us loving one another like He loved. And finally one day when we are no longer **in this world**, when He returns to take us home (or we go home before He returns), "we will be like Him, because we will see Him just as He is." (1Jn 3:2) The experience that we will be **as He is** now, loving like Him **in this world** and then like Him when we are out of this world, should give us confidence on that **day of judgment**.

There is some variation among interpreters as to the way in which we are **AS HE** (Christ) IS. John Anderson summarizes the various opinions (different commentators identified in the brackets) in his interesting work [An Exegetical Summary of 1, 2 and 3 John](#) - "As Christ dwells in God, so we dwell in God [R. Brown, A. E. Brooke], as Christ is related to God in love and fellowship, so we are related to God [I Howard Marshall, UBS Translator's Handbook], as Christ is the Son of God, so we are sons of God [John Stott], as Christ is righteous, so we are righteous [Henry Alford], as Christ is loving, so we are loving [Donald Burdick, R C H Lenski, J.

Huther, K. Grayston, Simon Kistemaker], as Christ was the expression of God on earth, so we should be the expression of Christ on earth [David Smith, I Howard Marshall, B F Westcott], as Christ is confident, so we are confident [J L Houlden], as Christ is loved by God, so we are loved by God [R. Bultmann, Stephen Smalley]."

John MacArthur on as He is, so also are we - This stunning statement means the Father treats the saints the same way He does His Son Jesus Christ. God clothes believers with the righteousness of Christ (Ro. 3:21–22; 2 Cor. 5:21; Phil. 3:9), and grants the Son's perfect love (Mt. 9:36; John 10:11, 14–16; 13:1; 14:21) and obedience (cf. John 4:34; 5:30; 18:37). Someday believers will stand before God's throne as confidently as their Lord and Savior does. When they reach that final accounting, they will see the fulfillment of 1 John 3:2b, "We [believers] know that when He appears, we will be like Him, because we will see Him just as He is." Those whose perfect (complete, mature) love demonstrates the reality of their salvation need have no fear of the return of Christ or God's judgment. (See [1-3 John - Volume 5 - Page 171](#))

THOUGHT - Perhaps another way to think of it is that even now **in this world** "vertically" we are like Christ (righteous, etc, in Him) and "horizontally" we are also like Christ (enabled by His Spirit to actively, practically love one another). This combination of "vertical" and "horizontal" likeness should give every believer a genuine confidence and boldness as we anticipate that future day when we shall each stand before the Righteous Judge of all mankind (cf 2Co 5:10+).

Warren Wiersbe on as He is, so also are we in this world - Positionally, we are right now "as He is." We are so closely identified with Christ, as members of His body, that our position in this world is like His exalted position in heaven. This means that the Father deals with us as He deals with His own beloved Son. How, then, can we ever be afraid? We do not have to be afraid of the future, because our sins were judged in Christ when He died on the cross. The Father cannot judge our sins again without judging His Son, for "as He is, so are we in this world." ([Bible Exposition Commentary](#))

Ray Stedman places the emphasis on practical sanctification noting that **as He is, so also are we in this world** "is one of the most profound statements in the Word of God -- yet it is couched in the simplest of language -- every word is a monosyllable. **As He is so are we in this world.** What does that mean to you? Do you understand that? That simply means that as Christ is now, invisibly, we are, in this world, visibly. The secret of Christian living is not in our feeble efforts to try to do something in imitation of Him or in response to His command; it is to recognize His willingness to do all that He demands in us, to live in us. It is Christ living in me (**ED: AND LOVING OTHERS THROUGH ME**).

Colin Kruse offers a similar interpretation as Stedman noting that "believers who love one another in this world, in the same way as Christ loved his disciples (John 13:1, 34; 15:9, 12) when He was in the world, show that they live in God, and therefore they need have no fear as they face the day of judgment." (See [The Letters of John - Page 168](#))

*At the judgment day God won't condemn people who are like his Son.
Living a life of active love shows that we have the Spirit of Jesus*

Steven Cole - God's love through us to others gives **confidence in the day of judgment** because it shows that we are like Jesus. John adds (1Jn 4:17b), "because as He is, so also are we in this world." Commentators offer several different interpretations of that phrase, but in the context it seems to mean, as B. F. Westcott states ([1 John Commentary](#)), "The ground of boldness is present likeness to Christ." John Piper explains ([Perfect Love Casts Out Fear](#)), "*The assumption is that at the **judgment** day God won't condemn people who are like his Son. Living a life of active love shows that we have the Spirit of Jesus (cp 1Jn 4:13). It shows we belong to the family of God. And that gives us **confidence** before God. You can't live at odds with the character of Jesus and then expect to have any **confidence** when you stand before his Father at the final **judgment**. Note that John does not say, "so should we be," but rather, "**so are we in this world.**"* (**ED: COLE TAKES THIS HEADY KNOWLEDGE DOWN TO "SHOE LEATHER" LEVEL**)

*Am I at all like Jesus? Does my life display any resemblance to
the love of Jesus in this world? Would others, especially those who live with me,
say that they see the love of Christ in my daily behavior?*

Each of us needs to ask, 'Am I at all like Jesus? Does my life display any resemblance to the love of Jesus in this world? Would others, especially those who live with me, say that they see the love of Christ in my daily behavior? As I said, such love will not ever be an exact representation of Christ's love, even in the most godly of saints. Love is a fruit of the Spirit (Gal 5:22+), and fruit always takes time and nurture to grow. But, if there's no evidence that the **fruit** is growing, we need to examine the **root** to find out if the whole tree is bad. As Jesus said (Mt. 12:33), "Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit." If you are not growing in love, you need to ask, "Am I truly born of God?" ([1 John 4:17-21 Facing the Judgment with Confidence](#)) (Bolding and links added)

John Piper - To sum up 1Jn 4:17, we can paraphrase it like this: When you love each other with love that is more than just talk, when the love of God reaches its practical goal of action in your life, you will experience a deep and unshakable confidence before

God. Much talk of love with few deeds of love destroys assurance. We've all experienced this from time to time. Our conscience condemns us because we think of deeds of love and don't do them. But if we put our money where our mouth is, or put our time where our tongue is, then we will have a deep sense of the reality of our own faith and will feel confident for the day of judgment, because then we are acting the way Jesus acted. ([1 John 4:17-19: Perfect Love Casts Out Fear](#))

The fact that Christians love one another is evidence of their fellowship with God and their sonship from God, and it is also evidence that they know God.

Warren Wiersbe - What God is determines what we ought to be. **"As He is, so are we in this world"** (1 John 4:17). The fact that Christians love one another is evidence of their fellowship with God and their sonship from God, and it is also evidence that they know God. Their experience with God is not simply a once-for-all crisis; it is a daily experience of getting to know Him better and better. True theology (the study of God) is not a dry, impractical course in doctrine—it is an exciting day-by-day experience that makes us Christlike!... Positionally, we are right now **"as He is."** We are so closely identified with Christ, as members of His body, that our position in this world is like His exalted position in heaven. This means that the Father deals with us as He deals with His own beloved Son. How, then, can we ever be afraid? ([Bible Exposition Commentary](#))

John is stating the characteristic which ought to be found in every true Christian, namely that he is like Jesus.

-- Herschel Hobbs

In the world - John mentions **world** three times in this section on love (1Jn 4:7-21) - "God has sent His only begotten Son into the **world** that we might live through Him" (1Jn 4:9+), "the Father as sent the Son to be the Savior of the **world**." (1Jn 4:14+), "As He is, so also are we in this **world**." (1Jn 4:17+) God clearly demonstrates His love for the world in these passages, sending His Son as Savior, giving us His Son's life and leaving us on earth so that others might see Him in us (1Jn 4:17)!

Marvin Vincent on **in the world** - This present economy, physical and moral.

Regarding the **Day of Judgment**, be aware that a number of commentators like David Guzik, who is normally a conservative and accurate interpreter of Scripture, make statements like "*The Bible says that one day, all of humanity will gather before God's Great White Throne and face judgment.*" Beloved, this is very misleading. Believers will not stand to be judged at the Great White Throne which is for unbelievers. Believers will stand at the [Bema Seat of Christ](#), which is a different judgment! Gotquestions says

"The judgment seat of Christ is different from the [great white throne judgment](#). That will be the final judgment of the wicked prior to their being cast into the lake of fire (Revelation 20:11–15). Appearing before the great white throne will be unbelievers. Believers will appear before the judgment seat of Christ."

Guy King discusses our position **In this world** (1Jn 4:17). The world is an alien country - so that, in the LORD's Prayer, he says, "They are not of the world", (John 17:16). Yet He has said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil". In moments of depression, we might wish that immediately upon our New Birth we were granted the administration of our Supernaturalisation Papers and were there and then transported to our now native country up yonder. But what adventure for GOD we should then miss; what possible honors in the fight for Him we should fail to achieve! So we are left here, and may exercise in our residence so great an influence for good, and for GOD. One day, in an electric moment of time, all the believers will be taken **out of the world** - those who have died, and those who are alive at the moment, all suddenly transformed and transported, to "ever be with the LORD", 1Th 4:16-17+. A queer situation will then arise on the earth the moment after it has happened, that differentiating as between believers and unbelievers, living and working closely together, "one shall be taken, and the other left", Luke 17:34-36. Meanwhile, it is to be remembered that the world is a field of infection - "that Thou shouldest keep them from the evil". For our safeguard we must continually be on guard, for the virulent germs of evil thinking, evil speaking, and evil doing are forever poisoning the spiritual atmosphere, and we shall succumb, unless we allow ourselves to be "kept" immune by the deodorizing effects of the HOLY SPIRIT, and by the disinfecting power of the Holy Scriptures. We are told that the best defense is attack; and so it is made clear to us that we are to exercise a positive influence wherever we are - even as the Saviour taught, as we have said earlier, that we are to be as "salt" to prevent corruption, as "light" to bring cheer and guidance, and as a hill-top "city" to give clear testimony to Him. Here we are, then, living in this difficult environment - living to serve Him, and to help others. There is still another New Testament figure of the Christian in an alien country which is, again, full of significance - "we are ambassadors for CHRIST", 2Cor 5:20+. Earthly monarchs have their ambassadors in other lands, to represent them at the foreign court - standing for the dignities and rights of their Sovereign, keeping their Government in touch with anything affecting the interests of their Country, speaking in the Name of their Ruler, and with all his Power behind them. All that lies within the ambassadorial figure that Paul here employs, to indicate still another aspect of our responsibility as representing our Sovereign LORD to those among whom we live "in this world". That leads on to the further thought that **the world is a great audience - before which we are engaged to enact a**

special performance. In 1Cor 4:9 we read that "we are made **aspectacle** (Gk = theatron = a place in which games and dramatic spectacles are exhibited) unto the world", where the original word for "spectacle" is the word from which our "theater" comes. We are as a theater with the world looking on. Our representation of Him is a History, if it is a true likeness; a Comedy, if we burlesque the great part we are meant to play; a Tragedy, if we sadly misrepresent Him to the audience, Turn now to our passage and note its expression of this idea. We read that "**as He is, so are we in this world**" (1Jn 4:17). Not, you observe, as He *was*, but *is even now* in His Divine omnipresence, though to the world-audience unseen - the role is, that **they shall see JESUS in us**. How searching are the simple words of the chorus, "Can others see JESUS in me?" Well can they? Are we, by His grace, acting the part well. I believe that actors on the ordinary stage are successful in so far as they faithfully study their part. All right then - "consider Him", Hebrews 12:3, and act accordingly. There is another verse in our passage, along the same lines - "No man hath seen God at any time. If we love one another, God dwelleth in us ... " (1Jn 4:12). The first sentence seems to hang in mid-air, having no connection with what comes before, or after. But upon reflection it seems to me that the argument is after the same pattern as in verse 17 - **GOD is not seen in Himself; but, if we display the spirit of love, people can see Him in us**. Does not this thought place upon us a tremendous responsibility to see that, as we considered in our sixth study, the portrait is clearly recognized, and, as here, that the performance is true to life. Here, then, we learn something of the calls and claims resting upon the members of the Fellowship, on account of their social position, as residing "in this world." ([1John 4:7-21 The Position of the Fellowship](#))

Let Others See Jesus in You

While passing thro' this world of sin
And others your life shall view
Be clean and pure without and within
Let others see Jesus in you.

Your life's a book before their eyes,
They're reading it thro' and thro'
Say does it point them to they skies
Do others see Jesus in you?

Then live for Christ both day and night,

Be faithful, be brave and true
And lead the lost to life and Christ,

Let others see Jesus in you.

Let others see Jesus in you.

Let others see Jesus in you.

Keep telling the story, be faithful and true.

Let others see Jesus in you.

**"By this all men will know that you are My disciples,
if you have love for one another."**

John 13:35

TECHNICAL NOTE - TO WHAT DOES "IN THIS" REFER....THAT WHICH PRECEDES OR WHICH FOLLOWS? Here is the [NET Note's](#) analysis:

The referent of $\nu\ \tau\omicron\upsilon\tau$ (en toutō) (**BY THIS** or **IN THIS**) here is more difficult to determine than most, because while there are both $\nu\alpha$ (hina) and $\tau\iota$ (hoti) clauses following, it is not clear whether or not they are related to the $\nu\ \tau\omicron\upsilon\tau$. There are actually three possibilities for the referent of $\nu\ \tau\omicron\upsilon\tau$ in 4:17: (1) it may refer to the $\nu\alpha$ clause which immediately follows, so that the love of believers is brought to perfection in that they have confidence in the day of judgment. The main problem with this interpretation is that since the day of judgment is still future, it necessitates understanding the second use of the preposition "in" (second ν [en]) to mean "about" or "concerning" with reference to the day of judgment in order to make logical sense. (2) The $\nu\ \tau\omicron\upsilon\tau$ may refer to the $\tau\iota$ clause in 4:17b, meaning "love is perfected with us ... in that just as he [Christ] is, so also are we in this world." This makes logical sense, and there are numerous cases where $\nu\ \tau\omicron\upsilon\tau$ is explained by a $\tau\iota$ clause that follows. However, according to this understanding the intervening $\nu\alpha$ clause is awkward, and there is no other instance of the phrase $\nu\ \tau\omicron\upsilon\tau$ explained by a following $\tau\iota$ clause where a $\nu\alpha$ clause intervenes between the two in this way. (3) **Thus, the third possibility is that $\nu\ \tau\omicron\upsilon\tau$ refers to what precedes in 1Jn 4:16b, and this also would make logical sense:** "By this—by our residing in love so that we reside in God and he resides in us—is love brought to perfection with us." This has the additional advantage of agreeing precisely with what the author

has already said in 4:12: "If we love one another, God remains in us and his love is brought to perfection in us." Thus option (3) is best, with the phrase ν $\tau\omicron\upsilon\tau$ referring to what precedes in 4:16b, and the $\nu\alpha$ clause which follows indicates the result of this perfection of love in believers: In the future day of judgment they will have confidence. The $\tau\iota$ clause would then give the reason for such confidence in the day of judgment: because just as Jesus is, so also are believers in this world—they are already currently in relationship with God just as Jesus is.

Love (26) (agape) is unconditional, sacrificial love and Biblically refers to a love that God is (1Jn 4:8,16), that God shows (Jn 3:16, 1Jn 4:9) and that God enables in His children (fruit of the Spirit - Gal 5:22+). Agape love impels one to sacrifice one's self for the benefit of the object loved... (it) speaks of a love which is awakened by a sense of value in the object loved, an apprehension of its preciousness. MacArthur writes that "agapē (love) is the love of self-sacrificing service (Phil. 2:2–5; Col. 3:12–14; cf. Rom. 14:19; 1 Cor. 10:23–24; 13:4–7), the love granted to someone who needs to be loved (Heb. 6:10; 1 Peter 2:17; cf. Rom. 12:15), not necessarily to someone who is attractive or lovable."

Agape love does not depend on the world's criteria for love, such as attractiveness, emotions, or sentimentality. Believers can easily fall into the trap of blindly following the world's demand that a lover **feel** positive toward the beloved. This is not **agape** love, but is a love based on impulse. **Impulsive love** characterizes the spouse who announces to the other spouse that they are planning to divorce their mate. Why? They reason "I can't help it. I fell in love with another person!" Christians must understand that this type of impulsive love is completely contrary to God's **decisive love**, which is decisive because He is in control and has a purpose in mind. There are many reasons a proper understanding of the truth of God's word (and of the world's lie) is critical and one of the foremost is Jesus' declaration that "By this all men will know that you are My disciples, if you have **love** (agape) for one another." (John 13:35).

AGAPE in 1 John - 1 John 2:5, 15; 3:1, 16-17; 1Jn 4:7-10, 12, 16 (3x), 1Jn 4:17, 1Jn 4:18 (3x) 1Jn 5:3 (Also in 2John 1:3, 6; 3John 1:6)

Perfected (5048) (teleioo related to **teleios** from **telos** = an end, a purpose, an aim, a goal, consummate soundness, idea of being whole) means to accomplish or bring to an end or to the intended goal (telos). It means to be complete, mature, fully developed, full grown, wanting nothing necessary to completeness. **Teleioo** does not mean simply to terminate something but to carry it out to the full finish which is picked up in the translation "**perfected**". **Teleioo** signifies the attainment of consummate soundness and includes the idea of being made whole.

Teleioo is in the perfect tense signifying the continuing effect of this perfection.

Wuest adds that **perfected** in the perfect tense means "has been made perfect or complete, and exists in its finished results." This represents a past fact in the saint's life and a present reality." ([Eerdmans Publishing](#) - used by permission)

Hiebert explains that "the perfect passive verb "is perfected" (teteleiōmenē...estin) does not imply any previous imperfection in God's love but rather presents God's love as having been brought to its goal objectively in that life. (Cf. the same verb in 1Jn 2:5+.) Morgan suggests the following in illustration: "There is all the difference between its existence in the heart, and its expansion in the life, that may be observed between the root of the plant deposited in the soil and its rich and widespread foliage, and its clusters of flowers or fruits." ([1 John 4:7-21](#))

TELEIOO - 23V - accomplish(2), accomplished(1), finish(1), fulfill(1), full number(1), made perfect(4), made...perfect(1), make...perfect(1), make perfect(1), perfect(2), perfected(7), reach...goal(1), spending the full number(1). Lk. 2:43; Lk. 13:32; Jn. 4:34; Jn. 5:36; Jn. 17:4; Jn. 17:23; Jn. 19:28; Acts 20:24; Phil. 3:12; Heb. 2:10; Heb. 5:9; Heb. 7:19; Heb. 7:28; Heb. 9:9; Heb. 10:1; Heb. 10:14; Heb. 11:40; Heb. 12:23; Jas. 2:22; 1 Jn. 2:5; 1 Jn. 4:12; 1 Jn. 4:17; 1 Jn. 4:18

Confidence (3954) ([parrhesia/parresia](#) from **pás** = all + **rhesis** = speech, act of speaking) is literally all speech or speaking all things and thereby conveys the idea of freedom to say all. The basic idea in the word is freedom of speech, when the word flowed freely. It is that attitude of openness that stems from freedom and lack of fear ("shaking" fear - godly, reverential fear is always appropriate) means in essence the freedom to say all. Greeks used **parrhesia** of those with the right to speak openly in the assembly. Speaking with plainness, openness and confidence (Acts 2:29). Speaking publicly or in the open (Jn 7:13, 11:54, 18:20) and then something done in public (Jn 7:26, Col 2:15-note)

Ultimately this quality of **confidence** is that which is energized by the indwelling Spirit, emboldening (Spirit filled) believers to openly declare (with great conviction) all that He births within (cp Acts 4:31).

Liddell-Scott record that in secular use **parrhesia** could refer to "a proverb or statement quoted with resolve."

Wiersbe - When you are free to speak, then there is no fear and you have confidence. A believer can come with boldness (same word as "confidence") to the throne of grace (He 4:16) with openness and freedom and not be afraid. We have this boldness because of the shed blood of Jesus Christ (He 10:19+). Therefore, we should not cast away our confidence, no matter what the circumstances might be. We should not have confidence in ourselves, because we are too prone to fail; but we should have confidence in Jesus Christ who never fails. ([Bible Exposition Commentary](#))

Wuest says **parrhesia** is "freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage, boldness, assurance... free and bold speaking; speaking out every word. Its dominant idea is boldness, confidence, as opposed to fear, ambiguity, or reserve. The idea of publicity is sometimes attached to it, but as secondary. ([Hebrews Commentary online](#))

Boldness - fearlessness in the face of danger, with daring or courage.

Candor - unreserved expression

Confidence - mean a state of mind or a manner marked by easy coolness and freedom from uncertainty, diffidence, or embarrassment. You can always be sure of the mood of a human leader, but you can always be sure of God's loving welcome.

Judgment (justice, court, sentence)([2920](#)) **krisis** from **krino** = to judge, decide) means a decision or judgment, verdict, justice, court (tribunal). The first use is by Jesus in the Sermon on the Mount declaring "'Whoever commits murder shall be liable to the **court**.'" ("in danger of judgment") (Mt 5:21, cp also Mt 5:22) Mt 10:15, 11:22, 24 all describe Jesus' sobering warning to the Jews of a specific future and frightening "day of **judgment**." (cp "**sentence** of hell" Mt 23:33, see also 2 Peter 2:9, 11, 3:7, 1 John 4:17) In Jn 5:24 Jesus gives sinners the way of escape, the way to miss the horrible day of **judgment** (Heb 10:27)! In Mt 12:18 God's **judgment** is equated with **justice**, for He is the righteous and just Judge (cp Mt 12:20, 23:23, Rev 16:7). Note the striking contrast in Jn 5:29 "those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of **judgment**." There is no such thing as reincarnation but only one life, one death, one **judgment** (Heb 9:27)

KRISIS 47X/46V - **court(2), judgment(38), judgments(2), justice(4), sentence(1)**. Matt. 5:21; Matt. 5:22; Matt. 10:15; Matt. 11:22; Matt. 11:24; Matt. 12:18; Matt. 12:20; Matt. 12:36; Matt. 12:41; Matt. 12:42; Matt. 23:23; Matt. 23:33; Lk. 10:14; Lk. 11:31; Lk. 11:32; Lk. 11:42; Jn. 3:19; Jn. 5:22; Jn. 5:24; Jn. 5:27; Jn. 5:29; Jn. 5:30; Jn. 7:24; Jn. 8:16; Jn. 12:31; Jn. 16:8; Jn. 16:11; Acts 8:33; 2 Thess. 1:5; 1 Tim. 5:24; Heb. 9:27; Heb. 10:27; Jas. 2:13; Jas. 5:12; 2 Pet. 2:4; 2 Pet. 2:9; 2 Pet. 2:11; 2 Pet. 3:7; 1 Jn. 4:17; Jude 1:6; Jude 1:9; Jude 1:15; Rev. 14:7; Rev. 16:7; Rev. 18:10; Rev. 19:2

World ([2889](#)) **kosmos** related to the verb **kosmeo** = to order or adorn, to put in order [Mt 25:7 = "trimmed"], to adorn literally [1Ti 2:9], to adorn figuratively [Titus 2:9+] means essentially something that is well-arranged, that which has order or something arranged harmoniously. **Kosmos** in some contexts can refer to physical earth/universe but more often refers to the spiritual reality of the man-centered, Satan-directed system of this present age, which is alienated from and hostile toward God and God's people --it represents the self-centered, godless value system and mores of fallen mankind. The goal of the world is self-glory, self-fulfillment, self-indulgence, self-satisfaction, and every other form of self-serving. This present evil man-centered (humanistic) world-system ruled & directed by Satan [1Jn 5:19, Jn 12:31] & in general the world apart from God & opposed to Him. In this sense **kosmos** is much like the Greek word for **flesh** (**sarx**), which can be a neutral word, but which many times in the NT takes on an evil connotation.

[Analytical Lexicon of the Greek New Testament](#) has a good summary. Note that the meaning of kosmos in a passage is very dependent on the surrounding context. "Basically something well-arranged; (1) adornment, adorning (1Pe 3.3); (2) as the sum total of all created beings in heaven and earth world, universe (Acts 17.24); (3) as all human beings mankind, humanity, all people (Mk 16.15); (4) as this planet inhabited by mankind world, earth (Mt 16.26; JN 11.9); (5) morally, mankind as alienated from God, unredeemed and hostile to him world (1Jn 5.19); (6) sum total of particulars in any one field of experience, world, totality (Jas 3.6) (Borrow [Analytical Lexicon of the Greek New Testament](#))

- [An Out-of-this-World Experience A Look at Kosmos in the Johannine Literature](#) - **HERE ARE ALL OF JOHN'S USES OF KOSMOS** - Jn. 1:9; Jn. 1:10; Jn. 1:29; Jn. 3:16; Jn. 3:17; Jn. 3:19; Jn. 4:42; Jn. 6:14; Jn. 6:33; Jn. 6:51; Jn. 7:4; Jn. 7:7; Jn. 8:12; Jn. 8:23; Jn. 8:26; Jn. 9:5; Jn. 9:39; Jn. 10:36; Jn. 11:9; Jn. 11:27; Jn. 12:19; Jn. 12:25; Jn. 12:31; Jn. 12:46; Jn. 12:47; Jn. 13:1; Jn. 14:17; Jn. 14:19; Jn. 14:22; Jn. 14:27; Jn. 14:30; Jn. 14:31; Jn. 15:18; Jn. 15:19; Jn. 16:8; Jn. 16:11; Jn. 16:20; Jn. 16:21; Jn. 16:28; Jn. 16:33; Jn. 17:5; Jn. 17:6; Jn. 17:9; Jn. 17:11; Jn. 17:13; Jn. 17:14; Jn. 17:15; Jn. 17:16; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:24; Jn. 17:25; Jn. 18:20; Jn. 18:36; Jn. 18:37; Jn. 21:25; 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1

Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7; Rev. 11:15; Rev. 13:8; Rev. 17:8

- [See 6 page article on Kosmos in New International Dictionary of NT Theology](#)

QUESTION - WHAT IS POSITIONAL SANCTIFICATION?

The three "phases" of salvation are positional sanctification, progressive sanctification, and final sanctification.

ANSWER - To [sanctify](#) means to set apart as holy, which is what happens to sinners who are saved from sin by the grace of God through the gift of faith (Ephesians 2:8–9). The three "phases" of salvation are positional sanctification, progressive sanctification, and final sanctification. At the moment of salvation, we are sanctified or set apart *positionally*; that is, we are saved from the ultimate penalty of sin. Then begins *progressive* sanctification, the process whereby we are saved from the practice and power of sin. And after this physical life is over, we will be sanctified *finally*; that is, we will be saved from the presence of sin.

Positional sanctification is a one-time act of the Holy Spirit on the hearts of unbelievers whom He has chosen for salvation from sin. At the moment of salvation, believers understand and acknowledge their sinful state, their inability to save themselves through any works of their own, their need of a savior, their acceptance of the sacrifice of Christ on the cross as sin's payment, and their faith in Jesus' resurrection. At that moment, believers are brought out of darkness into the light. Our position before God has been changed forever. No longer dead in trespasses, we are made alive together with Christ (Ephesians 2:5). Our position changes in that we are made citizens of a whole new kingdom: "He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (Colossians 1:13).

Positional sanctification also changes our position as sinners deserving of God's wrath to the position of beloved children of the Father and perfect in His eyes. Our new position means we are part of the body of Christ (1 Corinthians 12:27); God's special possession (1 Peter 2:9); new creations (2 Corinthians 5:17); dead to sin (Romans 6:2); and possessors of the divine nature (2 Peter 1:4). Because salvation is an act of the Spirit, the believer's new position cannot change, be lost, or be given back. We cannot "un-save" ourselves, nor can we alter our position before God through any of our works or the lack thereof. We are kept in the position of beloved for the rest of our lives and throughout eternity. Positional sanctification is the work of God whereby He sets us apart and considers us holy in His eyes: "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus" (Ephesians 2:6). Positional sanctification is not dependent on our feelings or whims; it is a fact of salvation, even though our actions on earth do not always align with our position in heaven.

Positional sanctification inevitably leads to progressive sanctification, with good works as the inevitable result (**ED**: IF THAT IS NOT SEEN IN ONE'S LIFE, THEY NEED TO SERIOUSLY ASSESS WHETHER THEY HAVE EVER BEEN POSITIONALLY SANCTIFIED. SADLY, THERE IS A TEACHING IN EVANGELICALISM THAT SAYS ONE CAN BE POSITIONALLY SANCTIFIED WITHOUT EVER SHOWING EVIDENCE OF PROGRESSIVE SANCTIFICATION. AVOID THIS TEACHING LIKE A PLAGUE OF DEATH! AND KNOW THAT I AM NOT ADVOCATING "PERFECTION" IN YOUR CHRISTIAN JOURNEY, BUT THE GENERAL DIRECTION!)) Those who are born again will naturally begin to act according to their new nature in Christ (**ED**: THIS IS LOGICAL AND REASONABLE BECAUSE THEY HAVE A HOLY PERSON LIVING IN THEM CONTINUALLY ENERGIZING THEM GIVING THEM TO DESIRE AND POWER TO LIVE PLEASING TO GOD - Php 2:13NLT+), and the result will be increasing holiness in personal living (1 Peter 1:15–16). The positionally sanctified will be progressively sanctified by the same Holy Spirit who [regenerated](#) us in the first place. The works that God has foreordained for us will be accomplished through His power (Ephesians 2:10).

Progressive sanctification is the lifelong process of becoming more Christlike as we cooperate with the Holy Spirit and yield to His control

Once we have been positionally sanctified, the process of progressive sanctification begins. Progressive sanctification is the lifelong process of becoming more Christlike as we cooperate with the Holy Spirit and yield to His control (Romans 8:29; 2 Corinthians 3:18+). Once we are positionally sanctified, the Holy Spirit uses the Word of God to progressively sanctify us (John 17:17**ED**: see esp 2Co 3:18+) so that in the end our practical holiness aligns with our positional holiness when we see Christ face to face in glory (1 John 3:2+).

LOVES FOUR PREPOSITIONS. - James Smith 1 John 4:16, 9,12, 17.

I. "Toward us"—the Direction of love (4:9).

II. "To us"—the Intention of love (4:16).

III. "In us"—the Habitation of love (2:15; 3:17; 4:12).

IV. "With us"—the Perfection of love (4:17, margin). "Herein hath love been perfected with us" (A. V., margin). Suggesting a greater

measure of the love of God dwelling within us, and a greater realisation, by mind and heart, of the greatness of His love.

THE HISTORY AND DEVELOPMENT OF LOVE. - James Smith 1 John 4:8, 9, 17; 2:5.

I. The Essence of His Love—God Himself—"God is Love" (4:8).

II. The Cause of His Love—not in us. "Herein is love, not that we loved God, but that He loved us" (4:10).

III. The Activity of His Love—Sending His Son to die for us (4:8,9).

IV. The Manner of His Love. The outcome of that love is our adoption as children (3:1,2).

V. The Perfecting of His Love. That is, the increasing discovery on our part of the assurance and perfection of His love. This gives us boldness (4:17).

VI. The Maturing of His Love. That is, what we must do in order to liberate the love of God shed abroad in our hearts and lives in holy action (2:5).

Perfect Love

There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. —1 John 4:18

Today's Scripture : 1 John 4:15-18

A wise man once wrote, "When love comes, fear goes."

I know so many Christians who are tormented by feelings of self-doubt, worthlessness, and sinfulness. They think they must do something to make God love them more. Yet the apostle John said that "as [Jesus] is, so are we in this world" (1 John 4:17). In other words, we share the same confidence that Jesus has in knowing that the Father loves us with perfect love.

Because Jesus accomplished our redemption on the cross, all judgment for sin is behind Him and us, and the sin question is forever settled. We now face no condemnation.

This removes fear. For as John wrote, "There is no fear in love; but perfect love casts out fear" (v.18). The "fear" of which John spoke is fear of judgment. But we have nothing to fear, for "there is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1). Fear is driven out by God's "perfect love."

We're forgiven for all our sins, held fast by God's love, and destined to enjoy eternal fellowship with Him, not because of anything we have done but because He has done everything for us. "In this is love, not that we loved God, but that He loved us" (1 John 4:10). That's perfect love!

By: David H. Roper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Vance Havner - "As He Is, So Are We"

"Because as He is, so are we in this world." 1 John 4:17

If he died outside the city gate, then if you are his you belong with him out there and you should go to him. Where are the marks of the cross in your life? Are there any points of identification with your Lord? Alas, too many Christians wear medals but carry no scars!

The servant is not greater than his Lord and if the world persecuted him it will persecute us. It cannot be argued that times have grown better for conditions are essentially the same. Human nature has not improved and if we stood where our Lord stood we should fare as he fared. But the only place where most Christians know the shame and reproach of the old, rugged cross is in the hymn book. They are conformed, not transformed, and have followed Demas in loving this present world.

We have preserved our own identity at the cost of our daily identification with him. Not only are we to be as he in suffering, but in spirit we are to be Christlike. Failing to share his persecution we fail to show forth his personality. For the marks of the Lord Jesus do not issue from mere abstract theorizing about him, we must drink of his cup and be baptized with his baptism (Mark 10:39).

"Because as he is, so are we in this world."

Vance Havner - "HE" AND "WE" IN THIS WORLD

As he is, so are we in this world (1 John 4:17).

Of all the New Testament writers John states the greatest truths in simplest terms. He clothes profundity with simplicity. Our text is a good sample. Can you say it in shorter words? Can you say a greater truth in any words!

There are many interpretations and applications of this text. It deals with love and judgment and identification with Christ. If He abides in us and we in Him, we need not be afraid or ashamed at the great judgment day. Perfect love casts out fear. Christ will never come into judgment and neither will we. The applications of the text stretch out in all directions but I want to look at it in its simplest form, just as it stands: "As he is, so are we in this world."

These nine little words fall into three sets of three words each. As He is-so are we-in this world.

1. "As He is."

Not as He was. Between the eternity of a yesterday that never had a beginning and the eternity of a tomorrow that never will end, stands Jesus Christ the same. There is only one thing that Jesus Christ ever was; He was dead. "I am he that liveth and was dead" but He is not dead now! ... Jesus Christ is the Eternal Contemporary. All the false messiahs of this world are dead and buried. Mohammed, Confucius, and Buddha are dead. We do not visit the mausoleum of a dead Saviour. There is a sepulcher in Jerusalem which some say is the grave where they buried Him but He is not in it!

2. "As He is, so are we!"

Christians are like Him in kind, but not in degree. If we have truly trusted Him we are partakers of His nature and what is His is ours. The text does not say "As he is so we should be" or "shall be." In a Christian, Christ lives again. If you say, "But I don't see many professing Christians who bear much resemblance to Him," I answer that most of them may be just church members or babes in the faith who need to grow by spiritual food, rest and exercise until Christ is formed in them. Christians are the salt of the earth and the light of the world. If only we would be what we are!

3. "As he is, so are we in this world. "

"Like Him" of all things! And "in this world" of all places! Not just in church on Sunday where it is not too difficult to look pious, or in some favored spot "far from the madding crowd's ignoble strife," but in this foul, wicked world, this perverted Sodom and Gomorrah, in the old rat race every day. Jesus lived in this world and had nowhere to lay His head. He had a hard time here and left us a legacy of tribulation and suffering, and we must take our share of what is left in the fellowship of that suffering. This world is not our home. It is no friend of grace "to help us on to God." . . . If you are under any illusions about the attitude of this world toward Jesus Christ, try really living for Him for a week and you will soon find out!

He said, "As thou [the Father] hast sent me into the world, even so have I also sent them into the world. " What we believe is important, but a man may believe correctly with his head and still be without any change of heart. What we do is important, but a man may do what a Christian ought to do and still be an unconverted Pharisee. Creed and conduct have their place but we are dealing here with character; not what we believe and do, but what we are. "So are we in this world.

All Power - Frank E Ray - [365 Days in God's Presence: A Devotional](#)

1 John 4:17... that we may have boldness in the day of judgment: because as he is, so are we in this world.

The Lord gives us five calls in life. The first call is the call of birth. You had nothing to do with that. The second call is the call from darkness to the marvelous light. You do have something to do with that call. That's when you accept Christ or reject him as your personal Savior, The third call is the call to death. You really don't have anything to do with that because sooner or later, we're all going to die. But then there's a fourth call, and that's the call to resurrection. Whether you've been bad or good, you're going to have to get up. Last is the fifth call, the call to judgment. Let me tell you how that's going to work.

The second call will determine the fifth call. 1 John 2:1 "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." You see, your attorney and your judge are the same person. Jesus is your Savior right now but on judgment day, He will be the judge. You may say Lord, "I was aiming to come and I just didn't. Didn't nobody tell me." The Lord will remind you when you were fifteen years old and your classmate told you about Jesus Christ and you laughed in his face. Or when you were thirty years old and had your appendix taken out, do you remember when the Chaplain came to your room, and said "son, do you believe that Jesus died for you?" And you told him you didn't want to talk.

When you walk up to the bench, Jesus will be sitting there as well. However, if you have accepted Him as your Savior, the judge is going to see you coming and say, "Case dismissed." The case has been handled out of court. I've got a good attorney. My attorney knows the judge. He died one Friday and got up Sunday with A-I-I-I-I-I power.

Ken Hemphill - WE ARE (See [We Are - Page 84](#)) As He Is

1 John 4:17 Love is perfected with us so that we may have confidence in the day of judgment; for we are as He is in this world.

We have had a wonderful journey together, thinking about a few of the exciting “we are” faith statements in the Scripture. We finish with one containing a promise on how to have confidence concerning the “day of judgment.” This concept of judgment makes most of us a bit uncomfortable. It reminds us of the specter of final exams. Our professors used to assure us that we should look forward to exams because they gave us a chance to demonstrate what we had learned. (We were concerned, however, that they might reveal something else!)

John wrote to tell us that our assurance in the face of judgment is fortified by the truth of who God is and what he has done in us—“for we are as He is in this world.” This promise is based on God’s “perfect love,” which he manifested toward us in redemption and continues to express through our relationship with him as Father and child. In doing so, God produces his character in us by the indwelling Holy Spirit. And as we become more like him in this life, the evidence of his presence in us gives us confidence that he remains active in our lives and will not forsake us in judgment.

Jesus underlined this truth when he celebrated the Passover meal with his disciples: “Just as I have loved you, you must also love one another. By this all people will know that you are My disciples, if you have love for one another” (John 13:34–35).

Do you have confidence in the “day of judgment”? Have you accepted Christ as Savior? If you are not certain, I hope you will read through the gospel presentation found in the appendix. If you are certain you have been born again, yet you still have worries about judgment, perhaps you just need to ask the Father to perfect his love in you. For I assure you, as you grow in your ability to express his love, you will become increasingly more confident about the final exam.

Mercy Triumphs over Judgment - Nancy Alcorn (See [Inspired by Tozer: 59 Artists, Writers and Leaders Share](#))

*Mercy is not something God has
but something that God is.*

A. W. TOZER

The Bible clearly states in 1 John 4:17 that “as He is, so are we in this world.” That means we should be mercy to the people who cross our paths; we are to show them the love of God in tangible ways. Bottom line, we need to ask God to break our hearts with what breaks His, and to help us to see people the way He sees them—with the eye of faith. We are to speak to people like Chris and tell them that God wants to meet them right where they are. We are to be for them a conduit of mercy—a voice that brings change!

Choosing the Dependent Life - W Glyn Evans - [Daily with My Lord](#)

My life, Lord, must be a copy of Your Son’s life on this earth. I am not necessarily to copy His acts—raising the dead, feeding the five thousand—but I am to copy Him. “As He is, so also are we in this world” (1 John 4:17). Just as Jesus went through a certain pattern, so I am to duplicate that pattern in my life.

The pattern is one of dependence. “By myself I can do nothing” (John 5:30, NIV). Those are not the words of a helpless Christian, but the strong Son of God. He deliberately chose to live a life of utter dependence upon His heavenly Father. He taught only what the Father allowed Him to teach; He revealed as truths only what the Father permitted; He walked only where the Father directed. No life has ever been lived on this earth in such utter dependence upon the Father as the life of Jesus. In that sense I am to copy Him. “Without me you can do nothing” (John 15:5, KJV). To accept Christ as Savior and Master is to become a dependent.

What would have happened if Jesus Christ had become independent of His heavenly Father? What happens when I become independent of Him? The result is complete confusion and utter misery. Just as Jesus was necessary to the Father’s plan of salvation for mankind, so are we necessary to the ongoing of that salvation today. A breakdown of obedience means a breakdown of the instrument of salvation to others.

What a responsibility that is, and yet what a joy! Who else in the world offers us an opportunity to connect to an eternal scheme, in which what we do now has consequences that will never die? Jesus Christ calls us to follow “in His steps” (1 Peter 2:21), that is, to live the life He lived on this earth. What an honor!

“And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him”
(John 8:29).

Related Resource:

- [The Holy Spirit-Walking Like Jesus Walked!](#)
-

Oswald Chambers - Because as he is, so are we in this world.—1 John 4:17

THOSE OF US WHO ARE God's children stand in holy reverence when we read the above verse of Scripture. It can only mean one thing: The image, character, and holiness of Jesus Christ are in His sanctified ones. They are consequences of His sovereign right of creation.

Sanctification means that I am taken into that mystical union which no language can define." 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" (1 John 3:2).

It is one thing for God to claim me, quite another thing for me to allow Him to make that claim real. It is one thing to realize in speechless wonder that I can be sanctified, that my heart can be turned to worship; but it is another thing to tell God that I want Him to realize His claim in me.

I can hear someone say, "Do you mean to tell me, Brother Chambers, that I—an ordinary human being with ordinary, commonplace work, surrounded by ordinary, commonplace people with no particular education—that I can be a new creation in Christ Jesus?"

Yes, I am saying all of this. Let God realize His claim in you. Let Jesus Christ make His creation good in you.

Jack Hayford - 1 John 4:17 - In the book *Great Expectations*, Charles Dickens paints a picture of love broken, twisted, and then reproduced. Elderly Miss Havesham had been the victim of great cruelty. At the cunning and revengeful hand of her scorned brother, her fiance left her at the altar on her wedding day. Her brokenness showed for a lifetime in her loneliness, her bitterness, her anger, and her caustic personality. More sorrowful yet was the reproduction of her unloving traits in the innocent child Estella she so profoundly influenced.

We, too, affect the lives and attitudes of those around us. If we allow past hurt to keep us from loving, we will suffer. But we will not suffer alone. Our actions will influence those around us. They will be reproduced in the lives of others.

But Jesus heals. If you are paralyzed and unable to love, Jesus heals. Every past hurt forgiven and presented to our Lord frees the fresh water of His love to flow through us. We experience the joy of love around us, and those we influence enjoy its benefits in their own lives.

Fish which live in the depths of the ocean lose some of their faculties, like the Tibetan hermits who always live in the dark. The ostrich loses his power of flying because he does not use his wings. Therefore, do not bury the gifts and talents which have been given to you, but use them, that you may enter into the joy of your Lord. SADU SUNDAR SINGH

Norman Harrison - 1 John 4:17 - We are now face to face with the inescapable implications: What is a Christian? One in whom God lives; one through whom God would manifest Himself in His essential nature, on the human level, through a human personality.

We cannot escape the conclusion, and conviction, that in the outworking of redemption and the accomplishing of its purpose to make God known, we, the church as the Body of Christ, are taking the place of the Man Christ Jesus.

"As He is, so are we in this world." Jesus walked this earth to show what God is like when He lives in a man, and what man is like when God lives in Him.

Friend, you are endowed and equipped to be that man for your generation as Christ was for His. Are you startled? Are you measuring up to your calling?

A W Tozer - To accept Christ is to know the meaning of the words "as he is, so are we in this world." We accept his friends as our friends, his enemies as our enemies, his ways as our ways, his rejection as our rejection, his cross as our cross, his life as our life and his future as our future. If this is what we mean when we advise the seeker to accept Christ, we had better explain it to him. He may get into deep spiritual trouble unless we do

Vance Havner (some duplication of above) - Like Him in This World

"As he is, so are we in this world" (1 John 4:17).

Of all the New Testament writers John states the greatest truths in simplest terms. He clothes profundity with simplicity. Our text is a

good sample. Can you say it in shorter words? Can you say a greater truth in any words!

There are many interpretations and applications of this text. It deals with love and judgment and identification with Christ. If He abides in us and we in Him, we need not be afraid or ashamed at the great judgment day. Perfect love casts out fear. Christ will never come into judgment and neither will we. The applications of the text stretch out in all directions but I want to look at it in its simplest form, just as it stands: "As he is, so are we in this world."

These nine little words fall into three sets of three words each. As He is—so are we—in this world.

"As He is." Not as He was. Between the eternity of a yesterday that never had a beginning and the eternity of a tomorrow that never will end, stands Jesus Christ the same. There is only one thing that Jesus Christ ever was; He was dead. "I am he that liveth and was dead"... but He is not dead now! He didn't stay dead. After the crucifixion Pilate and Herod and Caiaphas might have rubbed their hands and said, "That takes care of Him," but it didn't. They rolled a stone before that sepulcher, set a guard of soldiers and attached a seal but they did not take into consideration a mighty angel. Stones and soldiers and seals are no match for mighty angels. That angel rolled the stone away and sat on it as if to say, "Now look who's in charge around here!"

Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." He said, "Before Abraham was, I am." John had seen Jesus in the days of His flesh, and in His resurrection body—and then he saw Him in His glorified body and it knocked him out. It might knock out Sunday morning churchgoers to have such a glimpse of Him in His glory. I guarantee you that we would not come out of church the way we generally do. "As He is." Jesus Christ is the Eternal Contemporary. All the false messiahs of this world are dead and buried. Mohammed, Confucius and Buddha are dead. We do not visit the mausoleum of a dead Saviour. There is a sepulcher in Jerusalem which some say is the grave where they buried Him but He is not in it!

No mortal can with Him compare
Among the sons of men.

The infinitude of Jesus Christ never leaves Him in a past tense. He forever is!

The text goes on to say: "As he is, so are we" Christians are like Him in kind, but not in degree. If we have truly trusted Him we are partakers of His nature and what is His is ours. The text does not say "As he is so we should be" or "shall be." In a Christian, Christ lives again. If you say, "But I don't see many professing Christians who bear much resemblance to Him," I answer that most of them may be just church members or babes in the faith who need to grow by spiritual food, rest and exercise until Christ is formed in them. Christians are the salt of the earth and the light of the world. If only we would be what we are!

And finally the text says, "As he is, so are we in this world." "Like Him" of all things! And "in this world" of all places! Not just in church on Sunday where it is not too difficult to look pious, or in some favored spot "far from the maddening crowd's ignoble strife," but in this foul, wicked world, this perverted Sodom and Gomorrah, in the old rat race every day. Jesus lived in this world and had nowhere to lay His head. He had a hard time here and left us a legacy of tribulation and suffering, and we must take our share of what is left in the fellowship of that suffering. This world is not our home. It is no friend of grace "to help us on to God." It is no more kindly disposed toward Jesus Christ than it ever was. He said it hated Him and would hate us. I hope we remember that when we sing at church so casually, "To the old rugged cross I will ever be true, its shame and reproach gladly bear." If you are under any illusions about the attitude of this world toward Jesus Christ, try really living for Him for a week and you will soon find out!

He said, "As thou (the Father) hast sent me into the world, even so have I also sent them into the world." What we believe is important, but a man may believe correctly with his head and still be without any change of heart. What we do is important, but a man may do what a Christian ought to do and still be an unconverted Pharisee. Creed and conduct have their place but we are dealing here with character; not what we believe and do, but what we are. "So are we in this world." A man is not the sum total of what he thinks in his head and does with his hands, but what he is in his heart. Christians are not just nice people. They are new creatures. If you are what you have always been you are not a Christian. A Christian is something new; old things have passed away and all things are become new.

The Scriptures tell us that Christians are married to Christ. When a woman marries a man she takes him for all he is, for better or worse—and sometimes he turns out to be worse than she took him for! When we receive Christ as Saviour and Lord, all that He has becomes ours and all we have becomes His. It is high time we discovered the magnitude of this exchange when we equate it with just joining a church.

All things are His and all things are ours, except ourselves. We are not our own; "we are bought with a price." We are Christ's and Christ is God's. His friends are our friends. "Ye are my friends, if ye do whatsoever I command you." A friend of Jesus is one who obeys Him. That automatically rules out a multitude of church members! What we call fellowship sometimes when we gossip over our coffee at a church supper is often just sociability under religious auspices and not the communion of saints.

His enemies are our enemies. Paul writes of "enemies of the cross of Christ." The friend of the world is the enemy of God. A wife who is eighty-five percent faithful to her husband is not faithful at all. Christians cannot be popular with a world that crucified the Saviour. As the Master so must the servant be. His cross is ours. Simeon prophesied that Jesus would be "spoken against." The Jews in Rome said of the cause of Christ, "Everywhere it is spoken against"—not popular. We who follow Him must ever consent to be called the scum of the earth, a spectacle to the world for the scandal of the cross.

His future is our future. If we suffer with Him we shall also reign with Him. We shall inherit the earth and judge the world. And in the world to come,

Then we shall be where we would be,
Then we shall be what we should be;
Things that are not now, nor could be,
Soon shall be our own.

It may not look it now but Satan has only a lease on this earth; we have the deed!

Are you married to the Heavenly Bridegroom? I invite you to the greatest of all altars to say: "I take Jesus. His life shall be my life, His joys my joys, His sorrows my sorrows, His friends my friends, His cross my cross, not just until death but for time and eternity, I am His and He is mine.

O Jesus, I have promised to serve Thee to the end.
Be Thou forever near me, my Master and my friend.
I shall not fear the battle if Thou art by my side,
Nor wander from the pathway if Thou wilt be my Guide."

For as He is, so are we in this world!

Andrew Murray - LIKE CHRIST: Not of the World.

"These are in the world." "The world hath hated them because they are not of the world, even as I am not of the world." "They are not of the world, even as I am not of the world."—John 17:11, 14, 16.

"Even as He is, so are we in this world."—1 John 4:17.

If Jesus was not of the world, why was He in the world? If there was no sympathy between Him and the world, why was it that He lived in it and did not remain in that high and holy and blessed world to which He belonged? The answer is, The Father had sent Him into the world. In these two expressions, "In the world," "Not of the world," we find the whole secret of His work as Saviour, of His glory as the God-man.

"In the world"; in human nature, because God would show that this nature belonged to Him, and not to the god of this world, that it was most fit to receive the divine life, and in this divine life to reach its highest glory.

"In the world"; in fellowship with men, to enter into loving relationship with them, to be seen and known of them, and thus to win them back to the Father.

"In the world"; in the struggle with the powers which rule the world, to learn obedience, and so to perfect and sanctify human nature.

"Not of the world"; but of heaven, to manifest and bring nigh the life that is in God, and which man had lost, that men might see and long for it.

"Not of the world"; witnessing against its sin and departure from God, its impotence to know and please God.

"Not of the world"; founding a kingdom entirely heavenly in origin and nature, entirely independent of all that the world holds desirable or necessary, with principles and laws the very opposite of those that rule in the world.

"Not of the world"; in order to redeem all who belong to Him, and bring them into that new and heavenly kingdom which He had revealed.

"In the world," "Not of the world." In these two expressions we have revealed to us the great mystery of the person and work of the Saviour. "Not of the world," in the power of His divine holiness judging and overcoming it; still in the world, and through His humanity and love seeking and saving all that can be saved. The most entire separation from the world, with the closest fellowship with those in the world; these two extremes meet in Jesus, in His own person He has reconciled them. And it is the calling of the Christian in his life to prove that these two dispositions however much they may seem at variance, can in our life too be united in perfect harmony. In each believer there must be seen a heavenly life shining out through earthly forms.

To take one of these two truths and exclusively cultivate it, is not so difficult. So you have those who have taken "Not of the world"

as their motto. From the earliest ages, when people thought they must fly to cloisters and deserts to serve God, to our own days, when some seek to show the earnestness of their piety by severity in judging all that is in the world, there have been those who counted this the only true religion. There was separation from sin, but then there was also no fellowship with sinners. The sinner could not feel that he was surrounded with the atmosphere of a tender heavenly love. It was a one-sided and therefore a defective religion.

Then there are those who, on the other side, lay stress on "In the world," and very specially appeal to the words of the apostle, "For then must ye needs go out of the world." They think that, by showing that religion does not make us unfriendly or unfit to enjoy all that there is to enjoy, they will induce the world to serve God. It has often happened that they have indeed succeeded in making the world very religious, but at too high a price;—religion became very worldly.

The true follower of Jesus must combine both. If he does not clearly show that he is not of the world, and prove the greater blessedness of a heavenly life, how will he convince the world of sin, or prove to her that there is a higher life, or teach her to desire what she does not yet possess? Earnestness, and holiness, and separation from the spirit of the world must characterize him. His heavenly spirit must manifest that he belongs to a kingdom not of this world. An unworldly, an other-worldly, a heavenly spirit must breathe in him.

And still he must live as one who is "in the world." Expressly placed here of God, among those who are of the world, to win their hearts, to acquire influence over them, and to communicate to them of the Spirit which is in him, it must be the great study of his life how he can fulfil this his mission. Not, as the wisdom of the world would teach, by yielding, and complying, and softening down the solemn realities of religion, will he succeed. No, but only by walking in the footsteps of Him who alone can teach how to be in the world and yet not of it. Only by a life of serving and suffering love, in which the Christian distinctly confesses that the glory of God is the aim of his existence, and in which, full of the Holy Spirit, he brings men into direct contact with the warmth and love of the heavenly life, can he be a blessing to the world.

Oh, who will teach us the heavenly secret, of uniting every day in our lives what is so difficult to unite,—to be in the world, and not of the world? He can do it who has said: "They are not of the world, EVEN AS I am not of the world." That "EVEN AS" has a deeper meaning and power than we know. If we suffer the Holy Spirit to unfold that word to us, we shall understand what it is to be in the world as He was in the world. That "EVEN AS" has its root and strength in a life union. In it we shall discover the divine secret, that the more entirely one is not of the world, the more fit he is to be in the world. The freer the Church is of the spirit and principles of the world, the more influence she will exert in it.

The life of the world is self-pleasing and self-exaltation. The life of heaven is holy, self-denying love. The weakness of the life of many Christians who seek to separate themselves from the world, is that they have too much of the spirit of the world. They seek their own happiness and perfection more than ought else. Jesus Christ was not of the world, and had nothing of its spirit; this is why He could love sinners, could win them and save them. The believer is as little of the world as Christ. The Lord says: "Not of the world, EVEN AS I am not of the world." In his new nature he is born from heaven, has the life and love of heaven in him; his supernatural heavenly life gives him power to be in the world without being of it. The disciple who believes fully in the Christ-likeness of his inner life, will experience the truth of it. He cultivates and gives utterance to the assurance: "EVEN AS Christ, so am I not of the world, because I am in Christ." He understands that alone in close union with Christ can his separation from the world be maintained; in as far as Christ lives in him can he lead a heavenly life. He sees that the only way to answer to his calling is, on the one side, as crucified to the world to withdraw himself from its power; and, on the other, as living in Christ to go into it and bless it. He lives in heaven and walks on earth.

Christians! see here the true imitation of Jesus Christ. "Wherefore come out from among them, and be ye separate, saith the Lord." Then the promise is fulfilled, "I will dwell in them and walk in them." Then Christ sends you, as the Father sent Him, to be in the world as the place ordained of your Father to glorify Him, and to make known His love. Not so much in the desire to leave earth for heaven, as in the willingness to live the life of heaven here on earth, does a truly unworldly, a heavenly spirit, manifest itself.

"Not of the world" is not only separation from and testimony against the world, but is the living manifestation of the spirit, and the love, and the power of the other world, of the heaven to which we long, in its divine work of making this world partaker of its blessedness.

O Thou great High Priest! who in Thy high priestly power didst pray for us to the Father, as those who, no more than Thyself, belong to the world, and still must remain in it, let Thy all-prevailing intercession now be effectual in our behalf.

The world has still entrance to our hearts, its selfish spirit is still too much within us. Through unbelief the new nature has not always full power. Lord, we beseech of Thee, as fruit of Thy all-powerful intercession, let that word be fully realized in us: "Not of the world, EVEN AS I am not of the world." In our likeness to Thee is our only power against the world.

Lord, we can only be like Thee when we are one with Thee. We can only walk like Thee when we abide in Thee. Blessed Lord, we

surrender ourselves to abide in Thee alone. A life entirely given to Thee Thou dost take entire possession of. Let Thy Holy Spirit, who dwells in us, unite us so closely with Thyself that we may always live as not of the world. And let Thy Spirit so make known to us Thy work in the world, that it may be our joy in deep humility and fervent love to exhibit to all what a blessed life there is in the world for those who are not of the world. May the proof that we are not of the world be the tenderness and fervency with which, like Thee, we sacrifice ourselves for those who are in the world. Amen.

Now thanks be to God who always leads us in triumph in Christ (2 Corinthians 2:14).

As British writer Guy King stood on a railroad station platform waiting for a train from London, another train pulled into the station from the opposite direction. Members of a soccer team returning from a game in another city got off. News had not yet reached home as to the outcome of the game, so those awaiting the team didn't know if they had won or lost. A small boy wiggled his way through the crowd and asked one of the players the score. As soon as he heard it, he ran excitedly up and down the platform shouting, "We won! We won!" That youngster was brimming with joy because he identified himself with the players. In one sense, their victory was his victory.

We too can participate in a great celebration because Jesus won the victory over sin nearly two thousand years ago. He paid sin's penalty by dying on the cross, and He broke its power by rising from the dead. We share in His victory through faith because "as He is, so are we in this world" (1 John 4:17). He is the conquering Savior before whom no foe can stand. We can thank God "who always leads us in triumph in Christ" (2 Cor 2:14).

Victory, not defeat, should be the norm in the Christian life. God sees every believer as being in Christ, whom He raised from the dead and seated "at His right hand . . . , far above all principality and power" (Eph. 1:20—21). Because He is the Victor and we are "in Him," we too can be victorious over sin. —P.R.V.

We can be "more than conquerors" when we yield ourselves to the all-conquering Christ.

Herbert Lockyer - The Call to Blamelessness

Our Lord wore "the white flower of a blameless life," and as He is, so are we in this world. This is why the Bible insists on blamelessness on the part of a Christian.

"That ye be blameless in the day of our Lord Jesus." I Corinthians 1:8

"Be blameless and harmless." Philippians 2:15

"Holy and unblameable and unreprouvable." Colossians 1:22

"How holily, justly and unblameably we behaved." I Thessalonians 2:10

"Be found... without spot, and blameless." II Peter 3:14

"I pray God your whole spirit and soul and body be preserved blameless." I Thessalonians 5:23

To be blameless means to be without open fault, or allowed guile (Luke 1:6). Is it not consoling to know that the call to such blamelessness carries with it the promise of performance? Paul prayed that the saints at Thessalonica might be preserved blameless unto Christ's coming. But he hurried on to say—"Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23). God does not leave us to manufacture the blamelessness He calls us to. He graciously supplies it. Because He is faithful to His own promise, He will ultimately present us to Himself—faultless. He will perfect that which concerns us. The good work He commenced, He will consummate.

Walking As He Walked - Wade Horton

1 John 2:6

INTRODUCTION: In this life on earth He was our perfect example. His manner of life was simple, sincere, and godly. We should learn of Him and walk in the same way. "He that saith, I know him, and keepeth not his commandments, is a liar, and..." (1 John 2:4). "Whosoever abideth in him sinneth not..." (1 John 3:6).

"... Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth" (1 Peter 2:21, 22).

"As he is, so are we in this world" (1 John 4:17).

I. IF WE DO NOT WALK AS HE WALKED, WE CANNOT BE HIS DISCIPLES.

A. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

What He is saying is, "You must love them far less than you love Me."

B. "And whosoever doth not bear his own cross, and come after me, cannot be my disciple" (v. 27).

C. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (v. 33).

II. HOW DID JESUS WALK? WHAT WERE THE PRINCIPLES UPON WHICH HE ACTED?

A. The first principle was His aim in life.

1. He tells us Himself, "I do always those things that please him" (John 8:29).

The will of the Father was the aim of His whole life.

2. From boyhood, "... wist ye not that I must be about my Father's business?" (Luke 2:49), to the last agony in the Garden when He cried out, "Not my will, but thine be done" (Luke 22:42).

This is the way to walk as He walked.

3. "Ye [know] how ye ought to walk and to please God" (1 Thessalonians 4:1). Do we really please God?

B. His principle of life—He lived and walked by faith.

1. "... and I live by the Father: so he that eateth me, even he shall live by me" (John 6:57).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

2. Though walking in independence and obedience, He could of Himself do nothing. His words and his works were from the Father; as He was instructed, so He acted.

3. Christ said to His followers, "Without me ye can do nothing" (John 15:5).

Nothing truer has ever been spoken. How miserable we would be without His help and His grace!

C. His power in life—It was by the Holy Ghost anointing.

1. He was conceived by, anointed by, and led by the Spirit to be tempted (Luke 1:35; 4:18; Matthew 4:1).

2. He came up in the power of the Spirit to His ministry. By the Spirit He cast out demons, by the eternal Spirit offered Himself without spot to God, and in the energy of that same Spirit was raised from the dead.

3. "But if the Spirit of him that..." (Romans 8:11). His power in life was by the Spirit.

4. This Spirit is given to all who will accept Him. Then they, too, might live by, walk in, and be led by the Holy Ghost.

D. His authority and guide in life—It was always by the Holy Scriptures.

1. He appealed to them, asking, "What is written in the law? how readest thou?" (Luke 10:26).

2. When tempted by the devil, three times He said, "It is written" (Matthew 4:1-11). In this we may walk as He walked. May God help us to strive to walk as He walked!

E. His practice of prayer—He tells us "that men ought always to pray" (Luke 18:1).

1. "Ask, and it shall be given you; seek, and..." (Matthew 7:6-8).

2. "And being found in fashion as a man, He humbled himself..." (Philippians 2:8). Seven times in Luke we read of Him praying.

3. There were three parables on praying: the Pharisee and the publican, the friend at midnight, and the widow and the unjust judge.

4. "... He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). He agonized in prayer in the Garden. And He died praying!

5. Let us "pray without ceasing" (1 Thessalonians 5:17), or never give up praying, so that we may walk with Him.

6. David said, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 55:17). (See also Matthew 21:22; Mark 11:24.)

F. His joy in life—It was to do the will of God.

1. Although He was "a man of sorrows and acquainted with grief," He had a joy always before His eyes (Isaiah 53:3).

2. He only rejoiced in the will of God. "I delight to do thy will, O my God" (Psalm 40:8). He "rejoiced in the Spirit" (Luke 10:21).

CONCLUSION: His joy was in saving sinners, in bringing many sons to glory.

So, we may "rejoice in the Lord" with the joy of faith, seeing the unseen eternal thing. Praise His wonderful name

Adrian Rogers - Our Identification With Christ

MAIN SCRIPTURE TEXT: 1 JOHN 4:17

Take your Bibles tonight and turn if you will please to 1 John 4. I want to talk to you about something very, very important for our Bible study tonight. And really, if God writes this upon your heart, it will be a great, great blessing to you.

1 John 4:17. Now here's the subject. It is not a catchy title, but it is an important subject. As a matter of fact, I'm going to read you something that's going to be very concise. But a greater truth has never, ever been told in fewer words. The subject is Our Identification with Christ. Our Identification with Christ.

Now listen to 1 John 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment..."

Now here's the statement that I said no greater truth has been said in fewer words. "... because as he is, so are we in this world."

The last part of that verse is what I'm baring down on. "As He is..." as Jesus is, "so are we in this world." Now that is the doctrine of that identification with Jesus Christ. In a Christian Jesus lives, walks, talks, breathes, and acts in the flesh. "As He is so are we." Now this could be called union with Christ, but if you understand it, you'll have Christmas and Easter and Pentecost 365 days a year.

Now the first thing I want to lay on your heart is this, that identification with Christ is a powerful truth.

Now you see Christianity is this, that Jesus Christ identified Himself with us. That's what Christmas is all about. He became as we are that we might become as He is. Now I'm going to give you a number of Scriptures, and tonight we're going to do something a little different than we normally do. Normally we take one passage of Scripture and go right through it. But tonight, we're going to go all over the Bible, so you get out a slip of paper and I'm going to give you a number of Scriptures because we're coming at it from a lot of different angles.

First of all, look if you will in 2 Corinthians 5:21. Here's what it says, "For He (that is God the Father) hath made Him (that is Jesus) to be sin for us." That is He is becoming like we are. "He hath made Him to be sin for us." He didn't make Him to be a sinner. He was not a sinner. But He made Him to be sin for us that "we might be made the righteousness of God in Him." Now there are two little phrases there, "for us," "in Him." "He hath made Him to be sin for us, that we might be made the righteousness of God in Him." "He for us" "We in Him." That's called identification with the Lord Jesus Christ. Now let me show you how that works out.

For example, we are identified with the Lord Jesus Christ in His death. This time, turn to Romans 5:8, "For God commendeth His love toward us in that while we were yet sinners, Christ died for us."

That is, He died as our substitute. That is, His death had my name on it. When Jesus died, He died for me, therefore, I died with Him.

I may have told you before, the late, great Dr. Robert G. Lee, former pastor of this church, went to Israel. He was standing at the foot of Calvary, and the guide was lecturing, and he said, "Have any of you ever been here before?" It was Dr. Lee's first trip to the Holy Land, but he lifted his hand. And the guide said, "When were you here?"

He said, "two thousand years ago." And he was! Were you there when they crucified our Lord? You were there and you died there on that cross because His death was for you, Christ died for us. He became the son of Man so that we might become sons of God.

He took our sins so that we might take His innocence. He became guilty that we might be acquitted. He took our despair that we might be filled with joy. He took our shame that we might have His glory. He endured the pangs of hell that we might know the joys of heaven.

We are identified with Him in death, but number two, we are identified with Him in His resurrection. Now in Romans 6, look in verse 4, "Therefore we are buried with Him by baptism into death (That's His 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."

Jesus Christ had a life that the grave could not hold. I'm not merely with Jesus on the cross. I have walked out of that empty tomb with the Lord Jesus Christ. Now there is a supernatural life for every believer because we are identified with the Lord Jesus Christ in His resurrection. That means if Jesus was raised for you, you're buried with Him, you're raised with Him, you have now resurrection life. You're not awaiting the resurrection only, you have resurrection now.

Number 3, you are united with Jesus Christ in His death, you're united, identified with Jesus Christ in His burial and resurrection, and you are also therefore ipso facto, united with Jesus, identified with Jesus in His victory. This time, go back to 1 John 4 and look in verse 4. John is talking about the victorious resurrection life that you and I should live, and he says, "Ye are of God little children and have overcome them..."

Who is the them? The malevolent wicked forces of Satan. "... and have overcome them, for greater is He that is in you than he that is in the world." Now when Jesus died on that cross, He won a victory. He said "Now is the prince of this world cast out." "Now is the judgment of this world." Now His victory is my victory. If Jesus has victory, I have victory. Because He has won, I have won.

Now I've said identification with Christ is a very powerful truth. It's a very powerful truth. And now secondly, listen. Identification with

Christ, and we're going to get practical now, is a very present and practical truth. Now what does it mean to you? That as "He is so are we in this world." What does that mean to you tomorrow when you go to work? What does that mean to you after a prayer meeting, if you go out to a restaurant or go home. Well let me tell you some things that are true about Jesus and therefore, are true about you. Remember again 1 John 4:17, "As He is so are we..." now listen to this next phrase, "in this world."

Now many of us say "Well, I'm going to heaven. Then when I get to heaven, I'm going to be like Jesus," but that's not what our verse says. Our verse says, "as He is so are we in this world." May I say, in Memphis, Tennessee? May I say, you, if you're saved, or to be identified with Jesus in this world, here and now. Let's see how that works out.

For example, His wisdom is our wisdom. Put down 1 Corinthians 1:30.

"But of Him are ye in Christ Jesus Who of God is made unto us wisdom."

"Who of God is made unto us wisdom." Most of us say we need wisdom. Well if you have Jesus, you don't need wisdom, you have wisdom. You say, "Well if I have it, how come I don't have it?" Because you have not laid hold on that which is your birthright. Jesus is made unto you wisdom. Does He have wisdom? (Yes) "As He is so are we in this world." That seems almost too good to be true, and so we want to fall back on our own wisdom rather than with the Apostle James, claiming the wisdom that God has unqualifiedly promised to those of us who love Him and trust Him.

I read something many years ago about a man who, out west, discovered some very rich gold mines. He became fabulously wealthy. He moved to New York. He had a very fine, intelligent son, and he sent his son off to engineering and mining school, cause that was the family legacy: mining. One day when the son graduated with honors, he came into his father's office and put his diploma on the desk, and said, "Father, I have graduated with honors. I want to go to work for the company. I would like for you to give me your finest mine so that I can go and work it." The father said, "Son, that's my plan for you, but I think first of all, even though you've been to school, I think it would be better son if you were to put on a pair of overalls and go down and work in the mines and get some hands-on experience." He said, "Dad, we have learned things in mining school and engineering school that you've never even thought of. I can handle it. Give me one of your best mines." The father gave to this boy the superintendency of a very fine gold mine, but it was kind of dangerous. It was backed up against a lake and this young man went out there and he fired the superintendent. The old man had been working there for years. And he fired some of the other works and brought in some of his young turks, college grads, engineering students, to work the mine to show his dad how it could really be done. But water began to seep into the mine. It had to be shored up intricately, and they tried, but the water kept seeping in. The boy wired his father back to New York and said, "Dad we've got a problem here... what do you suggest?" The father never answered. After a while, they did some more shoring, they did some more patching but the water kept seeping in. The boy sent a second telegram and then a third, and finally, in desperation, he said, "Dad, if you don't tell me what to do we're going to lose this gold mine." His dad sent back a wire this time and said, "Shove your diploma in that hole."

There are times when we think we know our Heavenly Father, I believe also. We fail to come to God and ask God for the wisdom that He has given. "As He is so are we in this world." Jesus Christ will give you wisdom. I have prayed for wisdom over and over again, not praying because I thought that God would not give it, but because I know God will give wisdom. Mark, you know how many times we meet in prayer together and we'll bow our heads and pray, "Oh God, give us wisdom to know what to do," and thank God for the wisdom that He gives.

But not only is His wisdom our wisdom, ladies and gentleman, His joy is our joy. Now you need joy? You already have it. You say, "If I have it, why don't I have it?" Because you haven't realized what you have. Listen to John 15:11, "These things have I spoken unto you that My joy might remain in you and that your joy might be full."

"As He is..." He is the Christ of abounding joy. Do you have joy? If you don't have joy, you're living beneath your privileges. For the Bible commands us, "Rejoice in the Lord always. And again I say rejoice." How can I do that? Because "As He is" so am I in this world. His joy is my joy. Now it's joy that transcends whatever happens. It's not mere happiness. Happiness depends, as you've heard me say, upon happenstance.

But joy doesn't depend upon happenstance. It's rooted in the Lord Jesus. As He is so are we in this world.

Now I want to say something else. Not only is His wisdom our wisdom. Not only is His joy our joy. But friend, His sorrow is our sorrow. Now, the Christian life is not a giddy life. We're not to be going around like uproarious, backslapping morons all the time with never a serious thought. If you live in this world, if you are as Jesus is, you'll know a broken heart. That's not antithetical to joy. As a matter of fact, the joy that we have doesn't take away from the pain. Sometimes it helps us to bare the pain. Philippians 3:10, "that I may know Him" (this is the prayer of the Apostle Paul)... "that I may know Him and the power of His resurrection and the fellowship of His sufferings." Have you ever prayed for sufferings? Paul did. Paul said, "Jesus, I want to know the fellowship, the richest, purest, deepest fellowship perhaps I person can have, and that is to suffer with You."

Did you know that when you are walking in the Spirit that His sorrow will be your sorrow? Do you know that what breaks the heart of Jesus will break your heart? Someone described the modern church as a dry-eyed church in a hell-bent world. Many times we get our entertainment from that which breaks His heart. Watching frivolous, foolish, and sinful things and laughing at them. As He is so are we in this world. And I can tell you that the heart of our Savior is broken over the sins of this world.

Do you have a broken heart? I have to ask myself that question. I have to ask myself that question before I come to the pulpit and preach a message like this: "Adrian, do you really believe what you're preaching, or are you just saying it?" His joy is our joy. His sorrow is our sorrow. I want to say something else. As He is so are we in this world.

His friends are our friends. Now listen, Matthew 25:40, right it down if you don't want to turn to it, "and the king shall answer and say unto them (and the king here represents Jesus)... verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, you've done it unto me."

When you do something for one of the brothers of Jesus it's just like you've done it unto Jesus because His friends are our friends. If you love Jesus, you're going to love what Jesus loves. And if you don't love the brethren, certain conclusions are in order. The late great Vance Havner, many of you don't know who Vance Havner was. He was a Baptist preacher from North Carolina full of wisdom. Here's what he said, "When I see a bird that looks like a duck, quacks like a duck, paddles in water like a duck, and prefers the company of ducks, I conclude it must be a duck."

When you see people who live like the world, dress like the world, act like the world, and prefer the company of the world rather than the company of God's people, they're of the world. If you love the Lord Jesus Christ, you're going to love what Jesus loves and Jesus loves the Church. He loves the brethren. His friends are our friends. As He is so are we in this world.

I'll tell you something else. His enemies are our enemies. There's no way that you can be a true believer in the Lord Jesus Christ and not make some enemies. Let me give you a Scripture. Put it down, John 15:18-20. Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

A man is known by the enemies he has. Every now and then, somebody will say something like this, one of the precious little ladies in our church starts to say, "Pastor Rogers, we love you so much. Everybody loves you." I say, "Ha, ha, ha." Everybody doesn't love me. And that doesn't break my heart. I don't expect to be loved by everybody, nor should you. We cannot be popular with the world that crucified our Lord. If His friends are our friends, His enemies are our enemies. That doesn't mean we're not to love our enemies. Jesus loved His enemies. He prayed for those who crucified Him. I don't mean that your filled with hate and spite, but they are enemies of the cross of Jesus Christ. Paul said, "I tell you, weeping, that they are enemies."

Next, listen carefully, as He is so are we in this world. His purpose is our purpose.

His purpose is our purpose. Look if you will in the Gospel of John 20:21 or at least jot it down on your paper. Listen to it, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

His purpose is our purpose. "As My Father has sent me, even so, send I you." A year or so ago, I had the privilege of preaching in the white house in the east room. The national Day of prayer. And the president was there. And I couldn't speak long, but I told a story. I shared this with you shortly after that time, but I want to remind you of it. I had been reading the Houston Chronicle, and on the front of the Houston Chronicle was an unusual picture. It was a picture of a grown woman who had her ear on the chest of a grown man. And there was a caption underneath it that told what that was all about.

That man had received a heart transplant and the heart that was beating in his chest was the heart of this woman's son. And she was listening by putting her ear to his chest to her son's heart beating. And when I read that, I said, "Would to God that He could put His ear on my chest and hear the heartbeat of His Son."

Friend, I want to tell you something. If God Almighty puts His ear to your chest, and Jesus is in there, you're going to have a heartbeat for missions, and for soul winning because He said "as my Father hath sent me so sent I you." And why was He sent? Luke 19:10, "for the son of Man has come to seek and to save that which is lost." His purpose must be our purpose. You say, "But Pastor Rogers, I don't have what it takes!" What I'm trying to tell you is you do have what it takes because not only is his purpose our purpose, His authority is our authority. That's what the Great Commission is all about.

Look at Matthew 28. You know that by heart. Beginning in verse 18, "And Jesus came and spake unto them, saying, All power (that is all authority, that's what the word literally means) is given unto me in heaven and in earth. Go ye therefore..."

Now catch the therefore. See, I have all this authority.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and do it all by yourself." No.

"And lo, I am with you..."

"I am with you." The one who has this authority. "I am with you always even unto the end of the age" or "the world." Did Jesus have authority over the devil? Then do you have authority over the devil? Yes. That's the whole thing. "Greater is He that's in you than he that's in the world." Remember when I told you in the introduction that His death had my name on it. When He died I died with Him. His resurrection had my name on it. When He rose, I rose with Him. His victory had my name on it. When He won the victory, so do I. Therefore, His authority is given to us and Jesus said to the seventy when He sent them out, "I give you authority over all the power of the enemy." The devil hopes that we never learn this truth. We don't have to be beat up by this devil. We don't have to take it. "Greater is He that's in you than he that is in the world."

You say, "What about when a Christian gets killed, murdered, martyred." It doesn't mean the devil has won. It means the devil has lost. That's his blunder. "They overcame him (the devil) by the blood of the Lamb, by the word of their testimony and they loved not their lives unto death." Satan is not winning, he's losing. We have authority over all the power of the devil. His authority is our authority. One of Southern Baptist's premiere missionaries was Bertha Smith. How many of you remember Bertha Smith, let me see your hands. About twenty percent of you. Miss Bertha we used to call her. She spoke in her from this platform. I believe from this platform. I know down at the old church. Don't know how long Miss Bertha's been in the glory, but I know she's straightened heaven out since she's been up there. Quite a gal.

Miss Bertha told about a Miss Mitchell from California. Miss Mitchell was from Los Angeles and she went as a missionary to India. She had great glowing ambitions to be a missionary and when she got over there she found herself very much unhappy. She went to live, first of all, with an older missionary couple, and she didn't get along with them. She was unhappy in the place where she was put. Number two, she had extreme difficulty with the language. It was difficult for her to learn the Telugu or whatever it was. Number three, she was overcome with being homesick. Number four, she began to loathe the sight of the Indian people. She just did not like them and then on top of all of that, she came down with amoebic dysentery. I mean, it was just everything. Five great big problems. She just decided she would come back home and told the mission board she needed to come back home. But then she was reading in her devotions from Joshua 10 about a victory that God had given Joshua. And there were five kings in a cave. And Joshua said to his captains, "Bring those five kings out. Roll the stone away from that cave," and they had them captured in the cave and brought them out. And then he said, "put them down on the ground." And then he said to his captains, "You come and you put your heel on the neck of these kings." One by one they went down and one by one the captains came and put their heels on the necks of those kings and then here's what Joshua said in Joshua 10:25, "And Joshua said unto them, Fear not nor be dismayed. Be strong and of good courage, for thus shall the Lord do to all of your enemies against whom you fight." When that missionary read these things, she took those five great problems that she had and she wrote them on a piece of paper. She wrote down the fact she didn't like where she was staying. And then she wrote down the fact that she was having difficulty with the language. She wrote down the fact that she did not like the Indian people. She wrote down the fact that she was homesick. She wrote down the fact that she had dysentery, and she wrote it down. And then she put those pieces of paper on the ground and Miss Bertha said she went and put her heel on each one of them and said, "I claim victory over you. I claim victory over you. I claim victory over you."

If Jesus has the victory, I do. You know what happened? She began to love where she was staying. You know what happened? She got a language teacher and learned the language and began to be proficient. Loved the Indian people. A young man saw her, fell in love with her, got married, and they became missionaries together and moved out of there. Her body got healed and she gained the victory by realizing that the authority that Jesus Christ had was her authority and she began to live in that authority.

And now last of all, not only is His authority our authority, but His future is our future. As He is so are we in this world. Colossians 3:4. That's the last Scripture I'm going to give you. Colossians 3:4, "When Christ Who is our life shall appear, then shall ye also appear with Him in glory."

Think about it. Can you imagine being with Jesus in glory? I mean, is that true or not true? How many of you believe it's true? I hope you believe it. But how many of us has that dawned on? Now Jesus can come at any moment. He's going to appear in glory. And there we are. Appearing with Jesus in glory. When Jesus, Who is our life shall appear, then ye shall appear with Him in glory. Praise God, when we took Jesus as the heavenly bridegroom it was not till death do us part, Amen? He came to a cradle and a cross. He's coming to a coronation. He became one with us that we might become one with Him. We are identified with Him. Now this all begins when you receive Jesus Christ as your lord and Savior.

But it only continues as you believe and trust Him for it and act on it. Bow your heads in prayer. Heads are bowed and eyes are closed. I'm going to ask you to pray a prayer tonight. Would you pray, "God, help me to understand this truth. Lord, help me to believe it and live by it. Lord, I'm tired of living as a second-class Christian. I'm tired of living beneath my privileges. And Lord I want

that resurrection life. I want, Lord, your wisdom to be my wisdom. I want your friends to be my friends. Your enemies to be my enemies. I want your purpose to be my purpose and your authority, my authority. Teach me this truth. And let's pray for just a moment. And Lord God, I pray for my own heart that I will not preach beyond what I believe that Lord God, I pray that You would help me to live according to what I believe and preach. And Lord help us all to understand the incredible power that we have because You identified Yourself with us that we might, Lord, be identified with You.

Harry Ironside - Perfect Love (from [God's Unspeakable Gift](#))

"Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us" (1 John 4:17).

THESE verses troubled me for some six years after I was converted more than anything else in the Bible, excepting one verse from the Epistle to the Hebrews, which isn't there at all! The verse I imagined was in Hebrews caused me many sleepless nights, and much soul anxiety. I had often heard it quoted and I was so impressed with its importance that I had it painted on a banner to hang up behind me almost every place I went, for I was sure it was God's Word, and I believed it, even though it caused me a lot of trouble. I shall never forget how amazed I was when at last I found that it wasn't in the Bible. I had heard great sermons preached on it, and I even preached on it frequently myself.

The text was, "WITHOUT HOLINESS NO MAN SHALL SEE THE LORD." I was absolutely certain that it was in the Book. and I had been told that holiness was a second definite work of grace subsequent to justification, an experience of inward cleansing whereby all Adamic sin was eliminated from one's being; and that unless one obtained this experience of holiness here on earth, no matter whether he had been regenerated, justified, and enjoyed much of Christ, he would never see the Lord after all.

I used to tremble sometimes as one old friend of mine preached with terrific intensity on the startling topic,

"Holiness or Hell!"

He insisted that if we did not get all inbred sin purged out of us while in this life, so that we were absolutely holy in thought, word, and deed, we would be lost eventually in spite of any Christian experience we had enjoyed. Again and again I sought the Lord in earnestness of spirit, pleading with Him to root out all the sin from my heart. I told Him I would do, be, or go, whatever and wherever He would have me, and I claimed the blessing by a faith, which I now know was presumption, and tried to keep on claiming it even when I was greatly distressed by the fear that the claim had no foundation in fact. For, while I would go on well for a little time, eventually something would always go wrong, and I would have to start all over again seeking the experience of holiness. Moreover, I saw that people with whom I associated were all in the same boat as myself. No one's "sanctification" lasted very long, but all broke down from time to time, yet I could not believe that the trouble was in the text, or in my understanding of it. I felt it must be in myself. Surely my consecration was not complete, or I would attain to the blessedness of sinless perfection.

I can scarcely describe my astonishment when after six years of this dreadful uncertainty, I sat down one day to thoughtfully peruse Hebrews 12, and when I came to verse 14, I could hardly believe my own eyes as I read, "Follow peace with all men and holiness, without which no man shall see the Lord." In a moment the light broke. I said to myself, "Dear me, that is what I have been doing ever since I was converted. It has been the earnest desire of my heart to be at peace with all men, and to walk in holiness. But if you follow holiness you certainly haven't caught up with it."

I am sure you can see how different the actual text is to that which I had imagined. The bare statement, "Without holiness no man shall see the Lord" had conveyed an utterly wrong thought to my mind, whereas the exhortation to "follow holiness without which no man shall see the Lord" simply tests the reality of one's profession of a new birth, for every truly born again person delights in holiness and follows after it, even though conscious of the fact that he has not yet attained to it in the absolute sense.

"Without Peace No Man"

Take the other part of the verse. Suppose one were to say, "Without peace with all men no man shall see the Lord." Why, I have been following peace for forty-two years, but I am not at peace with all men yet. Many of them won't let me be at peace with them no matter how earnestly I seek it. But it is my ideal; I have no desire to wound and injure people, nor needlessly to enter into conflict with them. I delight in peace as every true Christian should. But it is very plain that you have not caught up with something which you are following. And on the other hand, a man who does not follow after peace and holiness, whatever his profession is, just to that extent he is a hypocrite.

Which of my hearers can say he is absolutely holy in the flesh?

I heard a man make the statement in a meeting many years ago, "I want you to know that I am as holy as Jesus Christ was!" Two days later the police broke into his house in response to his wife's screams, just in time to save her from being beheaded, as he sought to kill her with an axe. Of course, the poor fellow was demented, and he died in an insane asylum shortly afterwards. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The most devoted saint has no holiness in the flesh. But our standing is another thing altogether; we are seen by God as holy in Christ. God hath made Him to be unto us wisdom, righteousness, sanctification (or holiness), and redemption.

"Love Made Perfect"

But now I want to examine with some degree of care the verses which I have read as a text for this discourse. They used to trouble me greatly. I simply could not understand them. I knew I had been born of God. I was sure His Spirit dwelt within me; I yearned for greater fellowship with Himself. I loved His Word, and I delighted in declaring the Gospel (so far as I then understood it) to others. But these verses distressed me terribly. I would say to myself, as I read them, "Herein is our love made perfect, but my love is not made perfect. My love is very imperfect. There is a great deal of selfishness connected with it. I am often very inconsiderate; I am frequently thoughtless about the comfort and happiness of others, and think more of ministering to my own pleasure. If my love were perfect this would never be. I would always think of others first, and of God and of Christ, and not of myself at all. But the verse says, 'Our love is made perfect,' and boldness in the Day of Judgment seems to hang upon this."

Oh, the agony I went through as I looked forward to that Day of Judgment! What if, after all I had known and enjoyed of Christ, that Day of doom simply brought out the fact that my love was still so imperfect there could be no heaven for me!

I did not understand the Christian's relation to judgment, of which I shall speak later. I knew that Christ had died for my sins, and that through faith in Him my soul was saved. But I thought of the Christian life as a probation and that the final test was to be made in the Judgment Day, as to whether I should go to Heaven or Hell. How could I then have boldness in the Day of Judgment, when my persona I experience was so unsatisfactory?

The last part of the verse was even more perplexing, "Because as He is, so are we in this world." The words were simple enough. Nine monosyllables, but who could claim to have attained to such perfection as this? I said to myself, "I am not as He is, not yet, at all events. I am not as holy as He is; I am not as righteous as He is; I am not as true as He is; I am not as faithful as He is; I am not as compassionate and thoughtful of others as He is. How then can I say, 'As He is so am I in this world?'"

Then the next verse declares, "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." "Ah," I said to myself, "if I could only attain to this blissful condition where I would be perfect in love, then all this torment and fear would disappear. But that is just the trouble with me, I am not yet perfect in love. I still have fear; fear does torment, and I do not see how I can ever have settled peace until I attain this greatly to be desired experience of perfect love."

I wonder how many who are listening to me tonight have gone through a similar—time of perplexity and anxiety. I wonder if there are any who are going through it now. If you are, I beg you follow me most carefully as I seek to show you

How I Found Deliverance

First let me remark that although I have tried to read my Bible regularly all my life, I have to confess I have often read it very carelessly. For instance until about the same time as the revelation came to me concerning the Hebrews passage, I had never noticed the marginal emendation in connection with 1 John 4:17, "Herein is love with us made perfect." "Love with us!" What does it mean? It certainly does not mean that our own love is perfect, but it speaks of a love in which we share. I was startled and thrilled. I looked it up in some more critical versions, and I found that the real meaning of the passage was this, "Herein has love been perfected with us, that we may have boldness in the Day of Judgment, that even as He is we also are in this world, "It seemed that everything was clearing in a moment. I saw that for six years I had been looking for perfect love in the wrong man. God, by the Spirit, seemed to say to me, "Perfect love is in another Man, the Man Christ Jesus, and in that Man for you." And then I noticed the connective "herein." This, of course, is intended to direct our minds to something that has been written before, and so I glanced back in the chapter, and, oh, what precious things I found! "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him." "Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins" (1 John 4:9-10). Here indeed is perfect love, and that in all its fulness. It is God's love to me manifested in the Mediator between God and man, our Lord Jesus Christ. It was love that gave Him, and notice the double nature or character of the gift.

Because we were dead in trespasses and in sins, God in His infinite love sent His only begotten Son into the world that we might live through Him. Because we were guilty and defiled by sin, God sent His Son to make expiation for our iniquity. Thus we have everything in Christ, and Christ is everything to the believer for time and eternity. God's love is seen in all its fulness in the work of the Cross. Herein has love been perfected with us. And so we may have boldness in the Day of Judgment. If God sent His Son to be the propitiation for my sins, I need not now fear the judgment, because the Lord Jesus has already gone into judgment for me. He took my place, He paid my debt, and delivered me from every claim of the outraged throne of God.

"By faith the Lamb of God I see
Expiring on the Cross for me;
He paid the mighty debt I owe,
He died because He loved me so.

"For me the Father sent His Son,
For me the victory He won;
To save my soul from endless woe,

He died because He loved me so."

This indeed gives boldness in view of the Judgment Day. For when that last, dread hour arrives, my case is not coming up. It was all settled nineteen hundred years ago, and settled to the divine satisfaction.

No Fear of Law

Suppose I am passing a court-house, and I see a group of manacled men entering under guard of a police platoon. I inquire of some one standing by as to what is going on, and I learn that a number of desperate criminals are to come up for trial. I decide to go in and hear some of the evidence, but as I am about to enter some one says to me, "Are you not afraid to go in there? Do you not realise that these men are likely to be condemned to penal servitude, or possibly to death? Are you not afraid to be in that company?"

I answer, "Not at all; I am not on trial; the law has nothing against me; I simply go in as a spectator."

You see I would have boldness in the day of Judgment. And so in regard to the last great Assize; perfect love has cast out all fear. "He bare on the tree the sentence for me, And now both the Surety and sinner are free; And this I shall find we too are so joined, He will not be in glory and leave me behind." He is in Heaven now as my representative, and I am accepted in Him. And so we read, "As He is so are we in this world." Perfect love has given me His place now before God, It is not a question of my likeness to Christ morally, while I seek by grace to become more and more like Him, but I am always conscious of my short-coming. Yet I know that I am as He is in relation to the question of judgment.

What a wealth of meaning is found in these nine monosyllables. God wrapped up one of the profoundest truths of Scripture in a child's sentence of one syllable words. Sometimes, when we who try to preach, want to impress people with the profundity of our thoughts, we strike an attitude, attempt to look very profound, and draw on the dictionary for all the big words we can find with which to cover up the real poverty of our thought. But God uses the simplest words to express the greatest truths. Who would have believed it had He not Himself declared it? That as Christ is so are we even in this world, if we have put our trust in Him. He has made us accepted in the Beloved. Is it not wonderful? Do you believe it? If you do, I know that all fear is driven out, for He that feareth is not made perfect in love. To be made perfect in love is to have learned the lesson that the Holy Spirit is here seeking to teach us.

The Latin Test

Think of a group of young people who are to have a Latin test in school. Your days prior to the examination you see most of them going about with a Latin Grammar under their noses, conjugating verbs, and trying to fill their minds with Latin phrases. They are desperately afraid of failure. Why? Because they are not made perfect in Latin. But see that bright young girl walking across the campus with tennis shoes on, and a tennis racket in hand. Some one calls out and says, "Where are you going? Don't you know there is a Latin test coming?"

She answers, "Oh, yes, I know all about that, but I am going out to play, for I know my lesson, and I have no fear of the test."

And so, if our hearts have really taken in the truth that this wonderful chapter was intended to teach us, all fear and dread of the Judgment will disappear, and we shall be able to look forward to it with perfect equanimity, knowing that we are one with Him who shall sit upon that throne.

Now the moral result of it all comes out in the closing verse of the text, which is literally, "We love because He first loved us." It is true that we love Him, but the editors generally omit the pronoun. Some of you may feel that you are losing something by leaving it out. But think a moment, and you will see that you are really gaining. For it is not only that we love Him, but we love His. We love all for whom He died. His perfect love is now shed abroad in our hearts by the Holy Ghost, which is given unto us, and we love because He first loved us.

The Prisoner's Purpose

Let me close with an incident, which I read in a Christian periodical some time ago. In a large penitentiary there was a Christian guard who was deeply interested in the welfare of the men he was set to watch. During a certain part of the year, it was his duty to take a group of men fettered hand and foot, down to the river-side where they were loaded aboard a boat and taken across the stream, and put to work breaking stone on the road. As he was escorting his squad one morning, he noticed in the rear of the line an old man who had spent almost an ordinary lifetime behind grey walls. The guard suddenly remembered that the aged convict's time was nearly up, and he was soon to be discharged. He stepped back and walked along with him to the river, inquiring concerning his expectations when he should return to the world outside. He learned that the old man did not have a friend to whom he could go. All who had ever been interested in him had died long since. Asked what he expected to do when he got back into the world, the old man looked at him with eyes blazing with hatred and said, One of the first things I intend to do is

To Kill a Policeman

"Why," exclaimed the guard, "that is a very foolish thing to do. What do you want to kill a policeman for?"

"I am going to kill the policeman that swore my liberty away and put me here. I have done time often for crimes I committed, but this

time I have been here for ten years for a crime I never committed, and I have been nursing the desire for revenge all through the years. Now I am eager for the moment when I can kill the man that put me here."

The guard asked, "Have you thought of the consequences? What will happen after you kill the policeman?"

"Oh, I will be arrested again, and taken to jail."

"And after that?"

"Well, I will go to trial, and I suppose they will send me back to the penitentiary."

"And after that?"

"Oh, well, I will have to hang for it."

"And after that?"

The man shifted uneasily, but said, "Oh, I know what you mean; but there cannot be any worse Hell than I have lived in all these years."

The heart of the guard was deeply moved, and he silently looked up to God, praying that he might be able to say the right thing and give a message that would reach this hardened, desperate criminal. Then he asked him, "Do you have a Bible in your cell?" The man admitted that he did. "Have you read it?"

"Yes, I have read it through several times. It has helped me to pass the hours away."

"Did you ever read this in your Bible, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?'"

"No," he exclaimed, "I have never read that. That isn't in my Bible. God doesn't love this world, and He hates sinners like me."

"Will you do something for me?"

"Yes, I will if I can. You are the one man that said a kind word to me in ten years. I will do anything I can for you."

"When you go home tonight, will you take your Bible, and turn to the Gospel of John, chapter 3, verse 16, and tell me tomorrow what you found there?"

He readily promised, and the guard left him, committing the case to the Lord.

The next day as the little squad gathered together to go down to the river, the old man came from his cell with

A Strange Light in His Eyes

and the look upon his face was such as had never been seen before. When opportunity presented itself, the guard slipped over to him, and asked quietly, "Did you look up that verse?"

"Yes, I did," was the reply. "I could hardly believe it as I read it. It was just as you said. I have read it over and over, and oh, sir, it seems too good to be true, that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I have been reading it over, and thinking; about it all night long. Oh, sir, if God has loved me like that I cannot fight against Him any more. I have taken Christ to be my Saviour."

The guard grasped his hand while tears of joy flowed down both their faces, and then the aged convict leaned over and said in low tones, "Do you know, sir, something has happened. I don't want to kill the policeman. I wish I could find him and throw my arms around him and tell him that God so loved the world that He gave His only Son."

Yes, this is the effect of the love of God when the Gospel message is believed. "We love because He first loved us."

"His is love, 'tis love unbounded,
Without measure, without end;
Human thought is here confounded,
'Tis too vast to comprehend.
Praise the Saviour,
Magnify the sinner's F