

# “Blessed Assurances”

## (1 John 5:13-21)

### Introduction

➤ As we wrap up our study of the book of “1 John”, it is important to remember the overall theme of this portion of sacred Scripture. The apostle John, writing words inspired by the Holy Spirit of God (2Tim.3:16; 2Pet.1:20-21), wrote the book of “1 John” to encourage believers to examine the veracity of their faith in Christ by examining the veracity of their walk with Christ. To put it another way, we need to regularly check to see if our profession of faith in Christ is evident in how we live for Christ, so that we are not deceived into thinking we are Christians (saved) when we are not (i.e., false believers, “carnal-Christians”, “Christians in name only”).

**1 Cor 11:28** ~ “Let a person examine [*dokimazō*] himself, then, and so eat of the bread and drink of the cup.”

**2 Cor 13:5** ~ “Examine [*peirazō*] yourselves, to see whether you are in the faith. Test [*dokimazō*] yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you? – unless indeed you fail to meet the test [*adokimos*]!”

➤ As we have seen, it is all-too-easy for an unbeliever to have a false assurance of salvation. We must not be deceived, or self-deceived, into thinking that we are Christians just because we say we are Christians. It has been rightly said that “The best assurance of our salvation is not a past experience, but a present-day obedience.” The true disciple of Christ displays faith in and an allegiance to the Lord Jesus Christ. Christians

In order to help us in through this process of spiritual self-examination, the apostle John, throughout the book of “1 John”, gave several tests that Christians should regularly and sincerely observe:

- ♦ Practice truth/righteousness (1:6; 2:29; 3:7, 10)
- ♦ Walk in the light/as he walked (1:7; 2:6)
- ♦ Confess sins and have forgiveness (1:9; 2:12)
- ♦ Keep/obey his commandments/Word (2:3, 5; 3:22, 24; 5:2, 3)
- ♦ Love one another/the brothers (2:10; 3:10, 11, 14, 16, 18, 23; 4:7, 11, 21)
- ♦ Overcome the evil one/them/the world (2:13, 14; 4:4; 5:4)
- ♦ Do the will of God/cannot keep on sinning (2:17; 3:9, 22)
- ♦ Confess the Son/believe in Jesus (2:23; 3:23; 4:2, 15; 5:1, 4, 13)

➤ It is imperative to note – and needs to be often repeated – that these assurances are not based on our own inherent goodness or righteousness, or on our good or righteous works. Good works and righteousness are the fruit of being saved (not the root of salvation); saving faith in Christ is the root of salvation! Where there is no fruit, there may be no root. Remember this maxim: “A person is not saved by good works, but unto good works” (see Eph.2:5; 8-9; 2Tim.1:9; Tit.3:5).

➤ John desperately wants the true Christian to know that they are saved in Christ, and to experience the joys of the security of their salvation in Christ. This is evident in the number of times John used variations of the word “know” (*ginōskō/oīda*) in this relatively short book – over 40 times in 105 verses (the only significant words with a higher count in “1 John” are “God” (63x), and variant forms of the word “love” (52x).

This is important as we seek to understand John’s purpose in writing this book. He wants his readers to know the truth – the truth about God, the truth about Jesus Christ, the truth about salvation, and the truth about what it means to be a follower of Christ. Throughout this book, John declares the reasons why he is writing this book. Perhaps the key verse to this book is found at the end:

**1 John 5:13** ~ “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.”

**1 John 5:20** ~ “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.”

➤ The last passage of “1 John” serves as sort of a summary of the whole book [variations of the word “know” (*ginōskō/oida*) appear eight times in these nine verses].

**1 John 5:13-21** ~ “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. <sup>14</sup>And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. <sup>15</sup>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. <sup>16</sup>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. <sup>17</sup>All wrongdoing is sin, but there is sin that does not lead to death. <sup>18</sup>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. <sup>19</sup>We know that we are from God, and the whole world lies in the power of the evil one. <sup>20</sup>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. <sup>21</sup>Little children, keep yourselves from idols.”

➤ In this passage, John identified at least four assurances that the true Christian can experience and enjoy as they walk with Christ. It may be important for you to know that as we conclude each point, whether I say it or not, I will be thinking: “But wait, there’s more!” For every single assurance given in this passage is a massive, amazing, and merciful gift from God to us as believers.

## 1. True Christians can be assured that they have eternal life (vs.13)

➤ As he had done many times throughout this book, the apostle reaffirms that he is writing to Christians: *“I write these things to you who believe in the name of the Son of God”* (vs.13; see 2:1; 2:12-14, 19; 3:1; cf. Jn.20:31). This is not intended to be an evangelistic letter, but an encouragement and exhortation to those who profess Jesus Christ as Lord and Savior.

➤ The first assurance we see in this passage occurs in the very first verse of the passage: *“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”* (vs.13). Christians not only *can* know that they are saved, but they *should* know that they are saved. For God has promised salvation to all who have truly received His Son, Jesus Christ, as Lord and Savior – and God will not, indeed cannot, break His promise.

**1 John 5:10-12** ~ “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. <sup>11</sup>And this is the testimony, that God gave us eternal life, and this life is in his Son. <sup>12</sup>Whoever has the Son has life; whoever does not have the Son of God does not have life.” (see Heb.6:13-18)

➤ This speaks to both “the security of salvation” and “the assurance of salvation.” Simply put, the believer’s security of salvation is the objective certainty that they are saved; that Christ has truly paid the penalty for their sins and imputed to them His righteousness; that they are truly and eternally secure in Christ (Jn.10:27-29; Rom.5:1; 8:1, 35-39; 2Cor.5:21; 2Tim.2:19). The believer’s assurance of salvation is the subjective certainty that they are saved. This is the confidence that a believer has in their own salvation.

To be sure, a person can have security of salvation and not assurance of salvation. Furthermore, a person can have no security of salvation (he/she is not saved) and have a false assurance of salvation. It is therefore imperative that our assurance of salvation must not come from subjective feelings, false doctrine, religious works, or spiritual experiences. As the apostle Paul stated, we are to “*put no confidence in the flesh*” (Phil.3:3).

- As we have seen, the believer’s security of salvation comes not from his/her own good works but from the atoning work of Christ. Our confidence is not in the fact that we are so good, or so godly, but in the fact that Jesus Christ fully and finally paid the penalty for our sin – through His sinless life, sacrificial death, and supernatural resurrection. It is not our faith that saves us, but our faith is in the One who saves us.

This is no self-righteous arrogance, but the bold assurance of knowing God’s promises to be true and the work of Christ to be sufficient (Christ did not just make salvation possible, but fully and eternally saves). The assurance of our salvation must only come from our confidence in God (His character, attributes, and promises), and in the substitutionary atonement of Jesus Christ (His life, death, and resurrection).

- The truth is, those who are truly saved are eternally saved – kept by God in Christ. The security of our salvation does not rest in our obedience, or even in our faithfulness or perseverance, but in the person and work of Jesus Christ. Jesus not only saved us but also protects our salvation enabling us to persevere in our faith. While we are indeed called to abide in Christ (to hold onto Him), we must never forget that Christ also abides in us (He holds onto us). Though our grip may weaken and slip, Christ’s grip is firm and secure (1Pet.1:4-5; Jn.24-25).

True assurance of salvation must come from a genuine self-examination of one’s faith in Christ, and how this faith is demonstrated in one’s daily life. While a person is not saved by good works, every Christian is saved unto good works (Eph.2:5, 8-9; Tit.3:5; 2Tim.1:9). Therefore, a Christian’s assurance of salvation comes as they truly examine their faith in Christ and the results (i.e., evidence) of their faith in Christ.

**1 John 2:28** ~ “And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.”

- The assurance of our salvation is foundational to us living a life of faith, joy, and righteousness in and for Christ. But we must note (again) that this assurance is only for those who have received Jesus Christ as Lord and Savior – for those who truly “*believe in the name of the Son of God*” (vs.13).

**Acts 4:12** ~ “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

**John 14:6** ~ “Jesus said ... ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’”

## 2. True Christians can be assured that God will answer their prayers (vs.14-17)

- In speaking of the “confidence” (1Jn.2:28) we have that God’s promise of salvation is true for all who truly believe, John adds that Christians have “*confidence*” (*parrēsia*; boldness, assurance) in knowing that God always hears their prayers: “*And this is the confidence that we have toward him, that if we ask anything according to his will he hears us*” (vs.14).

**1 John 2:28** ~ “And now, little children, abide in him, so that when he appears we may have confidence [*parrēsia*] and not shrink from him in shame at his coming.”

**1 John 3:21-22** ~ “Beloved, if our heart does not condemn us, we have confidence [*parrēsia*] before God; <sup>22</sup>and whatever we ask we receive from him, because we keep his commandments and do what pleases him.”

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

**Heb 4:16** ~ “Let us then with confidence [*parrēsia*] draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

➤ Since Christians have confidence in the eternal and unchanging nature of God, and in the absolute perfection of His Word, they can be assured that God will always respond to their prayers. God has promised to “hear” (*akouō*) the sincere and righteous prayers of His children. He has not given this promise to unbelievers, or to those who are living in unrepentant sin (see Ps.66:18; Prov.18:41; 21:13; Is.1:15; Mic.3:4; Jms.1:6; 1Pet.3:7). In this context, God’s hearing is (anthropomorphic) in reference to God answering or responding. This is not to imply that God cannot hear or that God is in any way ignorant to the prayers of sinners.

➤ *“And this is the confidence that we have toward him, that if we ask anything according to his will he hears us”* (vs.14). As this verse is often misused and abused, taken out of context, it must be noted that nowhere in Scripture does God promise to unconditionally give us whatever we want. This false teaching stems from those who peddle the “prosperity gospel” (which is a false gospel; Gal.1:8-9), and those who advocate a “name-it-and-claim it” approach to prayer.

Notice the condition stated: *“... if we ask anything according to his will he hears us”* (vs.14). This truth is repeated throughout Scripture, and often from the mouth of Jesus Christ.

**John 14:13-14** ~ “Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup>If you ask me anything in my name, I will do it.”

**John 15:7-8** ~ “If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. <sup>8</sup>By this my Father is glorified, that you bear much fruit and so prove to be my disciples.”

**John 15:16** ~ “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.”

**John 16:23** ~ “In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.”

➤ It should be clear that God will not give His children “whatever they want” just because they asked for it – especially is “what they want” is sinful, harmful, or in any way contrary to God’s will. What parent would, in the name of love, give their little child a knife just because he asked for it? What loving parent would let their little child swim in the ocean just because she wanted to? Likewise, it is ridiculous to presume that God will give you whatever you want just because you asked, or just because you said, “In Jesus’ name.” However, to those who are obedient – to those who are walking according to God’s Word and praying according to His will – God will indeed give them whatever ask. True prayer is not trying to get something from God, but seeking the will of God.

To pray “in the name” of Jesus is not merely to say that name of Jesus, but to pray according to His will, His character, and His authority. Christians can be confident that God will always answer their prayers according to His will, which means for His glory and for their good. They can pray without reservation knowing that God will answer their prayer – in a way that is for their good and His glory (see Rom.8:26).

Therefore, *“if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him”* (vs.15). For the ultimate goal of Christian prayer is not to get man’s will done in heaven, but God’s will done on earth (see Lk.22:42; Matt.26:42; Mk.14:36; cf. Jn.12:27-28). Not to gratify our sinful, fleshly, or worldly desires, but to align our wills to the will of God!

➤ John underscored this teaching in saying: *“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”* (vs.16). To be sure, this is a

bit confusing. In the context, concerning *“a sin not leading to death”* and *“sin that leads to death”*, it seems as though John is referring to the issue of genuine repentance; especially in regard to whether or not a person has truly received Jesus Christ as Lord (*“a sin not leading to death”*) or rejected Jesus Christ as Lord (*“sin that leads to death”*). For those who genuinely believe and repent, their sin will not lead to death. But for those who reject Jesus, and stubbornly refuse to repent, their sin is a sin that leads to death (Jn.3:16-18, 36).

**Rom 8:1** ~ “There is therefore now no condemnation for those who are in Christ Jesus.”

**John 5:24** ~ “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”

- The main point seems to be praying for our fellow believers – *“a brother”* (vs.16) – and having confidence in the Lord that He will answer our prayers according to His will. The statement *“I do not say that one should pray for that”* (vs.16) – that is, a *“sin that leads to death”* – does not mean that we are to not pray for unbelievers, or false believers, just that this is not the main point of John’s teaching.
- In fact, he gave further clarification in saying, *“All wrongdoing is sin, but there is sin that does not lead to death”* (vs.17). We are not to be casual or flippant about sin. Just because Christians are forgiven, and no longer condemned, does not mean that they can continue in conscious unrepentant sin. Grace is not a license to sin!

**James 4:17** ~ “So whoever knows the right thing to do and fails to do it, for him it is sin.”

**Rom 6:1-2** ~ “What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup>By no means! How can we who died to sin still live in it?”

### 3. True Christians can be assured that they can have victory over sin (vs.18-19)

- This brings us to the fourth Christian assurance identified in this passage: the assurance that Christians can have victory over sin. *“We know that everyone who has been born of God does not keep on sinning”* (vs.18). As we have already seen in “1 John”, this does not mean that Christians will never sin (1Jn.1:8, 10), but that true Christians do not consciously (willfully) *“keep on sinning”*, make a practice of sinning, without true confession and repentance. Again, the doctrines of saving grace and eternal security do not lead the true believer to live a life of sin.

**1 John 3:4-10** ~ “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. <sup>5</sup>You know that he appeared in order to take away sins, and in him there is no sin. <sup>6</sup>No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. <sup>7</sup>Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. <sup>8</sup>Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup>No one born of God makes a practice of sinning, for God’s seed abides in him, and he cannot keep on sinning because he has been born of God. <sup>10</sup>By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”

- One reason why true Christians cannot live in habitual, conscious, unrepentant sin is because they have been *“born of God”* (vs.18<sup>2x</sup>). And God *“protects”* (*tēreō*; vs.18; spec. to guard from injury) those who are truly His children.

**1 Peter 1:3-5** ~ “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup>who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.”

God has not only kept (is keeping) salvation in heaven for His children, but He is also guarding them as His children: “*who by God's power are being guarded*” (1Pet.1:5). “Guarded” (*phroureo*; spec. to guard from loss) means to keep safe, to protect, and was frequently used in a military context. God is the one who is continually guarding His children, and He is doing so with nothing less than His omnipotence (“God’s power”; 1Pet.1:5). As the “who” would indicate, Peter is stating that those who are saved are the ones who are being guarded by God’s power. So, God is not only keeping the believer’s salvation but guarding those whom He has saved.

**Jude 24** ~ “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy”

It is important to note that God’s power to protect our salvation is not working autonomously. Rather, Christians are “*by God's power ... being guarded through faith*” (1Pet.1:5). God is working through the faith of all who believe in Him. In other words, those who are truly saved will persevere in their faith as God strengthens and sustains their faith in Him.

**1 John 2:19** ~ “They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.”

**Phil 1:6** ~ “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

➤ This great truth is further explained in 1 John 5:18-19, “*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. <sup>19</sup>We know that we are from God, and the whole world lies in the power of the evil one*” (vs.19). This is a massive distinction between the genuine believer (the true Christian) and all unbelievers (and false believers). Christians are indwelt with the power and presence of God’s Holy Spirit and ultimately protected from the “*evil one*” (vs.18), and all non-Christians – having not the Holy Spirit of God – remain “*in the power of the evil one*” (vs.19). The “*evil one*” (*ponēros*) here refers to the devil [but also can refer to evil in general; see Matt.6:13; 1Jn.3:12].

**Eph 2:1-5** ~ “And you were dead in the trespasses and sins <sup>2</sup>in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience – <sup>3</sup>among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. <sup>4</sup>But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup>even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved”

➤ This does not mean that believers are not tempted to sin, but that they (unlike unbelievers, Rom.8:7-8) have God helping, protecting, them in their battle against sin (see Jn.15:18-19; Gal.1:4; 2Cor.4:4).

**1 John 4:4** ~ “Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.”

#### 4. True Christians can be assured that God will enable them to grow and persevere in Christ (vs.20-21)

➤ This fourth assurance flows naturally from the previous one. True Christians can be assured that God will enable them to grow and persevere in Christ. For every true Christian has the indwelling power and presence of the Holy Spirit to enable them to walk according to the Word and the will of God. “*And we know that the Son of God has come and has given us understanding, so that we may know him who is true*” (vs.20). In referencing the fact that “*the Son of God has come*” (vs.20), John is again underscoring the reality and veracity of the incarnation of Jesus Christ – His birth as fully God and fully man (Col.1:19; 2:9; Jn.1:1-3, 14).

Today, since the Day of Pentecost, every true Christian is indwelt with the Spirit of God which (along with the inspired Word of God) gives them spiritual understanding, wisdom, and knowledge - *“so that we may know him who is true”* (vs.20). The abiding presence of God comes through the Holy Spirit, which God gives in fullness to every believer at the moment of true conversion. This is the “Helper”, “Comforter”, and “Spirit of truth” whom Jesus promised to send, to all true believers, after His resurrection and ascension (see John 14:16-18, 26; 15:26; 16:7-14; 20:22). The Holy Spirit enables Christians to understand, and rightly apply, the Word of God (1Cor.2:14-16), and it is the Holy Spirit of God that empowers Christians to live according to the will of God (Rom.8:13-14).

- By the work of the Spirit of God, and through the teaching of the Word of God, Christians are not only able to *“know him who is true”* but are also *“in him who is true”* (vs.20). That is, they not only have knowledge of God but also a personal relationship with God – God in them and they in God.

Notice that all this comes through Jesus Christ, *“the Son of God”* (vs.20). It is only through Christ that we can have the Spirit of God, and it is only through Christ that we can truly know *“the true God”* God, and it is only through Jesus Christ that we can have *“eternal life”* (vs.20).

- This, of course, does not mean that Christians are to be spiritually passive or idle. For while they are saved by grace alone, Christians are not sanctified by grace alone. God commands that we pursue holiness, and He will work – through instruction, conviction, and discipline – to make us more and more holy (see Heb.12:11-10). God enables Christian to live godly lives (non-Christians can neither obey God nor please God; cf. Rom.8:7-8). But this does not happen by osmosis or without conscious effort on the part of the believer. The Christian is one who can honestly say, “I’m not as sinful as I used to be, but I’m not as sinless as I want to be.”

✓ Illust: “Sanctification is the work of the Holy Spirit in us whereby our inner being is progressively changed, freeing us more and more from sinful traits and developing within us over time the virtues of Christlike character” (Jerry Bridges).

✓ Illust: “You can drift into sin, but not into righteousness” (Leon Morris).

- In fact, the last sentence in this passage (last in the entire book of “1 John”) is an imperative command (and the only imperative verb in this passage): *“Little children, keep yourselves from idols”* (vs.21). An idol is anything that is worshipped other than the one true God – whether in place of God or in addition to God. Simply put, idolatry is false worship. Idolatry is the worshiping of a false god, but an idol does not have to be a wooden or golden statue. Idolatry does not begin with a sculptor’s hammer, it begins with the mind.

An idol is something you worship instead of, or in addition to, the one true God. It is anything that is more important to you than God. An idol is something that promises to give you security or identity apart from God, or something that if you were to lose it would rob life of its ultimate meaning and value.

✓ Illust: “The Swiss theologian Karl Barth was right when he said there are only two ways to attain a knowledge of God: one is to begin with man and reason upward; the other is to begin with God and accept His revelation to us. . . . Whenever we begin with man and reason upward, we manufacture an idol. Our temptation is to invite ideas of God into our minds that are either just wrong or are notions that diminish Him. Idolatry is more than dancing around a statue of silver or gold; it is constructing a mental idea of a deity that bears little resemblance to the God who actually exists. Idolatry is giving respectability to our own opinions of God, formed after our likeness. Idolatry is fashioning an idea of God according to our inclinations and preferences. It is to pare God down to ‘more manageable proportions’” (Erwin Lutzer; *Ten Lies About God*; p.3).

- We must be vigilant against any kind, degree, or form of idolatry (e.g., politics/government, science/philosophy, money/possessions, sports/entertainment, prosperity/comfort, worldly desires/pleasure, prestige/power, etc.).

## Conclusion

➤ Let me close by exhorting you to genuinely and diligently examine your life to see if you have truly received Jesus Christ as Lord and Savior. For those who do not know if they are saved, or know that they are not saved, let me implore you (before it is too late) to believe in Jesus Christ as the Son of God, and to confess Him as your Lord and Savior. “... *Behold, now is the favorable time; behold, now is the day of salvation*” (2Cor.6:2).

For the Christian, those who truly received Jesus Christ as Lord and Savior – those who believe that Jesus is the one and only Son of God, and one and only Savior from God – if this biblical/spiritual examination reveals that you are a true believer, rejoice in the Lord and pursue Him (and His glory) in everything you do and say.

### My Jesus I Love Thee

Verse 1

My Jesus I love Thee I know Thou art mine / For Thee all the follies of sin I resign  
My gracious Redeemer my Savior art Thou / If ever I loved Thee my Jesus 'tis now

Verse 2

I love Thee because Thou hast first loved me / And purchased my pardon on Calvary's tree  
I love Thee for wearing the thorns on Thy brow / If ever I loved Thee my Jesus 'tis now

Verse 3

I'll love Thee in life I will love Thee in death / And praise Thee as long as Thou lendest me breath  
And say when the death dew lies cold on my brow / If ever I loved Thee my Jesus 'tis now

Verse 4

In mansions of glory and endless delight / I'll ever adore Thee in heaven so bright  
I'll sing with the glittering crown on my brow / If ever I loved Thee my Jesus 'tis now

[words: William Ralph Featherstone (ca. 1862) | music: Adoniram Judson Gordon (1876)]