



Living with Gospel Confidence

Love Made Known #10.5

1 John 5:6-21

How confident are you that the chair you're sitting in can hold your weight? I hope you're confident! You're sitting in it! I was very confident in one of our recent staff meetings when I was sitting in one of the brand-new, comfortable chairs, until it collapsed under me! True story. I know my staff are laughing right now.

How confident are you that the chair you're sitting in right now will hold your weight, because wouldn't it be absolutely demoralizing right now for you to be laid out in the middle of the floor? And how did you get that confidence when you came in? Did you even think about it? No, you didn't. When you came in, did you bring a screwdriver and check the screws? No. Why didn't you do any of that? Because you have confidence because of accumulated experience you have with sitting in chairs and particularly, if you've been coming to our church, you have accumulated experience and confidence sitting in these chairs.

That's exactly how a relationship with God and faith in Jesus and confidence in Him works. There is a certain level of reason that we bring to the table when we examine the faith, the gospel and the truth claims of the Bible. But there is a kind of confidence that accumulates. Once we put our faith in Jesus, there's an additional confidence or deepening sense of certainty that the gospel is true and that our relationship with God is real. That is God's desire for us as we study this letter of 1 John. His desire in writing to these believers was not condemnation but confidence.

Remember John was writing into a specific context where this group of Christians was watching some of their church members, professing followers of Jesus, abandon the faith, completely rejecting the historical teaching about Jesus. The remaining faithful believers were shaken, anxious, unsettled and tempted to doubt whether or not they had the real thing. John's goal for them—and God's goal for us through this letter—was that they would have a renewed sense of real confidence and not condemnation.

Some of the passages we've studied in this letter have been difficult to process. It has rocked us to the core, caused us to question our salvation. God's goal is not to condemn you. If you have felt somewhat shaken by this series, that could quite possibly be God's loving intervention in your life, because God loves you so much that He wants to tear down false confidence that's built on a foundation of self-deception, and He wants to rebuild in you a true confidence that's based on the truth and evidence

that that truth is at work in you. If you came here today and are not a Christian, God's desire for you—no matter who you are—is to bring you conviction of your sin so that you will turn from your sin and trust in Jesus, the only place you can really have confidence for eternal life.

I want to read 1 John 5:6-21. We have a lot to get through today so let me pick up in 1 John 5:6. I'll read through verse 21 and then we'll unpack it.

This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. ⁷ For there are three that testify: ⁸ the Spirit and the water and the blood; and these three agree. ⁹ If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. ¹⁰ Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. ¹¹ And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹² Whoever has the Son has life; whoever does not have the Son of God does not have life.

¹³ I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life. ¹⁴ And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. ¹⁵ And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

¹⁶ If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. ¹⁷ All wrongdoing is sin, but there is sin that does not lead to death.

¹⁸ We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.

¹⁹ We know that we are from God, and the whole world lies in the power of the evil one.

²⁰ And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. ²¹ Little children, keep yourselves from idols.

There's not much to explain here. Everything is pretty clear. Let's close in prayer. We're done. We're good!

No! There's so much in this passage. Unless you want to be here until Thanksgiving, we can't explore the depths of every part of this passage, but we will learn what God has to say to us. Let me pray for us and then we'll dive in.

Oh God, we need Your Word. Lord, as we give You our attention, speak to our hearts and work in our hearts, all for the glory of Christ we pray. Amen.

We are going to look at this in two sections. First of all, why we can have confidence in our relationship with God. Then secondly, how that confidence affects our day-to-day life.

Why we can have confidence in our relationship with God (5:6-11).

Simply put, we can have confidence because the gospel is true. I know these verses are pretty confusing, but don't miss the point. John is reminding these believers that the gospel is true. He uses the word, "testify" or "testimony" eight times in verses six through 11. Before we dive into the confusing details, the overall meaning of what John is saying is pretty easy to understand. Who was the one giving the testimony? From verse nine, it's clear that God is the primary person giving the testimony. He testifies through these three confirming witnesses: the water, the blood and the spirit. We'll explain that.

So what is God testifying about? Verses 11 and 20 make it clear that God is testifying to the fact that Jesus is the Son of God and eternal life is found exclusively in Him. We can at least understand the overall message, but what in the world is John talking about with this blood, water and spirit stuff? This has been interpreted in various ways throughout church history. Because of time, I can't go through all of it, but the most common interpretation and the one I think is correct is that the water and the blood refer to historical events in Jesus' life. The reference to the Spirit describes God's ongoing work, enabling people to properly understand those historical events.

There are two kinds of corroborating testimony. God has confirmed on the one hand, the truth of the gospel historically. It is an actual historical event. This isn't just a random list. Remember the context. There are false teachers denying the deity of Jesus. They claimed that Jesus was only human—that He was not the Son of God, but that God used Him during His ministry and then departed from Him before He died. John is strategically dismantling that view of Jesus by highlighting these two key historical events in Jesus' life.

Historical event number one: Jesus' baptism. That's what John means when he says in verse six that Jesus came by water and that the water testifies. You might remember that at Jesus' baptism, God the Father publicly confirmed Who Jesus was. In Matthew 3:17, Jesus is baptized: *"And behold, a voice from heaven said, 'This is my beloved Son with whom I am well pleased.'"* God testifies through the waters of that Jesus is divine.

Historical event number two: Jesus' death—His crucifixion. That's what John is referring to by the blood. In Matthew 27, you can read about the miraculous events surrounding Jesus' death. All signs and testimonies that show this was not just a normal criminal execution. Jesus was accomplishing the work that the Father had sent Him to accomplish. What was that work?

We've studied in 1 John 4:10 that God the Father sent His Son to be the propitiation—the atoning sacrifice—for our sins. This is exactly what Jesus Himself said His death would accomplish (Matthew 26:28). Jesus and His disciples were celebrating the Passover. They were at the Last Supper and remembering how God had spared His people from death through the blood sacrifice that was smeared over the doorposts before the exodus from Egypt (Exodus 12). In the context of celebrating the Passover at the Lord's Supper, Jesus said, *"for this is my blood of the covenant, which is poured out*

for many for the forgiveness of sins” (Matthew 26:28). He was pointing to His death and claiming that His death was going to be the ultimate sacrifice, the only acceptable payment, for our sins. Then He died on the cross.

Let’s compare this with how our bank accounts work. Let me explain that there are pending transactions and cleared transactions. That may not mean anything to some of you, but to others of us this is an extraordinarily significant distinction. Pending and cleared. You want to be very careful that you’re not spending money that’s just pending. Pending means you claim to have money. Cleared means it’s actually in your account. You want to wait for it to register that there’s actually money in the bank. Hypothetically speaking, there’s nothing more deflating than when you swipe that card and it says, “Insufficient funds,” and you’re holding up the line behind you.

When Jesus died, all of His claims and promises were pending. Imagine what His disciples were thinking and feeling. Maybe they had been wrong to believe Him. Maybe He was crazy or lying. But then, three days later, the check cleared. Three days later Jesus rose from the grave, demonstrating that He was God and that His sinless life and sacrificial death had paid the debt for our sins. God confirmed the truth of the gospel historically.

We have a faith that is not just religious mythology but is rooted in actual historical events. God confirmed the truth of the gospel historically, but it doesn’t stop there. Through the ongoing ministry of the Holy Spirit, God continues to confirm the truth of the gospel presently. He confirms in our hearts by the ministry of the Holy Spirit that the Apostle Paul calls, “a deposit guaranteeing our inheritance,” and John calls, “the Spirit of Truth.” The Holy Spirit reveals the truth of the gospel to us in the Bible (2 Peter 1:21). The Holy Spirit enables us to truly comprehend and embrace the truth of the gospel (1 Corinthians 2). The Holy Spirit reassures us of gospel truth of and makes it real to us in our daily lives (Romans 8:16-17).

If you’ve walked with Jesus for any period of time, you’ve probably been in a situation or season in your life when you’ve experienced doubt about the truthfulness of the gospel; not just doubting that the gospel is true but doubting that the gospel is true for you. I’ve been there and it wasn’t 20 years ago. It was in 2009 when I was on staff here at this church and it was the deepest, darkest time of my spiritual life ever. It wasn’t because of flagrant sin, but because I was going through what some writers call, “The dark night of the soul.” For a period of time, somehow my focus and confidence had shifted to my own self-righteousness, which is a recipe for disaster. My confidence before God was shaken to its core. But then the ministry of the Holy Spirit kicked in and began to reassure me that I’ve been given a new identity in Christ.

No matter what you see around you or what you’re going through, if you’re truly in Christ, you are now a son or daughter of God. God confirms the truth of the gospel historically and presently, but we each have to make a decision about whether we will trust the testimony of God or reject it, whether

we will believe the truth of the gospel or deny it. That decision has consequences. Verse 12 says, *“Whoever has the Son has life; whoever does not have the Son of God does not have life.”* Eternal life hinges on whether or not you believe the gospel and put your trust in Jesus. God wants your trust to be in Jesus so that you can have confidence in your relationship with Him. We can live with confidence because the gospel is true.

You might remember the first sermon David preached in this series. He talked about having a cast on a broken arm in high school. He wrote on the cast, “Are you sure you have eternal life?” He said, “Over the next ten weeks of this series,” (we are in week ten of this series) “I want to ask, ‘Are you sure?’” I want to ask you here today, “Are you sure?” Are you confident that you have a saving relationship with God? Are you confident that your sins are forgiven? Are you confident that you’ve been given eternal life, that you’ve been born again and given new life in Christ?

You can be sure, not because of anything you could possibly do to earn it, but because the gospel is true and Jesus has accomplished everything necessary for you to be forgiven and be given eternal life. You can be sure and confident because the gospel is true.

How then does that gospel confidence affect the way we live?

#1 – Because the gospel is true, we can have confidence that God hears us (5:12-17.

In verses 14-17, John says, *“And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.”* This is good news!

My kids have an incredible ability to keep talking even when I’m completely ignoring them. Their unwavering self-determination is commendable. They will keep talking. They’ve asked me ten times if they can have more candy. I’ve said, “No.” At a certain point, they’re going to keep asking and I’m going to stop responding. My daughter will then say, “Daddy, I’m asking you a question.” I respond, “I hear you.” What I mean is, “Audibly, my ears are registering that you’re talking and asking me for something, but I have no intentions of doing anything about your request.”

Is that what John means when he says that God hears us? Does God just kind of hear these prayers that we shoot up into the sky, up into the dark? And they just land? No. That’s not what God means when He says He hears us. Verse 15 says, *“And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.”* When He says that God hears us, he’s saying that God answers our prayers.

This is all over the Bible. This is the inheritance of the children of God. *“But know that the Lord has set apart the godly for Himself”* (Psalm 4:3). If you’re in Christ, you belong to God so, *“the Lord hears when I call to Him”* (Psalm 4:3). Confidence. Psalm 18:6 says, *In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.”* This is your inheritance as a child of God.

Why would we not constantly and confidently take advantage of this inheritance that we have, not only because God hears us, but because God desires to and has the ability to answer our prayers? But notice that he says if we want to have confidence in our prayers this way, we have to ask not just anything, but anything according to His will. This is talking about God's revealed will.

Sometimes we don't know God's will. Sometimes we have no idea what God's specific will is, but there are some things God has made clear and has revealed them in His Word. The Bible is full of God's commands, desires and promises. If you really want to take your prayer life to the next level, begin to pray based on Scripture—on specific truths and passages.

There are some areas where we don't have an explicit promise, so there is a humility and sincere acknowledgement that God may have plans that we are not aware of or would not approve of. We should pray boldly about anything but with an attitude that says, "God, my confidence and devotion to You is not dependent on You doing what I want You to do. If You don't answer this prayer the way I want You to, I still have confidence in You because You are faithful. I am still devoted to You because You are worthy of my devotion."

What about answered prayer? Jesus had some experience with that. He was in the garden and saw the pain that He was getting ready to endure on the cross: the physical pain and the spiritual pain of being separated from God the Father. He said, "This is overwhelming. I wish this cup could pass from Me" (Matthew 26:39). In other words, "I wish there was another way for Us to accomplish this salvation." That's not a prayer that would be answered because He was sent by the Father to die on the cross for our sins. He said, "Not My will, but Your will be done." And aren't we glad that Jesus yielded and said, "Not My will, but Your will be done, Father"? Amen!

In order to enjoy confidence in prayer this way, something has to change in us. We have to want what God wants more than what we want. Let me repeat that: We have to want what God wants more than we want what we want. A better way of saying it might be that God's will has to become what we want most. Don't get me wrong: God cares about every little detail of your life. He cares about your desires, needs, worries and dreams. But if that dominates and consumes your prayer life, if what you want and think you need consumes your prayer life, then you will be missing out on the invitation God extends to join Him in accomplishing His will in the world.

God is doing so much work in the world and we want to merge our lives into what God is doing, what God has willed to do. When we begin aligning our prayer life with God's Word, our prayer life goes to the next level, praying for the things that God has made clear He cares about and that He wants to accomplish in the world.

That's what John does with these believers. He has them turn their eyes to the needs around them. Verses 16-17 say, "*If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to*

death; I do not say that one should pray for that. All wrongdoing is sin, but there is sin that does not lead to death.” This has also been interpreted many ways throughout church history. Some misinterpret it and think it’s talking about suicide or some particular sin. I don’t think that’s what John is talking about. This seems hard to understand, but it makes sense when you remember the context. The people he’s writing to are watching church members abandon sound doctrine. They’re essentially rejecting the gospel.

There are two kinds of sin, or two categories of sinners. All of us are sinners. Look around. That includes you. Every single one of us is a sinner. That’s why he says in verse 17, “*All wrongdoing is sin...*” Nobody is off the hook. Every one of us commits sin. But there are sinners who repent and trust in Christ; their sin does not lead to death. By “death” he doesn’t mean physical death, but spiritual death—eternal judgment. There are sinners who repent and trust in Christ and they don’t face eternal judgment because they receive forgiveness by turning from sin and trusting in Jesus. That’s the good news of the gospel.

But there are sinners who refuse to repent and trust Christ. That’s the sin that leads to death. That’s what John Stott calls “a deliberate, open-eyed rejection of known truth.” It leads to death because it rejects the only means of forgiveness and the only way to eternal life. We know for sure from Scripture that death is the ultimate point of no return. There is no opportunity to turn and trust Christ after you die, so praying for the dead is not a biblical concept. At least what John is talking about is at death—point of no return—there is no repentance available. There is no forgiveness available after you die in unrepentant sin and persistent rejection of the gospel. It’s too late at that point. There may even be a point in this life when your heart becomes so hardened because of your refusal to repent that God just says, “Have your way.”

We don’t want to see a person get to that point. We want to see the people around us turn from sin and enjoy the goodness and grace of God. When a brother or sister in Christ is straying from God’s will, we should be burdened by that and cry out to God on their behalf. Don’t just think about people living in sin, because God is inviting us to pray with confidence for all kinds of things. If we’re honest, most of us would hear the promise in verses 14 and 15, then immediately apply it to what we need. But this promise of answered prayer is not just for our own benefit. God is inviting us to come to Him with confidence on behalf of these needs around us. God is inviting us through our prayers to become instruments of His will in the world and accomplish things for Him.

In our recent sermons here at the church, we’re reminded that we need to pray bold prayers for orphans because we know it’s God’s will for His people to care for orphans, so we pray for Montgomery County; for the 400 kids who are in the foster care system right now, just in our county. That becomes a part of our prayer life because we know it is God’s will that they be cared for and maybe in that prayer He begins to change and mobilize us.

We pray bold prayers for persecuted believers around the world, because we know it's God's will that they be comforted and strengthened to stay faithful to Christ. Let's pray bold prayers for the spread of the gospel among unreached people groups. We talked about praying for more believers in North Korea because we know it's God's will to save people from every nation, tribe and tongue. Let's pray bold prayers for all the needs around us. Let's pray with boldness and desperation for the Washington Wizards. Ask the Lord to help, please!

If God answered all your prayers from the last seven days, would anything in the world change or just your world? God has invited us to pray bold, world-changing prayers. Because the gospel is true, we can have confidence that God hears us.

#2 – Because the gospel is true, we can have confidence that God has transformed us (5:18-19).

We live in a world that's full of God's goodness but also full of temptation. In fact, the Bible is clear that there's a coordinated effort, a spiritual conspiracy designed to draw us away from trusting and obeying Jesus. We have an enemy, Satan. John calls him the evil one. Our enemy has two allies: the world and the flesh. The world is that world system that is set in rebellion against God. The flesh is that part on the inside of us that wants to rebel against God. We are set up against a triple threat.

We need to feel the weight and seriousness of what we're up against when we're trying to follow Jesus. But God gives us great hope here in these verses. Verse 18 says, "*We know that everyone who has been born of God does not keep on sinning...*" He's repeating a truth that he's emphasized several times in this letter. We've already studied it. He's not teaching that Christians don't sin. He made that clear in 1:8. As we've said throughout this series, think holy direction, not holy perfection.

John is affirming the reality that when you're born again through faith in Christ, you experience a profound transformation—a transformed heart that produces a transformed lifestyle. When you're born again, you now have brand new spiritual DNA. As the Holy Spirit changes you from the inside out, you begin to look more and more like Jesus. Not perfectly and not immediately, but over time, you begin to resemble more and more of the character of God in your life.

You might think, "What about when temptation feels overwhelming—when I feel stuck and trapped?" John addresses that when he says, "*We know that everyone who has been born of God does not keep on sinning, , but he who was born of God* (talking about Jesus Who came in human flesh through the virgin birth) *protects him, and the evil one does not touch him.*" That word "touch" is too light of a translation. It literally means "to overpower." I think of the difference in football between grabbing someone and tackling him. The enemy might grab you, attack you, cause you to stumble in temptation, but if you are in Christ, the enemy will never be able to ultimately overpower you. He might

cause you to stumble, but he can never cause you to ultimately fall away from Christ, because Jesus is the One Who protects you, keeps you and sustains you.

Verse 19 says, *“We know that we are from God, and the whole world lies in the power of the evil one.”* If you’re in Christ, you’re not the same person you used to be. There is a story about Augustine, a famous 4th Century Bishop in North Africa. I don’t know if it’s true, but it says that before he became a follower of Jesus, he lived a sexually immoral life. He was walking down the street one day sometime after he became a Christian, and one of his former mistresses ran up to him. When he saw her, he turned and walked the other way. Surprised, the woman called out, “Augustine, it is I!” As Augustine kept going the other way answered her, “Yes, but it is not I.”

He was saying that when temptation comes knocking at your door and is surprised that you are refusing to do the things that you used to do, temptation is calling, “Hey, this is the same stuff you used to enjoy and that used to constantly trip you up!” You can look temptation in the face—greed, lust, cowardice and anger—and say, “Yes, you are the same old temptation, but I’m not the same old me, because the old self has *“been crucified with Christ. It is no longer I who live, but Christ who lives in me”* (Galatians 2:20). You’ve been given a new identity. If you’re in Christ, you have a new identity and with that a new power. So, you fight against sin because you’ve been given power and freedom. You don’t have to live as a slave to sin anymore.

It does not mean it will be easy. It probably means you’re going to have to fight against sin for the rest of your life. But you don’t fight for victory; you fight from victory. God promises you that in that fight, He is empowering and sustaining you and the work He has begun in you, He will bring it to completion at the Day of Jesus Christ (Philippians 1:6).

#3 – Because the gospel is true, we can have confidence that we know God (5:20-21).

In other words, we can have confidence that we have a relationship with the real God. John ends his letter with, *“Little children, keep yourself from idols.”* This is in contrast to who he says over and over again, “the One Who is true.” True there, means real and authentic. John is saying, “Make sure you don’t put your trust in any substitute for God. An idol is anything that replaces God’s role in your life. It might be worshipping statues or your ancestors, or any created thing in this world that you put in place of the Creator—anything that you trust, depend on, love, value more than you love, trust, depend on and value God Himself.

Don’t miss what John is saying here. I could preach for another hour just on this one verse but I’m not going to. Don’t miss what John is saying here. Why shouldn’t you pursue these idols? Why shouldn’t you waste the rest of your life pursuing fake gods that are going to fail you; that have an expiration date. Why shouldn’t you waste your life pursuing fake gods? Here’s why: John says, “because the real God has pursued you.”

Verse 20 says, *“And we know that the Son of God has come...”* Jesus has come, where? Into the world that lies in the power of the evil one. Where? He’s come in human flesh into this world. Why? He’s come *“and has given us understanding, so that we may know him who is true...”* Not just know about Him, but that we may know Him Who is true. *“...[A]nd we are in him who is true, in his Son Jesus Christ.”* It’s a way of expressing complete union—permanent intimate fellowship—with Him Who is true. Who is Jesus? Is He just an exemplary human being like the secular humanists believe? Is He just a prophet like the Muslims believe or one of the inferior created mini-gods like the Jehovah’s Witnesses believe? No. Who is Jesus? John, who remembered, who saw, heard and touched him says, *“He is the true God and eternal life.”*

That takes us back to John’s purpose for writing this letter in verse 13. He says, *“I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.”* Eternal life is not just the length of our days but the quality of our days. More specifically based on John 17:3, eternal life is communion with God that begins right now and lasts forever. It is a life of being satisfied by the presence of God. It is a life of enjoying fellowship and communion with God. This is so basic, but if you’re here and you’re a Christian, please don’t miss this. If you’re here and you’re not a Christian, please don’t miss this! God wants to have a relationship with you. He wants you to have an intimate relationship with Him. We can lose the wonder of that in all our religious activity. The essence of eternal life is fellowship with God through Jesus.

God is not playing hide and go seek with you. He does not delight in you just being confused. He does not delight in you spending the rest of your life feeling like He’s distant. That’s Deism, not Christianity. Sometimes we settle for what is normal rather than seeking what’s biblical. What I mean is that it is normal, unfortunately, for a lot of Christians to go through the religious motions and their Christianity knows nothing of deep intimacy and fellowship with the living God. That might be normal, but it’s not biblical. That is not what God desires. God desires for you to not just know about Him, but to know Him. John is not just talking about a doctrinal truth, but a personal experience, a day-to-day intimacy and fellowship of being thrilled and led and communicating with the living God of the universe.

This isn’t anything sensational. This is communing with God through the everyday ordinary means of His grace. It’s hearing Him through His Word and talking to Him in prayer and seeing Him answer. It’s experiencing His love for you through His family—the local church—and watching Him bring people who were spiritually dead to new spiritual life, just like He did for you. And it’s knowing the joy of allowing Him to use your gifts and resources for His purposes. This is the life God wants for you. This is the life Jesus purchased for you, so press in to it.

The gift of eternal life has been secured in Christ, but the experience of it is not automatic. You have to press in like Paul said in Philippians 3:12 (NKJV) and “lay hold of that for which you have been laid hold of.” He wants you to experience eternal life.

God does not want you to be condemned. He wants you to have confidence; not a confidence rooted in your own sense of self-righteousness that will fail you; not a confidence rooted in anything you could earn before God because you can't earn anything except His wrath. God wants you to have confidence before Him that is rooted in the truthfulness of the gospel. This is assurance. This is blessed assurance.

For me, one of the signs that I've been born again is that I love hymns. I grew up in church with the National African American Baptist Hymnal. If you call out a hymn, I can give you the page number. But those truths did not resonate in my heart. Now, as one who has been born again, when I hear those lyrics—that I can have assurance that Jesus is mine, that perfect submission in relationship with God is perfect delight in relationship with God—when I hear those truths and I know that I have that assurance, it fills my heart with joy and my life with wonder. God wants you to have that.

I want to close in prayer. After I pray, whether we're singing or whatever we're doing, you have an opportunity to cry out to God and tell Him you want eternal life, confessing to Him that you can't earn it because of your sin, pleading with Him to give you eternal life. He promises if your trust and faith is in Jesus, you will be saved when you call on the name of the Lord will be saved. He who has the Son has life.

Let me pray.

Blessed assurance, Jesus is mine, oh, what a foretaste of glory divine. God, You have given us a foretaste of glory divine in this life. It's not just for the life to come, but in this life that You desire us to have confidence and joy, fully experiencing eternal life. Jesus came so that we would have life and have it to the fullest. Thank You for that, God. Oh God, where we have a false confidence, would You tear that down? Would You bring us to the foot of the cross? Would You give us a confidence that's rooted in the body of Jesus broken, the blood of Jesus shed and the life of Jesus offered? Thank You, Father. We pray in Jesus' name. Amen.

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