

# 1 John 2:17

by John Gill

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*Those who do the will of God, believing in Christ and following His example, will abide forever in the love of God and the hands of Christ.*

**Scripture:** Matthew 6:19-21, John 10:28-29, John 15:10, Romans 7:25, 1 Corinthians 7:31, Ephesians 1:4-5, 2 Timothy 2:19, Hebrews 13:14, James 1:12, 1 John 2:17

**Topics:** "Eternal Security", "The Transience of the World"

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## Description

John Gill emphasizes the transient nature of the world and its desires, explaining that while the physical world and its pleasures are fleeting, those who do the will of God will endure forever. He highlights that worldly possessions and lusts are temporary and ultimately lead to sorrow, while true fulfillment comes from a relationship with Christ and obedience to God's will. Gill reassures believers that their eternal security is rooted not in their works, but in God's unchanging grace and the covenant established through Jesus.

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## Transcript

Ver. 17. And the world passeth away,.... Not the matter and substance, but the fashion, form, and scheme of it, 1Co 7:31; kingdoms, cities, towns, houses, families, estates, and possessions, are continually changing, and casting into different hands, and different forms; the men of the world, the inhabitants of it, are continually removing; one generation goes, and another comes, new faces are continually appearing; the riches and honours of the world are fading, perishing, and transitory things; everything is upon the flux, nothing is permanent; which is another argument why the world, and the things of it, are not to be loved:

and the lust thereof; also passes away; and objects of lust are fading and fleeting, as beauty, and riches, and honours; these are continually taking away from men, or men are taken away from them, and will not be hereafter; and even the pleasure of lust itself passes away as soon as enjoyed; the pleasures of sin are but for a season, and a very short one; and are indeed but imaginary, and leave a real bitterness and sorrow behind them, and at length bring a man to ruin and destruction:

but he that doeth the will of God; not perfectly as contained in the law, which is the good, and perfect, and acceptable will of God; for no man can do that in such a manner, though a regenerate man desires to do it, even as it is done in heaven, and serves the law of God with his mind, and under the influence of the Spirit of God; and does walk in his statutes, and keeps his judgments from a principle of love, in faith, and without mercenary views and sinister ends, without depending on what he does for life and salvation; and

such an one may be said to be a doer of the will of God: though rather here it intends such an one as believes in Christ, as the propitiation for his sins, and as his advocate with the Father, and who, makes Christ his pattern and example, and walks as he walked; and particularly observes the new commandment of love, loves God, and Christ, and his fellow Christians, and not the world, and the things of it: and such a man is happy, for he

abideth for ever; in the love of God, which will never depart from him, nor shall he be separated from that; and in the hands and arms of Christ, out of which none can pluck him; and in the family and household of God, where he, as a son, abides for ever, and shall never be cast out; and in a state of justification, and shall never enter into condemnation; and in a state of grace and holiness, from whence he shall never fall totally and finally; and in heaven with Christ to all eternity: the reason of this his abiding is not his doing the will of God, which is only descriptive of him manifestatively, and not the cause of his perpetuity and immovableness; but his eternal election of God, which stands sure, not on the foot of works, but of him that calleth; and the covenant of grace in which he is interested, and which is immovable, sure, firm, and inviolable; and the foundation Jesus Christ, on which he is built; and the principle of grace in him, which always remains, and is connected with eternal life.

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