

Conclusion

Faith witnesses to three areas of information:

True Christian love, true Christian victory, and true Christian truth. Oh, it is wonderful to know the Lord. It is glorious to be His. If you do not know Him, we beg of you to settle the question this very moment. Allow Christ to come into your life and make you a new creation and know the glory of a living Christ in your life.

THE EPISTLE OF FIRST JOHN

"The Witness of Faith"
1 John 5:1-8

Introduction

1. There are many elements to true worship of our Lord Jesus Christ. One of these is faith. What a great word that is! It is found 6 times in the first 13 verses of this chapter and only three times elsewhere in the epistle.

2. Faith is the key word for being born again. Regeneration comes through faith. To stand in God's presence as being born again is all of grace and through the instrumentality of appropriating faith (v. 1)! Glory to God.

3. With this as the ground of operation, it is blessed to investigate just how this faith evidences itself--how it witnesses. Consider the following areas of witness:

1. TO A NEW AFFECTION vv. 1-3.

a. For God.

There is a syllogism here which reads thus:
Everyone who believes the Incarnation is a child of God.

Every child of God loves its Father.
Therefore, every believer in the Incarnation loves God.

This is all evidently clear from the phrase "every one that loveth Him that begat . . ."

b. For the Bible.

It is admitted that the word Bible is not in the text, but the word "commandments" certainly is a reference to His Holy Word, to the totality of His expressed will and this is in the Word.

Note should be made of the fact that His Word, His Will, His desire for us is NOT grievous. The idea is that the Word is not something heavy for a true child of God. Love for God lightened His expectations from us! Hallelujah.

c. For the brethren.

Here is another syllogism:

Every believer in the Incarnation loves God.
Every one who loves God loves the children of God.

Therefore, every believer in the Incarnation loves the children of God.

Love to God implies obedience, and either of these suggests love for His children, which again implies the other two. In short, love for the Lord and love for the brethren confirm and prove each other. If either is found alone, it is not genuine. How compactly God enforces true faith on Christ!

2. TO A NEW VICTORY. vv. 4, 5.

a. By birth.

The collective neuter is used here and gives the wide sweep of a principle--whatsoever. It emphasizes the power rather than the person. The perfect tense of the verb "overcome" insists on the permanent results of the birth!

b. By faith.

The linking of faith and victory is found nowhere else in the Gospel of John nor in his Epistle. Our faith on Him brings in the blessed victory (aorist tense of verb).

c. By testimony. v. 5.

The present tense of the verb "overcome"

notes the habitual victory. That is possible when one believes the historical Jesus is in fact the eternal Son of God. History and eternity are united in one blessed PERSON--our Lord Jesus.

3. TO A NEW TRUTH. vv. 6-8

It is generally agreed that v. 7 is an interpolation. Among other reasons, this is why: z. Not a single Greek Codex earlier than the 14th century contains the passage. b. Not one of the Greek or Latin fathers ever quotes the passage in conducting the controversies about the Trinity in the first 4½ centuries. c. No Version earlier than the 5th century contains the passage, and, excepting the Latin, none earlier than the 14th century.

a. The water.

This is a reference to the baptism of our Lord at the beginning of His ministry. It was not only the opening, but the explanation for His entire ministry.

b. The blood.

Here is a witness to His death which effected our redemption. This comes at the end of His public ministry. The phrase "by water and blood" suggests that He was in truth the Son of God at both Jordan and Calvary.

c. The Spirit.

Because He is the Spirit of Truth, His witness is irrefragable: He can neither deceive nor be deceived.

Now, the water, the blood, and the Spirit are united into one for the object of establishing the truth that Jesus Christ is God. They all are for the one thing--the very purpose for which He wrote his Gospel (John 20:31).