

**D. Our Testimony to God's Love (1 John 4:14-16)**

1. The testimony of the coming of Christ (1 John 4:14)
  - a. The eyewitness of the apostles—"we have seen" (Luke 1:2; John 1:14; 2 Peter 1:16; 1 John 1:1-3)
    - (1) Unlike that of the modern cults, the foundational truths for Christianity did not originate in secret settings.
    - (2) The life and death of the Lord Jesus was not done in a small hidden away corner of the earth (Acts 26:26).
    - (3) The resurrected Christ did not hide Himself from the view of the people (Acts 1:3; 1 Corinthians 15:1-8).
    - (4) The ascension of Christ was not done in secret (Acts 1:9-11).
  - b. The testimony of the apostles—"and do testify" (Luke 1:2; John 1:15; 2 Peter 1:16, 19; 1 John 1:1-3)
    - (1) The Father gave witness to Christ (John 5:37).
    - (2) The scriptures testify of Christ (John 5:39).
    - (3) The Spirit of God testifies of Christ (John 15:26).
    - (4) We have been called to testify (Acts 10:42; Acts 20:24).
    - (5) Note: It is an honour for saints to be colabourers with God the Father, the Word of God, and the Spirit of God. Paul called his calling "the high calling of God" (Philippians 3:14).
  - c. The mission of the Son
    - (1) Sent by the Father (1 John 4:10)
      - a) The Father sent the Son (John 4:34).
      - b) The Father and the Son sent the Holy Ghost (John 14:26; John 15:26; John 16:7).
      - c) The Son sent out His servants (John 20:21; Acts 22:19-21).
    - (2) To be the Saviour of the world (John 4:42)
      - a) Some might mistake this to mean that Christ's atonement gave universal salvation, but this is cleared up by careful examination of 1 Timothy 4:10.
      - b) The death of Christ offers Him as the Saviour of the world, but its benefits are only known by those who believe.
2. The confession of the Sonship of Jesus (1 John 4:15)
  - a. The confession—"that Jesus is the Son of God" (Romans 10:9; 1 John 5:1, 5)
  - b. The source of the confession (1 John 3:24)
    - (1) God dwelleth in him.
    - (2) He dwells in God.
3. The reception of the love of God (1 John 4:16)
  - a. The twofold reaction to God's love
    - (1) We have known the love that God hath to us.
    - (2) We have believed the love that God hath to us.
  - b. The nature of God—"God is love."
  - c. The twofold indwelling
    - (1) He that dwelleth in love, dwelleth in God.
    - (2) God dwells in him.



E. The Perfecting of Our Love (1 John 4:17-21)

1. The maturation of our love—"our love made perfect" (1 John 4:17; see James 2:22)
  - a. Keeping the word of God perfects our love (1 John 2:5).
  - b. Loving one another perfects God's love in us (1 John 4:12).
  - c. Dwelling in love perfects our love (1 John 4:16-17).
  - d. When we got saved, love came to dwell inside of us. However, that love must grow and be perfected. In other words, the doctrinal truth of love in us must be lived out on a daily basis on a practical level.
2. The benefits of our love (1 John 4:17-18)
  - a. Boldness in the day of judgment (1 John 4:17)
    - (1) The perfecting of our love provides boldness for the day of judgment (see 1 John 2:28; 1 John 3:18-19).
    - (2) As He is, so are we in this world.
      - a) The perfecting of God's love in us conforms us to the image of His dear Son.
      - b) The more we are conformed to the image of Jesus Christ, the less we are concerned about the judgment seat of Christ.
  - b. Absence of fear (1 John 4:18)
    - (1) There is no fear in love.
    - (2) Perfect love casteth out fear.
    - (3) Fear hath torment.
    - (4) Fear disallows perfection in love.
    - (5) There is a direct correlation between the implementation of love and the saint's confidence. In other words, the more we love the brethren, the more confidence we gain that we are in God's will for our lives today and will reap the benefits at the judgment seat of Christ.
3. The recipients of our love (1 John 4:19-21)
  - a. Our love for the Lord (1 John 4:19)
    - (1) We love Him.
    - (2) Because He first loved us.
  - b. Our love for the brethren (1 John 4:20-21)
    - (1) The lie (1 John 4:20)
      - a) If a man says that he loves God and hates his brother, he is a liar.
      - b) It is impossible to love the unseen if you cannot love a man which can be seen.
    - (2) The commandment (1 John 4:21)
      - a) The origin of the commandment—"this commandment have we from him."
      - b) The substance of the commandment—he that loves God should love his brother also.
        - i) Loving God is foundational.
        - ii) Loving others will take work, but should spring forth.



# The First Epistle General of John

## *The Witness of Our Identity*

### *1 John 5:1-21*

#### I. THE RESULTS OF OUR FAITH (1 John 5:1-5)

##### A. The Love of God (1 John 5:1-3)

##### 1. A loved based upon salvation (1 John 5:1)

##### a. The faith of salvation

##### (1) The certainty of faith—"Whosoever"

- a) Generally, the word *whosoever* leads us to discuss the openness of faith (Revelation 22:17). Although that is certainly true in general, that is not the purpose of the passage before us.
- b) Here it demonstrates the **certainty** of God's way of salvation.
  - i) Whosoever believeth
  - ii) Is born of God
  - iii) Note: 100% of those who accept and obey God's plan of salvation are born of God (John 3:15-16; Acts 2:21; Romans 10:13; see John 6:37).

##### (2) The foundation of faith—"believeth"

- a) The object of faith has varied throughout history.
- b) The fact that salvation is by faith has not changed. Scripturally speaking, there are three consistencies in salvation regardless of dispensation.
  - i) Faith
  - ii) Grace
  - iii) The blood of Christ
  - iv) Note: Each of these has minor variations depending upon dispensation. Yet, they are the tie that binds salvation together throughout history.
- c) The only prerequisite for being "born of God" is believing and accepting that Jesus is who He said He is.

##### (3) The object of faith—"that Jesus is the Christ"

- a) This is not merely a faith that Jesus existed.
- b) Believing "that Jesus is the Christ" includes a faith in certain truths laid out in the word of God.
- c) Consider the following truths about the term *Christ*:
  - i) Christ is not merely a name. It is a title or position (Matthew 1:16; Matthew 16:20; Matthew 27:17; Acts 18:5, 28; 1 John 2:22; 1 John 5:1).



- ii) Christ is the Son of God (Matthew 16:16; Matthew 26:63; Mark 14:61; Luke 4:41; John 6:69; John 11:27; John 20:31; 1 John 3:23).
- iii) Christ is the Lord—equal with the Father (Luke 2:11).
- iv) Christ is chosen of the Father for a specific task (Luke 2:26; Luke 9:20; Luke 23:35; Acts 4:26 with Psalm 2:2; Revelation 11:15; Revelation 12:10).
- v) Christ is the Messiah (John 1:41; John 4:25; Daniel 9:25-26). Note: This is especially important when considering that some are teaching today that we do not claim Jesus as our Messiah. To claim Jesus as the Christ is to claim Him as the Messiah.
- vi) Christ is the Saviour of the world (John 4:42).
- vii) Christ is a man and was of the seed of David and Abraham (1 Timothy 2:5; John 7:42; Galatians 3:16).
- (4) The result of faith—"is born of God"
  - a) Our fleshly birth yields a fleshly product (John 3:6).
  - b) Our fleshly birth placed us in Adam and in Adam all die (1 Corinthians 15:22; Romans 5:15; 1 Corinthians 15:48).
  - c) There is, then, a necessity for a new birth (John 3:3, 7).
  - d) Consider the following truths of the new birth:
    - i) The believer is "born of God" (1 John 3:9; 1 John 4:7; 1 John 5:1, 4, 18; see John 1:13).
    - ii) The believer is born of the Spirit (John 3:5-6, 8).
    - iii) The new birth is executed by the word of God (1 Peter 1:23).
  - e) Only a portion of the believer is born of God (John 3:6).
    - i) Man is made of three parts (1 Thessalonians 5:23).
    - ii) Our flesh is not born again, neither is it yet redeemed (Romans 8:23).
    - iii) The part of the believer that is born of God
      - (a) Doth not commit sin (1 John 3:9; 1 John 5:18)
      - (b) Overcometh the world (1 John 5:4)
- b. The result of salvation
  - (1) The original love—"him that begat"
    - a) This refers back to the new birth.
    - b) Someone who is "born of God" is begotten of the Father (1 John 5:18; James 1:18; 1 Peter 1:3).
  - (2) The produced love—"him also that is begotten of him" (see 1 John 4:20; John 15:23; 1 Peter 1:22-23)
  - (3) The order of love
    - a) God loved us (1 John 4:10).
    - b) We love God (1 John 4:19).
    - c) We love others.
- 2. The evidence of our love (1 John 5:2)
  - a. The evidence of love for the Lord



- (1) In the Old Testament (Exodus 20:6; Deuteronomy 5:10; Deuteronomy 7:9; Deuteronomy 11:1, 22; Deuteronomy 19:9; Deuteronomy 30:16; Joshua 22:5; Daniel 9:4)
  - (2) In the New Testament (John 14:15, 21, 23-24; 1 John 2:4-5)
- b. The evidence of our love for the saved
  - (1) “By this”
    - a) Indicates we are receiving a measuring stick by which to measure a Bible truth
    - b) Points back to the truth covered in 1 John 5:1
  - (2) “We know.”
    - a) Indicates that we are being given some assurance
    - b) Two conditions are given as assurance for our love for other saved people.
      - i) When we love God
      - ii) When we keep His commandments
3. The definition of our love for God (1 John 5:3)
  - a. That we keep His commandments (2 John 1:6)
  - b. And His commandments are not grievous.
    - (1) Various forms of “grievous” are found throughout scripture.
    - (2) It bears a connection to:
      - a) Anger (Genesis 34:7; Genesis 45:5; 1 Samuel 20:34; Mark 3:5)
      - b) Bitterness (Ruth 1:13, 20)
      - c) Hate (Psalm 139:21)
      - d) Affliction (Lamentations 3:33)
      - e) Sadness (Mark 10:22)
      - f) An offense (Romans 14:15, 21; 1 Corinthians 8:13)
    - (3) It occurs in the
      - a) Heart (Genesis 6:6; Deuteronomy 15:10; 1 Samuel 1:8; 1 Samuel 2:33; Psalm 73:21)
      - b) Soul (Judges 10:16; 1 Samuel 30:6; Job 30:25)
      - c) Spirit (Daniel 7:15)
    - (4) Note: It is not a sin to be grieved, only to be grieved by the wrong things (see Psalm 95:10; Psalm 119:158).
    - (5) The idea is that we are to keep God’s commandments and it should not be burdensome to us to do so (Matthew 11:28-30).
    - (6) One who loves God will love God’s words (Psalm 119:45, 47, 48, 103-104, 127-128, 140; Romans 7:22).

#### B. Overcoming the World (1 John 5:4-5)

1. The requirement for overcoming the world—the new birth (1 John 5:4)
2. The means of overcoming the world—faith (1 John 5:4)
3. The overcomer identified (1 John 5:5)
4. This should add new light to those who see overcoming as works (Revelation 2:7, 11, 17, 26; Revelation 3:5, 12, 21; Revelation 12:11; Revelation 21:7).



## II. THE RECORD OF THE SON (1 John 5:6-13)

### A. The Witness of God (1 John 5:6-9)

#### 1. The witness of the Spirit (1 John 5:6)

##### a. The Lord Jesus came by water and blood.

###### (1) Common interpretations

- a) The water and blood refer to the water and blood that came from Jesus' side at the crucifixion (John 19:34).
- b) The water represents the waters of baptism (Matthew 3:13-17), and the blood represents the blood that Christ shed on the cross of Calvary (John 19:34-35).
- c) The water represents the Bible (Ephesians 5:25-26; Titus 3:5), and the blood represents the blood of Christ (John 19:34-35).

###### (2) Thoughts

##### a) The key pieces

- i) He **came** by water and blood.
- ii) The Spirit **beareth witness of this truth**.

##### b) Another possible interpretation

- i) The passage speaks of two means by which Jesus Christ **came**.

(a) Note: It is imperative that it be understood that my position is not dogmatic on this issue. I personally have no trouble with some of the common interpretations set forth by those who love and believe the Bible.

##### (b) He came by water.

- (i) This quite possibly speaks of the humanity of the Lord's birth.
- (ii) The phrase used in John is "born of water" (John 3:5).
- (iii) That phrase is defined in John 3:6 as "born of the flesh."

##### (c) He came by blood.

- (i) This quite possibly speaks of the deity of the Lord's birth.
- (ii) The Lord Jesus Christ was born of a virgin (Isaiah 7:14), but His blood was in no way connected to Mary (Acts 20:28).

(d) In my estimation, the point is that the Lord Jesus Christ was born as a man, but that He also had God's blood. In fact, it is feasible that this point is emphasized by the phrase, "even Jesus [earthly name] Christ [title of deity]."

- ii) It is the Spirit of God that beareth witness. He did so in Isaiah 7:14 and 1 Timothy 3:16 among other



passages. **Note: Considering the context of 1 John 5:8, it is more likely that this speaks of the role of the Spirit of God in the birth of the Lord Jesus (Matthew 1:18, 20; Luke 1:35).**

- b. The Spirit beareth witness.
  - (1) It is the Spirit that bears witness (John 15:26; John 16:14-15; 1 John 5:7-8).
    - a) The Spirit of God testified of the Son (John 15:26).
    - b) The Spirit of God sought to glorify the Son (John 16:14).
  - (2) Because the Spirit is truth (John 14:17; John 15:26; John 16:13; Ephesians 5:9).
- 2. The testimonies of heaven and earth (1 John 5:7-8)
  - a. The **record** in heaven (1 John 5:7)
    - (1) There are three that bear record in heaven.
      - a) Their identity
        - i) The Father
        - ii) The Word (John 1:1, 14; 1 John 1:1; 1 John 5:7; Revelation 19:13)
        - iii) The Holy Ghost
      - b) Their uniqueness
        - i) Some groups that propagate false doctrine try to suggest that God is one God that has merely manifested Himself in three different ways: first as the Father, then as the Son, and now as the Spirit.
        - ii) The Bible indicates otherwise.
          - (a) Witnessed in the Lord's instruction for baptism (Matthew 28:19)
          - (b) Witnessed in the baptism of Jesus Christ (Matthew 3:13-17)
          - (c) Witnessed in the sending of the Comforter (John 14:26; John 15:26)
          - (d) Witnessed in the working of the gifts (1 Corinthians 12:4-6); Note: In the epistles of Paul, he normally (as here) used "God" to refer to the Father, "Lord" to refer to the Son, and "Spirit" to refer to the Holy Ghost.
          - (e) Witnessed in Paul's blessing (2 Corinthians 13:14)
          - (f) Witnessed in the rewards of sonship (Galatians 4:6)
          - (g) Witnessed in our access to God (Ephesians 2:18)
          - (h) Witnessed in Peter's opening words (1 Peter 1:1-2)
          - (i) Witnessed in the life of the believer (Jude 1:20-21)
    - (2) These three **are** one.
      - a) Though there is diversity within the Godhead, there is, at the same time, a noticeable unity.



- b) Consider the following truths:
  - i) There is only one God.
    - (a) He is, by number, one Lord (Deuteronomy 6:4; Mark 12:29).
    - (b) He is only one God (Malachi 2:10; Mark 12:32; Galatians 3:20; James 2:19).
  - ii) There is none other like Him.
    - (a) There is none else beside Him (Exodus 20:1-4; Deuteronomy 4:35, 39; 1 Kings 8:60; Psalm 86:10).
    - (b) God is the one true God; others are impostors (1 Samuel 2:2; 2 Samuel 7:22; Isaiah 44:6-8; Jeremiah 10:10; John 17:3; 1 Corinthians 8:4-6).
  - iii) There is no division within the Godhead.
    - (a) In His works
      - (i) God is the only source of all creation (2 Kings 19:15; Nehemiah 9:6).
      - (ii) God is the only source of salvation (Isaiah 45:22; Zechariah 14:9; 1 Timothy 2:5).
    - (b) In the Trinity
      - (i) The oneness of the Son with the Father (John 10:30)
      - (ii) The oneness of the Spirit with the Son (John 16:13)
      - (iii) Note: This will be dealt with in the section on the relationships within the Trinity.
- b. The **witness** in earth (1 John 5:8)
  - (1) There are three that bear witness in earth (see 1 John 5:6):
    - a) The Spirit
    - b) The water
    - c) The blood
  - (2) These three **agree** in one.
    - a) Unlike the Trinity, these three are not one.
    - b) Yet, these three agree in one in earth as to the coming of Jesus Christ.
- c. A record vs. a witness
  - (1) There are three that bear record in heaven (1 John 5:7).
  - (2) There are three that bear witness in earth (1 John 5:8).
  - (3) What is the difference?
    - a) There are times that the two words seem to be used interchangeably (Deuteronomy 4:26; Deuteronomy 30:19).
    - b) However, there does seem to be an underlying difference.
      - i) The word *record* seems to indicate something that is recorded, perhaps more specifically, written or spoken (Exodus 20:24; Ezra 4:15; Ezra 6:2; Esther 6:1; John 1:19-20; John 1:32, 34; John 8:13-14; Acts 20:26; Romans 10:2; 2 Corinthians 8:3; 1 John 5:10-11).





- ii) The word *witness* seems to indicate something or someone that testifies and, at times, does so without saying or recording a single word (Genesis 21:30; Genesis 31:46-48; Numbers 17:7-8; Deuteronomy 31:19-21; Deuteronomy 31:26; Joshua 22:26-27; Joshua 24:27; Isaiah 19:19-20; Acts 14:17; Romans 2:15; James 5:3).
  - c) This seems to be confirmed when both words are used in the same verse (Job 16:19; Isaiah 8:2).
  - d) The conclusion:
    - i) The Trinity bears record in heaven by giving a written or verbal confirmation of the coming and deity of Jesus Christ.
    - ii) The Spirit, water, and blood bear witness in earth without necessarily speaking a word.
- 3. The witness of God the Father (1 John 5:9)
  - a. The witness of men
    - (1) The acceptance of man's witness (Numbers 35:30; Deuteronomy 17:6-7; Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28; Revelation 11:3)
    - (2) The witness given of the Lord Jesus Christ
      - a) The witness of John (John 1:5-36; John 5:31-36)
      - b) The witness of apostles (Acts 5:32; 1 Corinthians 15:1-8)
  - b. The witness of God (John 8:17-19)
    - (1) It is greater than the witness of men.
      - a) Because of the One giving the witness
        - i) God's character (Deuteronomy 32:4)
        - ii) God's inability to lie (Titus 1:2)
      - b) Because of the validity of the testimony
        - i) Man only reports what he assumes to be true.
        - ii) God reports the truth based upon all knowledge.
    - (2) It is God's testimony of His Son (see 1 John 5:7-8).

## B. The Distinction of the Witness (1 John 5:10-13)

- 1. The response to the witness (1 John 5:10)
  - a. Acceptance of the witness
    - (1) The means by which the witness is accepted—"He that believeth on the Son of God" (Ephesians 2:8; Romans 10:17; Ephesians 1:13)
    - (2) The result of accepting the witness—"hath the witness in himself"
      - a) The content of the witness—that Jesus is the Christ
      - b) The concreting of the witness—"faith is...the evidence of things not seen" (Hebrews 11:1).
      - c) The indwelling witness (Romans 8:16; 1 John 5:6, 8)