

So That You May Know

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

Chapter 15- The Affections of the Heart

141. The Assurance of Salvation- Part 10

WAOY Friday/Monday 01/25-28/08

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 found out that how you answer these three questions formulates your view of just how secure and steadfast your Assurance is. So let's continue to look at the first question:

What happens when someone who is saved- sins?

Now we need to realize, beloved, that the modern Church is divided over this issue today. There are those who honestly believe that a person who is justified can lose his Salvation- and there are those who honestly believe that Salvation is permanent.

And for over thirty years- I was in the *first* camp- but over the last several years- due to my intense study of the **Epistle of Romans**- I have become convinced of the Doctrines of Grace and I have moved over to the second camp.

Now before you just turn me off- please listen to me. The Doctrines of Grace are those Biblical Truths that formulate a cohesive understanding of how God converts the human soul. This is one of the most important teachings that the Bible contains- because it deals with how we as sinners can go to Heaven and escape the wrath of God- so we really need to carefully look at this issue and see exactly what the Bible teaches about it. And so on the last broadcast- we were talking about how that Salvation or better put- Justification- is *not* the elimination of sin in our lives.

Now I really don't believe that most people today think that they stopped sinning when they were saved. So because sin was in our lives then and because sin is still in our lives now- we need to discuss how our sin affects our Salvation.

Now most people simply choose to slough this issue off by saying that they pray a prayer at the end of the day- usually right before they go to bed asking God to forgive them for all the sins that they committed during that day. And that seems to satisfy most people. But let's examine that for just a minute.

If those people pray that prayer because they know that sin is offensive to God and they should not engage in it and they are heartbroken over their sin and they desire to love and serve God and to bring honor to His Name and *that* is why they repent- then that is fine. I do the same.

But if these people believe that the sins that they committed during the day actually *destroyed* their Salvation; if these people believe that the sins that they committed had the ability and the power to rob them of Heaven- then we need to ask some questions.

First of all- if your sin has the ability to steal your place in Heaven- then why wait till you go to bed to repent? I mean if you sinned at 3:00 o'clock why wait until you go to bed to pray? Shouldn't you repent right then and there? Because if your sin at 3:00 o'clock robbed you of Heaven- and you died at 3:15- wouldn't you go to hell?

And then let's look at *how* you pray. If you ask God to just forgive you- is that enough? I mean when you were first saved- you didn't just ask God to forgive you- you also asked God to save your soul. So logic would say that if the sin that you committed at 3:00 o'clock destroyed your Salvation- if that is true- shouldn't you ask God to save you again?

But here is an even bigger question. Most people who believe that sin can rob them of Salvation don't believe that *all* sin does that. Most who believe that they can lose their Salvation only believe that *certain* sins actually have the power to destroy Salvation. So while these people readily admit that they still sin everyday- they also say that the sins that they commit on a regular basis do not have the power to destroy their Salvation. In their mind- that is reserved for only those "certain sins".

And different people describe those "certain sins" that can destroy Salvation in different ways. Some call them the "big" sins; or the "serious" sins; or the really, really "bad" sins. And they are usually referring to things like adultery or murder or child molestation or things like that. These people reason that if a saved person commits *those* sins- then they would lost the Salvation that they had.

So I hope that you can begin to see how inconsistent all this is. First of all the only way that any of this could be true is to believe that there are two categories of sins: those sins that, while they would be considered to be "bad"- are not *so* bad that they can destroy Salvation- and then there needs to be a second group of sins. Sins that are so bad; so heinous; so evil; that they can literally destroy Salvation. And so any belief that teaches that we can lose our Salvation after we are genuinely saved- needs to have both categories of sins present or else the entire system begins to fall apart.

Now those of you who have been in the Church for any length of time realize that what I just described to you is precisely what the Roman Catholic Church teaches about sins that we commit after we are saved. Catholicism teaches that they are *two* categories of sins- one is called "venial sins" and the other is called, "mortal sins". And in

Catholicism- Venial sins are the sins that we commit after we are saved- that while bad and wrong - are not so bad that they can rob a soul of his Salvation. Venial sins need to be confessed and repented of and put under the Blood- but they cannot destroy Salvation.

But then Catholicism goes on to teach that there is a *second* group of sins that people commit after they are saved. This second group is called “Mortal sins”. Mortal sins were named after the Latin word, “morti” which means: *to kill*. Mortal sins are referred to as being “mortal” because these sins are so bad and so evil and so wicked that they have the power to literally “kill” the Salvation “process” that in Catholicism began with the infusion of Grace at infant baptism and extends all the way out to a few hundred thousand years in Purgatory.

So the entire Catholic religious system of priestly confession; absolution; and penance is based upon the false doctrine that says that saved people can lose their Salvation.

Now here’s the kicker. If you are going to believe that sins that you commit after you are saved can destroy your Salvation- then you should go ahead and immediately convert to Roman Catholicism- and here’s why. The belief that a soul can lose his Salvation after he is genuinely saved is predicated on two things being true:

1. That not all sins can do that- thus creating two categories of sins
2. That there be some mechanism by which those mortal sins can be forgiven.

If all sins do not destroy Salvation and only the really “bad” sins destroy Salvation- then the same repentance that relieved you of the “small” sins could not possibly be strong enough to relieve you of the “large” ones. So, there must be some other mechanism created by which the “large” sins can be forgiven too. And priestly confession; absolution; and penance is as good as anything else.

Now I can just hear some of you saying, “*Wait a minute, Brother Blair- priestly confession; absolution; and penance are not taught anywhere in the Scriptures.*” I know- and that is precisely my point. The reason that the Bible does not teach about how to deal with the really, really bad sins is because the Bible doesn’t teach that there *are* two categories of sins. The Bible teaches that all sins are bad; that all sin offends God; that every sin is evil and whether you want to believe it

or not- the Bible clearly teaches that every single sin that we commit clearly demonstrates the wickedness that dwells inside our hearts. Look at what **James 1:13-15** says about this issue:

13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

14 But each one is tempted when he is carried away and enticed by his own lust.

15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

Now the word that was translated into English here in verse 15 as "death" is the Greek word, *thanatoos*- which means: *death* and from which we get the Latin word, "morti". So the Bible teaches here that *all* sin is "mortal" in the sense that all sin leads a man toward the death of his soul.

So if *any* sin can destroy Salvation; if one category of sins has the power to destroy Salvation- the *all* sin has that power. And if *all* sin has the power to destroy Salvation- then no one is saved – because all men sin- even *after* they are saved.

And this is the reason, beloved, that we need to get this right. For us to rightly understand what the Bible teaches about this will show us the glory of Sovereign Salvation and the magnificence of God's Grace.

So here is what we have got to get down in our hearts brothers and sisters- If Salvation is in any way dependent upon Man or Man's Power or Man's Faithfulness or Man's Stability to either bring it about or to even cooperate with it- then no one is saved- because the reality is that all men sin- even *after* they have come to Jesus- and if all sin is mortal like the Apostle James clearly teaches - then all sin- even one single sin will destroy our Salvation.

But if God Sovereignly saves the human soul without regard to his sinfulness- then and only then can Salvation be secure. And if Salvation is secure because it is a Sovereign work of God alone- then the Assurance that we are His and He is ours is also secure even when we fail- and yes, even when we sin.

So, what should we do when we sin? We should confess that sin- not just to a priest- but to God and in some cases- to one another- and then

we should turn from that sin so that we will not keep on dishonoring God.

And this is the Biblical Gospel and this is what Grace is all about. Do we deserve to still be saved after we have sinned- of course not. But we don't deserve to be saved in the first place. You didn't get saved because you deserved to be saved, dear friends. You didn't get saved because you had done something to earn God's Favor- that's not Grace- that's Law. But Grace is God's *unmerited* Favor; His undeserved Love; His Affection toward us based upon nothing that we have done or not done.

And that undeserved favor and that unearned love and that unmerited affection that brought us to God in the first place is the same identical love and favor and affection that will keep us when we fall short. And that is what is called Grace.

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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