

So That You May Know

An Expository Study of the Epistle of **1 John**

Chapter 15- The Affections of the Heart

143. The Assurance of Salvation- Part 12

WAOY Wednesday 01/30/08

Welcome again, my beloved in Jesus Christ. We're continuing our verse by verse "journey" through the Epistle of **1John**, and today I want to continue to look at what the Apostle John taught about, "The Assurance of Salvation". So, let's read **1John 3: 19-24** again together:

19 We will know by this that we are of the truth, and will assure our heart before Him

20 in whatever our heart condemns us; for God is greater than our heart and knows all things.

21 Beloved, if our heart does not condemn us, we have confidence before God;

22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

23 This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

Now on the last broadcast- we were looking at the three questions that we need to ask and answer about this issue:

1. What happens when someone who is saved- sins?
2. How are sins that are committed *after* Salvation paid for?
3. And just how do our sins that we commit after we are saved affect our Salvation?

And we have found out that how we answer these three questions formulates your view of just how secure and steadfast your Assurance is. Now on the last broadcast- we were looking at the second question and on today's broadcast- I want to continue to examine this question:

2. How are sins that are committed *after* Salvation paid for?

Now on the last broadcast- we were looking at just how forgiveness works for those who are already saved. And we were looking at what **2Corinthians 5:21** says:

He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

We saw last time that even though God placed all of our sins on Jesus- Jesus remained sinless. This is true because our sins were “imputed” or “credited” to Christ on our behalf in a *legal* declaration rather than as an actual act. That is what the first part of this verse means when Paul says here that God the Father “made” God the Son to be sin for us- while in fact Jesus *Personally* knew no sin.

The effect of this was that we- who are in fact literally sinful- can now be “made” the very Righteousness of God. We are “made” to be Righteous in the very same sense that Jesus was “made” to be sinful- in a legal sense. This Righteousness that we are made is not our literal righteousness- but this is the Righteousness of Jesus Christ which has been “imputed” or credited to us- even as all our sins were “imputed” or credited to Jesus.

Jesus was not literally sinful- and we are not literally righteous. Jesus was in fact literally *sinless*- and we are in fact literally *sinful*- but Jesus was *made* sinful and we are *made* righteous through an act of God called “imputation” or “crediting”.

You see, at the very second that the Blood of Jesus forgives us- the *second* portion of Justification sets in. Being washed in the precious Blood of Jesus is absolutely essential and I am in no way minimizing that glorious event. Without the Blood- we have no hope- and the Blood is essential in our redemption. But because we are lost souls- we have need of more than just being forgiven- we also have a need to be made righteous.

And we are “made” righteous- not because we are actually or literally righteous- we’re not- we are in fact still sinful- but we are “made” or declared to be righteous- because God the Father “imputes” the very Righteousness of Jesus Christ to us. This imputation of righteousness is what theologians call a “legal” declaration- not a literal

declaration. And while it is true that the Blood washes us clean- it is the Righteousness of Jesus Christ that makes us fit for Heaven.

You see, if our being “made” righteous was a literal fact- then it could only be true if in fact we were sinless- which we are not. Being sinless is the only way that anyone can be literally “righteous” in God’s Eyes. But because this is a “legal” declaration and not a literal declaration- we are “made” righteous in the sense that God declares us to be righteous- because the Righteousness of Jesus Christ has been credited to our account.

The Righteousness that allows us to go to Heaven is not our own- it is Christ’s. This Righteousness is never ours- it is not our own personal goodness- it is a “foreign” righteousness; an “alien” Righteousness; an external Righteousness- that comes to us from outside of us- through Jesus Christ- not from within us.

We are not sinless when we are saved- we sinned five minutes *before* we were saved and we also sinned five minutes *after* we were saved. We sinned last week and we sinned this morning. Salvation or better put- our Justification- did not eliminate sin from our lives. That is a fact that I believe everybody with any honesty will agree with.

But here’s the problem. If we are in fact still sinful- how do we go to Heaven? If we still sin- then we are not literally righteous and if we are not righteous- how do we go to Heaven? Some will say, “Because of the Blood”- but that is not true. Again the precious Blood of Jesus washes us from sin- we are forgiven by the Blood- but after we are washed and forgiven- we are then free then to sin again. And because we *can* sin again- we *do* sin again.

So we need more than Forgiveness- we also need to be made Righteous- and on that note- we have a serious problem. There are only two ways to be righteous. We can literally obey all of God’s commands all the time and earn our *own* righteousness- or we can have the sinless, spotless Righteousness of Jesus Christ imputed to us by Faith alone.

And as I have said many times before- all the false religions and man- made philosophies on earth all say the very same thing about the issue of righteousness- that we have to literally be righteous by what we do. But Biblical Christianity teaches that since we cannot be literally righteous- that God imputes the very Righteousness of Jesus Christ to us- not because we earned it or because we deserve it or because we kept the Sacraments or because we did anything- but God imputes

Christ's Own Personal Righteousness to us by the agency of faith and faith alone.

Now if you get this- the next thing that I will say will make sense. Since we were not made Righteous by what *we* did- but since we were made righteous by what God did *for* us- then we are not made *unrighteous* by what we do. In other words- since we didn't do anything to be saved in the first place- we can't do anything to be unsaved.

Let me try to put this in other words. Since Salvation is a Sovereign work of God alone and came to us without any assistance or cooperation from us in any way- then we are not able to do anything to Salvation to mess it up.

So what about the sins that we commit *after* we are justified? What do we need to do for the sins that we commit after we have been saved? We do for those sins the very same thing that we did for the sins that we committed before we were saved. We confess them and turn from them. Is that all? That is all that we can do. We cannot pay for the sins that we commit after we are saved- any more than we can pay for the sins that we did before we were saved.

Now as cut and dried as that is- there are scores of people who feel as though *they* need to "do" something to atone for sins committed after they have been justified. The entire false system of penance and Purgatory taught by the Romans is based upon the premise that *we* need to do something to atone for sins committed after Salvation.

Well precisely what do they suggest that we do? God's payment for sin is death- and that death must be eternal. Are these people suggesting that we should go to hell to pay for the sins that we committed after we were saved? No- they are not. And that is so strange because unless that is what they are suggesting- it will not atone for our sin. Everything else that we as humans could ever do to try to pay for our sins is fruitless – because God's Justice demands eternal death as the only payment for sins.

For anyone to suggest that by us doing noble deeds or by us conducting certain activities or by us praying certain prayers- that *those* things can atone for sin is to say that what *we* do is more viable or more important or more powerful than what Christ did for us on the Cross- and that is by definition- blasphemy.

Brothers and sisters- if Christ did not pay for your sins- then you are still in possession of them and if you are in possession of your sins-

then you are lost. But if Christ paid for your sins- which sins did He pay for? Did Christ pay for the sins of those people who were alive when He died? Or did He only pay for the sins of the people who were alive after He rose from the dead? Or did Christ only pay for the sins of those who lived in Jerusalem during that time frame or who lived in Israel or who lived during the first century?

Did Jesus pay for some or all of your sins? If Jesus paid for only *some* of your sins- how are those sins for which Jesus did not pay going to be atoned? By you? By doing what? If we have to pay for *any* of our sins wouldn't we have to do exactly what Jesus did to pay for them?

So, I ask again. How many of your sins did Jesus pay for? Did Jesus pay for only those sins that you were guilty of at the moment you were saved or did He pay for *all* your sins- even the ones that you haven't committed yet?

When Jesus died for sins- none of us were even born. So how does that death 2,000 years ago in a faraway country pay for my sins that I committed in the 20th century? For the answer to that question, let's read **Hebrews 9:24-28**:

24 For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,

28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

What makes Jesus far superior to any Levitical priest is the fact that they had to sacrifice for their own sins before they could ever offer any sacrifice for the sins of the people- because they too were sinful. And they had to continually offer sacrifices year after year- precisely because they were not able to cease from their sin and any more than the people were.

But because Jesus was sinless- And His one-time offering sin was sufficient to God to pardon all of our sins by that one single act. So when I was saved, for example in 1971- every sin that I had ever committed up to that moment was forgiven me- but because Jesus cannot die again- every sin that I was yet to commit in the future was also forgiven me and placed upon Jesus and left in Hell.

So the answer to the second question of how are the sins that I commit after I am saved paid for- is that they were paid for at the same time that all the rest of my sins were paid for- by the onetime sacrifice of Jesus Christ- the Lamb of God.

Well, I have to stop right here, but please join me on the next broadcast as we continue our journey through the Epistle of **1John**. May God help us all.

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