

1John 5:18–19

Solidarity with What Is of God

Thursday, July 18, 2024 ▫ Read 1John 5:18–19

Questions from the Scripture text: What does the one who is born of God not do (v18)? What does he do? Who does not touch him? What do believers know about themselves (v19a)? What do they know about literally everyone else (v19b)?

What is the great battle? 1John 5:18–19 prepares us for the second serial reading in public worship on the Lord's Day. In these two verses of Holy Scripture, the Holy Spirit teaches us that, **whether in our heart or the whole world, the great battle is between what is from God and what is under the sway of the devil.**

The believer has a new nature that is from God (v18, cf. 1Jn 3:9). He is kept by Christ—the only begotten of God, in Whom we are begotten. Men's sinning was instigated by the wicked one, as Satan is called here. But the wicked one is unable to touch the new nature.

As we put the old man to death, killing what remains of our former nature, Satan more and more loses any ability to touch us. This is one way to think about our sanctification: vivifying the new man who does not sin and keeps himself in Christ, and mortifying the old man whom the wicked one touches.

The Christian must see all of humanity as two kingdoms, two nations, two races: those who are of God, and those who lie under the sway of the wicked one (v19). Blurring these lines for ourselves hinders our rightly relating to God, to other Christians, and even to ourselves in our new nature.

If you have come to believe in Christ, from Whom was your new nature born? What can't such a nature do? But what can still proceed from your remaining fleshiness/former nature? If everything that you desire/do comes either from the new nature or the flesh, what question should you constantly be asking? What should you do with that which comes from the new nature? And that which is from the flesh?

Sample prayer: Lord, thank You for giving us a new birth by Your Spirit. Give us to live more and more from this new nature. Give us to put to death what is from the former nature. Keep us separate from, and compassionate to, the world that lies under the sway of the devil. This we ask through Christ, AMEN!

Suggested songs: ARP51A "God, Be Merciful to Me" or TPH503 "From Depths of Woe, I Raise to Thee"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

First John 5 verses 18 and 19. These are God's words. We know that whoever is born of God does not sin. But he who has been born of God keeps himself. And the wicked one does not touch him. We know that we are of God, and The whole world lies under this way.

Of the wicked one. So far the reading of God's word. Verse 18. Very similar to chapter 3. Uh, verse 6. Chapter 3 verse 9. Whoever abides in him does not sin. Uh, and then verse 9, Whoever has been born of God does not sin. For his seed, that is God, seed remains in him.

He cannot sin because he has been born of God. And, With that already. In the letter we can understand more easily. That this means that it's talking of the new nature. That which is in us that is from Christ by his spirit. And of course, our new nature cannot sin.

That, which is from the Lord in the new birth. Is that which loves the Lord that which From the Life of Christ. In Union with him. And it's exciting to know, it's Um, A delight and encouragement a strengthening. To. That who we are in our Essence, if you are in Christ, Uh, does not sin but then Uh, it can be shocking and concerning and disturbing because you still do sin often.

Or how can this be? Well, it's because there is still that which remains in you from your former nature. So, there's that in us, which is from the Lord that has its birth from God. And then there's that, which in us, which is from us. Our original nature from our former self.

And this should make us be all the more determined to fight against our sin. We have that which is in us that is from God. That is going to be forever. And, Um, we have that which remains in us, that is from ourselves. And we have the opportunity. Uh, by the exercise of our will and by carefulness in our thoughts and our choices.

To side with one or the other. How could we possibly? Why would we possibly side? With our former self with that which comes from us, that which is sinful. How how shall we indulge? That wickedness. Well, there is then this encouragement then, but he who has been born of God keeps himself.

Uh, Other manuscripts that ended up being. Um, Recovered. Uh, ancient though, they were Uh, in especially the 19th century. And as a result, The critical text translations. Um, In English, they say. He who is born of God keeps him. Instead of you who has been born of God keeps himself.

Uh, and Um, It turns it into Jesus being the one, who is born of God. Uh and keeps the Christian. Now, that's true to some extent but that is not what the The text, the Greek text throughout the age is in the church throughout the ages that the Lord has preserved pure and entire as we confess.

Um, says and it's not the point that is being made here. He says, he who has been born of God keeps himself. He's acknowledging that there is that which remains in us from our former nature. If we said we had no sin, we would make God to be a liar.

But if we confess our sins, he is faithful. And just to forgive us, our sins. And to cleanse us from all unrighteousness. And now, he tells us One of the instruments by which we are cleansed. By yielding to indulging sided with Our new nature. That nature that we have that is from God.

How do you think it responds to the fact that there is remaining sin in us? Well, he who has been born of God keeps himself. Work that we do. In disciplining our thoughts according to scripture, and Our feelings and our desires according to scripture and backing against Um, the sinfulness that remains.

Killing the old man. Giving him. No. Heir. Giving him no food. Giving him. No. Leave giving him no quarter. Not tolerating. Anything that comes from our former nature. Not tolerating, the smallest bit of it. All of that is Um, Something that our new nature. Is engaged in doing because it's from God, and God is against our sin and that part of us that is from him.

Therefore is against our sins. So we know that whoever is born of God does not sin. But he who has been born of God keeps himself. And then there's this. Uh, wonderful truth and the wicked one does not touch him. Now the the devil can attack us. But he cannot make our new nature sinful in any way, shape, or form.

He may present it to us Temptations. He may take advantage of that sin which remains in us that is in our former nature. But what? And incentive? To strengthen the new

man and to weaken the old man, it's the old man, that Satan can have an effect upon He can attack us as a whole person in many different ways we see him.

Do that. Of course, with job, And he does have. Quite an effect upon job taking advantage of job's remaining sin and All of these doubts about whether God is Dealing with him according to Grace. And that we see throughout that book. Those don't come from the new nature, the new man, And so there is a part of us that Satan can affect that he can play with.

That is within his grasp, like, we're going to Um, Think about in verse 19 with respect to the world. Why would we let that part of us? Have more life or more strength or more prominence. In our mind or in our heart. And so what an encouragement? The evil one.

Cannot touch. My new nature in Christ. He cannot touch my new self. Praise God. Shouldn't. I then want to be as much as possible. My new self my new nature and leave as little as possible. Of what is originally from me. Uh, and this as we see, Inwardly. Uh, in our own Hearts.

We also ought to see outwardly Uh, in the world, the whole world lies under this way and the grasp Of the wicked. One does not care why. Well, they don't have a new nature. So, it doesn't bother them that they do not Um, know God acknowledge God love God.

Glorify God worship Him. But we are of God, we know that we are of God. So we have this battle. And it's a Very encouraging. Description of the battle that we're given here. The rest of the world does not have this battle. And, Gives us at least two applications of the rest of the world one.

That we would not share our share our mindset with them that we would not want to. Give Credence to the way the world thinks about God, the way the world thinks about sin. The way the world thinks about righteousness. It lies in the grasp of the wicked one. It's going to.

Uh indulging the way the world thinks and feels and desires and chooses. Is the same as indulging, the way our former Nature. That which remains from our flesh. Thinks and feels and desires and chooses. And so, on the one hand, There ought to be a great carefulness. To see those places.

Where the world lying in the grasp of the wicked one has affected how they view things. Uh, but the other Uh, the other application is not to be afraid of the world. For True. The world lies in the grasp of the wicked one. But who shall win? Is the question of who shall gain the victory?

Is the answer to that question? Any different with respect to the distinction in the world than it is to the distinction within ourselves? No. Who shall win within ourselves though? The wicked one. Cannot touch. The new man in Christ, the new nature. And so, as we're engaged in this, In this battle.

Between that, which is from God, that which is the Christian's nature and that, which is from ourselves, that, which is from our foreign nature, as we're engaged in this battle, we know which one wins It is the one who is born of God. That is forever. But also, when we look at a world that lies under this way, Of the wicked one?

Yes, it is in his grasp. But it is not properly his And Satan does not win. And so, while on the one hand, you do want to be very careful. About the way. Um our thoughts or feelings or desires choices? Priorities Etc. Um, Would be affected or infected. It is not a carefulness that is born out of fear.

It is a carefulness that is born out of Allegiance and confidence. Allegiance to Christ. And confidence that The sway of the wicked one to use the language of the new King James here is temporary. He loses. And so it is proper and appropriate for the Christian to see. Just as we want to be very clear within ourselves that which is coming from our new nature.

Which is coming from Christ. And then that, which is coming from our former nature that which is coming from ourselves. We want to see that very clearly in the world as well. And not blur those lines when we blur those lines. We hinder ourselves in our right view of God, right view of ourselves.

Right thinking, right? Feeling Right. Choosing So may the Lord. Give us to see clearly about ourselves and about the world. And to choose well, Uh, we ought to be Disgusted. And horrified. And, Strongly resolve. That we will not indulge. The flesh that part of us that the wicked one can touch that part of us.

That is not from God. That part of us that does sin. Let us not give any more time. Uh, or any more life. To that. And we thank you, Our Father in heaven that you have given us birth from God. By your spirit in your son. Now Grant to us.

And to be as those who are born of you and to keep ourselves, To keep ourselves from sin to keep ourselves. From the wicked one. We thank you that he cannot touch our new nature, cannot make it Sinful cannot corrupt it. But that this new nature shall certainly Prevail.

Until our new self in, you is all that remains. Because you will have done away. With our former self when we are done in this world. We pray, Lord that you would help us. To see clearly. That the whole world that is outside of Christ lies in the grip.

Of the wicked one. So that we will no more want to be or no more permit to be polluted by the world. Then we will permit to be polluted by our former nature, help us Lord. Because even as we say these things and read these things and understand these things.

And it makes complete sense and we see how irrational it would be. To continue selling yet. Like the other Apostle. See how often the things that we want to do. He didn't do. And the thing that we hated, we did, And so, we pray that Your spirit would lead.

And pudding to death that which remains. From our former self. Thank you. That this is the very thing that he does according to your word. And so, keep your promises to your servants. In this household, we ask in Jesus name, amen.