**Genuine Devotion, Part 1**

**1 John 5:13-21**

May 17, 2020

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Welcome once again, church, to join us for worship on this Sunday morning. How good it is for us to celebrate this great God who has provided for us a forgiveness of sins so that we can draw near to Him and enjoy Him. And that even through this means we can do that together. We do praise God that there is a fountain filled with blood drawn from Immanuel’s veins. And sinners plunged beneath that flood lose all their guilty stains. It’s that confidence that the Apostle John talks about all through his letters. We are a people who have lost all our guilty stain. And that has nothing to do with our own actions, our own goodness, our own religious rituals. It has everything to do with Jesus.

This morning, we’re going to be looking at 1 John 5:13-21. This is Part 1 of a two-part message. In this passage, there are some questions that arise and I want to take a little bit more time to talk about. In this passage we’re going to see about a sin that leads to death. That causes a lot of questions. Next week, we’ll be dealing with those questions. So as you’re listening in and you’re sort of stirred about that question even as we read or as I talk through it, we’re not going to address that this week. But next week, we plan to do just that. Today we’re going to be in 1 John 5:13-21.

Once again, the church is a community. It’s a family. It’s a people in relationship with each other as a result of our relationship with God the Father. And so we want to continue to find ways to minister to each other, to connect to one another, to love one another. I want to continue to just encourage you to look for ways. Don’t be weary. I know it’s been a couple months now, but don’t be weary in pursuing love and stirring one another up to love and to good deeds. Well let’s read 1 John 5:13-21.

***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.*

What precious words from this apostle to us! Let’s pray and ask that God would lead us as we open up His Word together. Let’s pray that God would transform us into the likeness of Jesus by His Spirit through the power of His Word, even as we listen together this morning.

In 1994, Northwest Airlines sought to attract people to fly on their airline through a special offer. For $59, you could buy what they called a “Mystery Fare” ticket. This was a round-trip ticket that would take you to some undisclosed city in the United States for one day. This round-trip ticket would be disclosed only when you arrived at the airport on the day of your trip. So this promotion became a huge hit. For instance, in Indianapolis, 1500 people reportedly stood in line for an opportunity to purchase a mystery fare on a first come, first served basis. Now, some people who purchased those tickets, when they got to that day when they were to fly, they were thrilled with their destination. It was exactly what they had hoped. Others, well, let’s say, not so much. One person who had hoped to fly south for warmer temperatures discovered that his mystery fare was going to take him to Minneapolis. It’s reported that he walked through the airport with his ticket raised high, yelling out, “I have one ticket to the Mall of America. I’ll trade it for anything.” David Allen, who tells this story in his commentary on 1 John, comments, “Mystery fare tickets may be a fun surprise for a weekend vacation. But normally, the last thing you want is a ticket to a mystery destination. And one time you never want a mystery ticket is on the day of your death.” That’s pretty profound! He goes on to say, “You don’t want to face eternity uncertain about whether you will go to heaven or hell. Be sure you are really sure.”

We open up our Bibles to 1 John 5:13-21 this morning. And it is just this that John seeks to help us avoid. We really don’t want to arrive on the day of our death not knowing where we will be taken. We will be taken to one of two destinations, God says. Do you know that you know that you know you have eternal life? This is John’s purpose. And in this last paragraph of his letter, John is singing this song of God’s salvation, and it’s reaching this loud crescendo as he urges those who possess Jesus Christ through faith to know that they have eternal life.

John knows that this assurance of salvation is central to our fellowship with one another. It’s central to our service unto God and it’s central to our spiritual growth in Christ. So the central idea that we’re going to be tracking this morning is seek after the assurance of salvation that God offers to every child. Seek after it! It’s right to pursue it. Once we possess assurance, then let’s nurture it by clinging to Jesus Christ every day.

J.C. Ryle, one of my favorite old-time pastors writes on assurance in his great book called *Holiness*. He writes: “Faith is the root, and assurance the flower. Doubtless you can never have the flower without the root; but it is no less certain you may have the root, and not the flower.” So the root without the flower is still full of possibility. It’s full of promise. But what a wonder when the root takes shape and gives birth to the flower. The flower is the beautiful fulfillment of the promise of this life that is in the root. The flower communicates then the glory of God in this living organism. And it’s the flower of our assurance that allows the Christian to communicate the glory of God in the gospel. So we begin today, if you’re taking notes, by observing God’s desire to assure His children of their salvation.

***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.*

You might underline the word “know.” This verse is sort of the diamond on the ring. It’s the crown on the head of the queen.

***13*** *I write these things*

When he talks about “these things,” I think he’s talking about everything he has said up to this point in this letter of 1 John. These things, this whole letter is all about this purpose. It’s so that those who believe in the name of the Son of God might know that they know that they know they have eternal life. On what basis might a person have assurance? John is really clear here. The answer is on the basis of Jesus. Let’s skip backwards to verses 11 and 12 for a moment.

**1 John 5:11-12** And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.

What a perfectly simple and profound way to communicate the main message of the Bible, the Good News. Remember that when John speaks of eternal life, he’s not merely referencing a life that endures forever and ever. Now that’s part of it, but that’s not the main part of it. John records Jesus’ statement in his gospel, where Jesus says

**John 17:3** And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.”

Jesus is speaking to the Father. Eternal life is that God’s children, who are children through faith, would know the Father, the one and only true God, and that they would also know Jesus Christ, whom the Father sent. So, eternal life is a personal knowledge. It’s a real relationship with the living God. Eternal life opens the door for us to be accepted by God into His very own family; to be adopted so we are His sons and daughters. And then eternal life opens the opportunity for us to walk with God and to talk with God every moment of every day forever and ever. This is the life that is offered in Christ and it is a gift from God to us. It’s not an achievement of ours. It’s not something that we earn because of our goodness, our obedience, our rituals. This eternal life, this ability to walk with God, to talk with Him, to have fellowship with Him is a gift of God that comes to us through Jesus Christ. Do you see now why God cares so much that we would be assured of our salvation?

If you are a parent, you already know the answer. You want your child to never doubt his or her place with you. You don’t want them to wake up every morning wondering whether or not you love them. You don’t want them living in fear that if they somehow disobey or somehow fail the expectations, they’re going to be out in the street. They’re going to be removed from the family and away from your provision, from your affection, from your protection. This is the heart of a human parent. How much more the heart of the perfect Father in heaven! The Father who gives us life as a free gift in His Son, wants us to enjoy this amazing, wonderful gift! It’s to His glory that we do.

This week I had something kind of humorous happen. My son, Danny, I think he’s 28 now. On his 18th birthday, just as he was entering into the United States Air Force Academy, I gave him a Garmin watch, just as he was entering into this time in the military academy. I thought it would be cool that he would use that watch and then track all the miles that he had to run as part of his military training. Well, yesterday he sent me a picture of his watch on his wrist with these words. He said, “After ten years, the Garman is up and awesome. It’s ready for today’s workout!” Well, he hadn’t been using it. He never set it up, and so it took him ten years. But when he found the watch, he now set it up and he’s now using it. He commented and said, “So now you don’t have to get me a birthday present this year.”

Well, you know, ten years ago I knew that he wasn’t setting up the watch or using it. And I often would ask him about it through that first year. “Hey, have you set up the watch, yet? I think it will be cool,” And I maybe did that even into the second year. But I gradually realized that I was sort of getting on his nerves about that question. I finally decided that I was just going to stop bothering him. I’m going to stop asking. So when Danny sent this picture, I had forgotten that I had given him the watch. I had forgotten that it hadn’t been used. But when Danny sent the picture, it created a huge smile on my face. I loved that my son is now enjoying the gift that I gave him. Why? Well, the glory to the giver is in the recipient’s enjoyment. That’s always the glory of the giver. When we give something, we want to see that the person that we’re giving that something to has joy in it and rejoices in it. The glory of the giver is not in receiving a nice Thank You note. Now, that’s nice, but that’s not really the glory of the giver. The glory of the giver is, “I’ve given a gift that the person really esteems, really enjoys.”

My son’s lack of enjoyment through ten years didn’t keep my son from owning the watch. I didn’t take it back and say, “Hey, if you’re not going to use it, I want to take it back.” No, it was his. It was freely given with no strings attached. But now that he’s using it, he’s enjoying the gift and the giver is enjoying that he’s enjoying the gift. Now, the Garmin watch was not inexpensive, but it can’t be compared, it can’t begin to be compared to the infinite cost God the Father paid in sending His Son to die upon a cross to secure this free gift, the free gift of eternal life. Do you see why God would care that we enjoy the salvation that He has purchased for us? Without assurance, we can’t enjoy that salvation. And God the Father takes so much pleasure in the joy we have in His Son. His Son is the greatest treasured gift anyone could possibly give! So when His people are assured, we find great joy in the Son and the Father is glorified. So here’s the application.

We glorify God when we pursue our own assurance of salvation. The pursuit of our assurance is not a selfish thing. It’s a God-thing. God is glorified when His children rejoice in God’s securing love for them in Christ. So someone says, “Well how do I do that? How do I pursue assurance?” I have two thoughts. First, God has given us 1 John. Read 1 John over and over and over until it becomes a part of you. Understand those three tests that God has revealed here through this letter that help us to evaluate the life of God in our own soul. I believe that as you read with an open heart, a believing heart, God will lead you deeper and deeper into assurance and that assurance will be yours. So just read and pray through this letter.

The second encouragement as you pursue assurance is to set your thoughts completely on Jesus. Jesus alone gives life. So if we want life, we must have Jesus. If we want assurance, we look to Jesus because He’s the one who gives life. The assurance that we have life comes from constantly looking at the Giver and seeing that the Giver is sufficient to give what He promises and is generous and is glad-hearted to give what He promises. Let’s not be deceived that abundant spiritual life comes through any other means than Jesus.

Let me take an aside here for a moment. There in verse 12 it says

**1 John 5:12** Whoever has the Son has life; whoever does not have the Son of God does not have life.

There were false teachers in John’s day who were convincing the members of the church that they needed something more in order to achieve some higher state of spiritual connection and communion with God. They were saying in effect, “Jesus is good, but we have something more. If you follow us, we’ll teach you some new ways to have new wonderful mystical experiences with God. And our ways will accomplish something that a simple devotion to Jesus won’t provide for you.” So they were saying, “If you follow us, we’ll show you how to acquire this higher knowledge and higher spirituality. And then you will know that you know that God is real and that you’re part of this inside group. We have some new revelation that the apostles don’t have for you. The apostles are good, but we have something more. So let’s add our new revelation onto the revelation of the apostles. And if you follow us, then you’ll finally arrive at this higher exalted state of your relationship with God.”

Now the church in Corinth also experienced this same problem. Paul writes about it in the first two letters that we have in the New Testament. They were telling the church that the way to have a deeper more intimate relationship with God was through sign gifts like speaking in tongues. And listen to what Paul says in 2 Corinthians 11.

**2 Corinthians 11:3** But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

He said, “I’m afraid of that! I’m afraid that you’ll be led astray by these false teachers who say, ‘There’s something more than Jesus that you need.’ I’m afraid you’ll be led astray from a simple and pure devotion to Christ.”

**2 Corinthians 11:4** For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

He’s saying you’re really susceptible to these kinds of false teachers.

Friends, let me ask you some questions. Do you wish that God had something more for you than what Jesus offers, the Jesus of the New Testament offers? Do you think that simply and sincerely following Jesus throughout your life sounds too tame, too plain? Do you long to go deeper into more mystical and wondrous experiences with God? If you’ve answered yes to these questions, I have to say that you’re in grave danger of being deceived by the serpent, being led astray from a simple devotion to Jesus. In fact, if you answer yes to these questions, it’s likely that you’ve already walked down the path away from a simple and pure devotion to Jesus.

The problem here is that false teachers do deliver much of what they promise. They deliver some really exciting experiences that seem to validate their teachings. So the hearer asks, “How could they be wrong when they have led me into such a deeper, more wonderful, more amazing experience with God?” Well, here’s the test and it’s the test of the New Testament. Do you talk about the Jesus of the New Testament more than ever or do you talk about something else? Is your focus more on Jesus than ever as a result of the teaching that you’re listening to, or is it more on something else? That something else may be a new prayer technique that someone is teaching you. It may be a new way of expressing a spiritual gift. It may be a new way to listen to the voice of God. It will be perhaps even a way to perform miracles. Perhaps this new way would be to new revelations, new visions that add to and expand upon the New Testament. I can’t say the truth more simply than John. Here is what he says again.

**1 John 5:12** Whoever has the Son has life; whoever does not have the Son of God does not have life.

If you have the Son, how much life do you have? The answer is abundant. You have all the life that God offers. It’s not as though Jesus offers 80% of the life God offers and then there is 20% accessible elsewhere. No, if you have the Son, you have life. Look to Jesus. Why is this so? Why is it that God does not allow for a “Jesus plus” path to life? The answer is because the Father loves the Son and the Father’s purpose is to glorify the Son. The Father has given all things into the hands of the Son. He wants all of us to lean into the Son because His Son is worthy. He’s the only one who is worthy. Listen to what John writes in his gospel.

**John 3:35–36** The Father loves the Son and has given all things into his hand. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

There are three confidences now we want to think about that flow from this assurance. And again, this is Part One of two parts. So we’ll probably only get to one and a half of these, maybe.

**Confidence 1: We can be confident to pray to God!**

***14*** *And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.*

Isn’t that amazing?!

***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.*

It’s as though we already possess what we have asked because so consistent and faithful is God to answer. What a bold assertion John makes!

*we know that we have the requests that we have asked of him.*

Where did John get this amazing theology regarding prayer? Well, he gets it from Jesus. Listen to what Jesus says in John 16.

**John 16:23–24** 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. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

So when we personally know God through Jesus we have confidence to approach God the Father, this infinitely holy God, to talk with Him even though we’re sinners. We have confidence because we’ve been cleansed by the blood of Jesus. The conversation of a son of the Father is marked by freedom. It is marked by calm. It is marked by transparency. It is marked by joy. And that’s the kind of prayer relationship that John says all of us can have the confidence to have when we have the Son and when we know that we have eternal life. Assurance drives us toward this confident conversation that prayer is with the living God. If we’re not confident that God accepts us, how could we be confident to draw near and make bold requests of Him?

You might circle this word “confidence” that John uses here now in verse 14. He’s used it three times already. Twice he has used this term to say that believers in Jesus can be confident on the final day of judgment. So for instance he says in

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

So we can have absolute freedom and calm when we think about that future day when we stand before God. Even though we’re sinners, we know that the blood of Jesus covers all our sin, as John would write in that first chapter of this letter. But here, as well as in 1 John 3:21-22, John uses this word “confidence” to communicate the assurance, the confidence that God hears us when we pray and He answers us. The writer of Hebrews is going to pick up that same word and talk about this very same truth. Listen to what Hebrews 4 says.

**Hebrews 4:15–16** For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Here’s the truth. Assurance of God’s love is key to a praying life. This is why assurance is so right for us to pursue. It’s central to motivate and fuel a praying life.

Notice that John introduces a condition to this confidence in prayer. We have to ask according to His will. Prayer is simply saying, “God, I want what you want. Please provide it. I want your will to be done. Your will is perfect. I’m confident that your will is all-wise and it’s good. And so please bring your will of grace and goodness into my life and into the lives of others around me.” He says, and you might underline it,

***14****…if we ask anything according to his will*

You know, our own natural will is selfish. It’s full of evil desires and corrupt cravings. So the gift of prayer is not a ticket for our flesh to demand from God anything our flesh desires. Prayer is a means not to get God to see our situation as we see it. We don’t want God to do that. Prayer is a means to humbly set our requests before God and know that He will answer our prayers according to His will, with power, with love, and with goodness. I like what Warren Wiersbe writes. He says, “God has promised to supply our needs, not our greeds!”

We see this condition beautifully modeled by Jesus in the Garden of Gethsemane when He says, “If you‘re willing, remove this cup, the cup of suffering from me. Nevertheless,” Jesus says, “not my will, but yours be done.” The point is that God loves to hear His children humbly pray and make our requests known to Him. And John is giving us this encouragement that we can have confidence that God loves us. He loves to hear us pray. So he says, “Pray. It really makes a difference!” All through Scripture, we see examples of people praying according to God’s will and God answering.

I think of Solomon, who prayed for wisdom. And God said, “Because you asked for wisdom and not riches and possessions and honor, I’m going to give you wisdom, but I’m also going to give you riches and wisdom and honor. Solomon, you prayed according to my will.” So we lose when we neglect this amazing privilege of prayer. God opens a door and He says, “I’m willing and I’m eager to listen and to respond to your requests. Set your requests before me.” This is the kind of God we have.

I have some applications. The first application is let’s be bold in asking. Take time with the Word to discern God’s will and then be bold. Ask for things that seem beyond our wildest imagination, as we are confident that those things are in the will of God. Be bold in asking. The second application is let’s be expectant in asking. Pray as though the results depend upon it. Pray as though outcomes depend upon it, because the results do depend upon prayer. So be expectant. And finally, be renewed in asking.

Our Christian life is a series of new beginnings. And it’s important for us to take some time, especially in this season of pandemic when we’re all kind of slowed down a bit and our routines have been disrupted, to take some time and reflection and say, “Am I really leaning into God and taking full measure of this gift of the offer of prayer?” This can be a season of revival. It can be a season of great opportunity. I know there are difficulties with it. But let’s not lose the opportunity to get moving in our prayer life once again. James would say that we do not have because we do not ask. God wants us to see the connection between our praying and our outcomes. James would say it this way.

**James 5:16–18** The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and heaven gave rain, and the earth bore its fruit.

What would have happened if Elijah didn’t pray? Well, the implication is the outcome would have been different. James says the effectual and fervent prayer of a righteous person avails much.

George Mueller was a man in the church in the 1800’s who fed thousands of orphans, and mostly did it through prayer. He just asked God to provide for these orphans. He would write regarding prayer, “Prayer is not overcoming God’s reluctance. Prayer is laying hold of God’s willingness.” That’s what John is writing. He says, “God is not reluctant to hear us and answer. Prayer is just simply laying hold of the willingness of God to say, “God, we want what you want, and so we’re praying for your will to be done on earth as it is in heaven.” God will answer us as we call out to Him and ask according to His will.

Well, God loves you. You’re His child. So let’s just talk briefly about this second confidence. There was the confidence first that we can draw near to God and make our requests known to Him. But now, John sort of narrows the application.

**Confidence 2: We can be confident to intercede for sinning brothers!**

***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.*

Let’s just stop there for a moment. John is not leaving the subject of prayer and starting a whole new topic. But he’s sharpening the focus of prayer, this confidence in prayer. He says prayer, while it’s filled with many expressions of worship, it’s filled with thanksgiving and praise and confession and petition, it’s also to be filled with intercession for our brothers and sisters. Remember that all through this letter John has been telling us that the life of God in us produces a love for one another and he’s calling us to this new commandment to love one another. And then he says in

**1 John 3:18** Little children, let us not love in word or talk but in deed and in truth.

So we ask the question: What deeds would God have us to express love for one another? John answers that question right here. He says one of the ways we love our brothers and sisters is through intercessory prayer. He’s specifically talking about intercessory prayer when one sees a brother who is walking on a path of sin.

One of the reasons that being in community inside of a church family is so very vital is that we can see others and we can be seen by others. We can observe one another’s attitudes and values and behaviors and relationships and then others can see those same elements in our life. And sometimes when we look around, we look at our brothers and sisters and their attitudes, their behaviors, their values, their relationships, and we see that they don’t match what God has clearly said in His will. What do we do at that point? What does love do?

Now, our flesh responds to that in a number of ways when we see a brother or sister sinning, walking away from God’s commandments. Our flesh sometimes disengages with a shrug of the shoulders and says, “Boy, I hope that changes some time.” Our flesh also may disengage by distancing ourselves from that person and saying, “I don’t want to be associated with that attitude and behavior, so I’m separating myself.” Our flesh also may engage. It may engage with angry confrontation when their sin hurts us. So we’re angry and forceful in that confrontation. Our flesh often also engages just simply in sinful communication. We say, “Did you see that attitude? Do you know what so-and-so is doing?” It’s gossip, criticism, slander. All of these leave the brother or sister in their sin without any help from the community, a community that is intended to drive us forward. So what are we to do? Here’s what John says. He says you’re to pray for your sinning brother or sister. That’s what you’re to do. You’re to call out to God for God to do something by grace to bring conviction and repentance and then life, so that the person can be free from that corruption, can be free from that enslavement.

I think we can all agree that many in the community of a church family struggle with various sins. Can we agree on that? In other words, this is not an uncommon thing. There are sins ranging from sexual immorality to materialism to bitterness to anger to covetousness to apathy to pride to gossip. All of these sins are found at some time or another inside our brothers and sisters and inside our own lives. If this is true, and I believe it’s true that this is a common matter, the question is, do I really take seriously John’s call? Do I take time to pray for my sinning brothers and sisters?

***16*** *If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—*

The condition there is that we see the brother or sister committing a sin. It’s not a rumor. It’s not guesswork, but we see it. I’ve been around some believers who think that they can see sins that are not externally visible, but they have some special insight or discernment. The condition of love is that we don’t assume. We don’t suppose. But when we see it, in other words, it’s evident, at that point, the first loving response is to get on our knees and begin to pray for our brother and sister.

Now, is that the only thing that we’re to do in such a case? No. But it’s the first thing. The Bible will tell us some other things we’ll get into next week of how we might help a brother or sister who are sinning. But for now, just consider the first matter. We’re simply to pray. We’re simply to intercede. Our mutual bond in Jesus demands that we care as much about our brother or sister’s spiritual welfare as we do about our own. And prayer is the first step. It’s the most significant step we can take. So I appeal to you, let’s pray for one another.

Do you know a brother or sister who is sinning? Do you know such a one? Well if you do, then take some time this week in concert to pray, pray, pray. God will hear you. I don’t think there is anything that is more in the will of God than praying for the restoration of a sinning brother or sister.

So the main idea behind this passage is let’s seek after the assurance of salvation that God offers to every one of His children. Let’s seek after it. It’s a good thing.

**1 John 5:11-13** And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. 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.

Do you have eternal life? Look up to God even now. Call out to Him. He is a God who sent us a Savior. That Savior is Jesus. Believe in Him and you will have life in His name.