FAITH is the Victory!

1 John 5:4-13

8-18-2019

Introduction:

The key to your life and destiny is FAITH.
**** Your victory now and in the future hinges on whether or not you believe on Jesus as the Son of God!***

3 Features of our Faith on Christ:

I. WE HAVE A <u>CONQUERING</u> FAITH…

to overcome the <u>World</u> (v.4-5)

II. WE HAVE A <u>CREDIBLE</u> FAITH…

backed up by solid <u>Witnesses</u> (v.6-10)

III. WE HAVE A <u>COMFORTING</u> FAITH…

assuring us of <u>Eternal Life</u> (v.11-13)

Conclusion:

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The words “faith” and “belief” are clearly the emphasis of vv. 4-13. The words “faith,” “belief,” or “believeth” occur seven times in these ten verses. (note: v. 4, 5, 10, 13)

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3 Features of our Faith on Christ:

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to overcome the <u>World</u> (v.4-5)

v. 4

“Whatsoever” - all or everyone.

“The neuter phrase is possibly meant in a generalizing sense or it is possible that the use is influenced by the fact that the Greek words for “child” are neuter” (Marshall, cited by Rienecker, p. 794).

“Is born of God” - (perfect, passive, participle) -

1. The New Birth occurs at a point in time and has continuing results (perfect tense)

2. The New Birth is a work of God; He actively gives it, we passively receive it (passive voice)

“Overcometh” - *nika* - to conquer, to gain a victory. All people who have been born again have gained victory over the world which stands under the judgment and wrath of God for its unbelief (Jn. 3:36).

“The world” = the world’s secular arrangement which stands in opposition to God, God’s Word and God’s ways; the world’s anti-Christ system which has philosophies, world views and lifestyles which are incongruous with Biblical Christianity.

In context, the specific victory over the world would deal with obedience (v. 3). The world puts tremendous pressure on people to live in disobedience to God's Word. The New Birth, however, equips us with the power to obey Him no matter what!

What other aspects of the "world" have we overcome?

1. We have overcome the world's death; we have Christ's life
   For the bread of God is he which cometh down from heaven, and giveth life unto the world. (Jn. 6:33)

2. We have overcome the world's darkness; we have Christi's light
   Jn. 8:12 - ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

3. We have overcome the world's lies; we have the Spirit of truth
   Jn. 14:17 - *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

4. We have overcome the world's blindness; we have eyes that see by faith
   Jn. 14:19 - Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

5. We have overcome the world's hatred of us; we know we are selected recipients of Christ's love
   Jn. 15:19 - If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

6. We have overcome the world's tribulation; we have Christ's peace
   Jn. 16:33 - These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

7. We have overcome the world's ignorance; we have Christ's wisdom regarding God
   Jn. 17:25 - O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"Our faith" - "The new birth gives us the potentials of victory, but actual overcoming depends on faith. The new birth implants within us all the necessities for an overcoming life, but faith puts these things to work. It takes birth plus faith. It takes power plus personality. This means that both God and man must work together. God does not do it all for us nor can we do it all for ourselves." (Laurin, cited by Hiebert, p. 230).

FAITH: F - Forsaking

A - All else
I - I
T - Trust
H - Him

--Faith was Noah's key to overcoming God's judgment on this world (He built the ark by faith - Heb. 11:7).

--Faith was Abraham's key to overcoming the security of this world (He left his homeland by faith - Heb. 11:8-10).

--Faith was Joseph's key to overcoming the persecutions of this world (he forgave his family and foes by faith - Gen. 50).

--Faith was Moses' key to overcoming the pleasures of sin of this world (he forsook Egypt by faith - Heb. 11:24-27).

--Faith was Rahab's key to overcoming the consequences of sin in this world (she came to fear God by faith - Heb. 11:31).

--Faith was David's key to overcoming the giants of this world (he was victorious over Goliath by faith - I Sam. 16-17).

--Faith was Daniel's key to overcoming the threats of this world (he prayed to God and was triumphant over the lion's den by faith - Heb. 11:33; Dan. 6).

(The same goes for Shadrach, Meshach, and Abednego - Dan. 3:23-28)

v. 5

It is not mere faith that overcomes; it's not faith in faith or faith in an inferior object; but it's faith in Christ based on God's Word that affords triumph.

"Believeth" - a continual faith, not a mental recognition of facts in one's distant past.

"Jesus is the Son of God" - a title of deity (it assumes His pre-existence and His total authority and lordship).

No one is born of God nor does anyone overcome the world, until they recognize who Jesus Christ really is.

Not only is He the "Christ" (messiah - I Jn. 5:1) who "came in the flesh" (4:2), but He also is the Son of God (the only begotten Son - Jn. 3:16 - he stands unique). And as such, He is identified as bearing the same nature as God.

II. WE HAVE A CREDIBLE FAITH…

backed up by solid Witnesses (v.6-10)

v. 6

Our faith in Christ as the Son of God who entered the world is not a groundless speculation, but a rock-solid, verifiable, historically-proven fact.

In vv. 6-10, John lines up the various witnesses that give testimony to the validity and credibility of Jesus Christ.

According to the Bible, reliability of a fact is always established by 2 or 3 witnesses (Deut. 17:6, 19:15; Mt. 18:16-20; II Cor. 13:1).

The word "witness" or "record" (same Greek root word) occurs 10 times in vv. 6-11).

Three forms of evidence substantiating the incarnate Son of God:

The historical witness (**"water" "blood"**)
The Heavenly witness (**"Father" "Word" "Holy Spirit"**)
The Holy Spirit's witness (**"the witness within you"** - v. 10)

"Water and blood" - Different views:

View #1 -

a. Water - Christ's baptism (where the Father testified of Jesus as being His Son - Mt. 3:17)
b. Blood - Christ's death (where Christ fulfilled Is. 53, Ps. 22, and other Messianic prophesies which validate Him as the Son of God)

View #2 -

The "water and blood" - the two evidences that Christ literally died at Calvary (Augustine) –

Jn. 19:34-37 - But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
37 And again another scripture saith, They shall look on him whom they pierced.

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (John 19:34)

One suggestion (W. Stroud) is that the death of Jesus had been caused by rupture of the heart, and that the "blood and water"

were the separated clot and serum of the escaped blood in the pericardial sac, which the lance had pierced.

Very soon after death, the blood coagulates and separates from this plasma (now known as serum). So when the Lord's body was pierced, in addition to the idea of pleural effusion, it's possible that what gushed out was a mix of "water" (there was no term for plasma/serum back then) and clots of red/white blood cells.

View #3 -
Reformers' view - that the reference is to the two ordinances

a. "Water" - Christian baptism
b. "Blood" - the Lord's Supper

View #4 (offered by Vincent Sawyer) -

--A reference to His literal incarnation; note the words "He. . . came by" (he entered the world through…)

a. "Water" - Christ entered the womb of Mary; water is used here of His birth (as in Jn. 3:5-6).

b. "Blood" - Christ took part of the blood line of Mary, thus qualifying Him as the "Son of David" and thus the Messiah (Heb. 2:9 - But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.)

"Not by water only, but by water and blood" - Jesus was not only born in this world (via water), but He also took part of the genealogical blood line of Mary, linking Him to David, Jacob, Isaac, and Abraham (Lk. 3).

"The Spirit" bears witness because the Spirit was directly involved in the Son of God coming into this world (Lk. 1:31-35 - And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God

v. 7-8

The words **"In heaven…in earth"** are disputed by many textual critics who argue that those words are not authentic and should not be part of the inspired text (as the NASV and NIV, RSV, etc., based on the Critical Text omit these words).

However, it can be argued that these words are authentic as evidenced by the following facts:

1) Cyprian (200-258 AD) quotes v. 7 in the Treatises of Cyprian 1:1-6 - "The Lord says, 'I and the Father are one; and again it is written of the Father and the Son and of the Holy Spirit, 'And these three are one.'."

2) These verses (7 & 8) are cited in four Greek manuscripts:

MS 61 (16th Century)	MS 88 (12th Century, margin)
MS 629 (14th Century)	MS 635 (11th Century, margin)

3) These verses are quoted by the Latin Fathers in the 4th and 5th Century

4) They make good contextual sense in the flow of thought of vv. 6-9.

5) There would have been good reason for the Greek gnostics (who denied Christ's deity and the Trinity) to omit these words in their copies of the New Testament

v. 9

The witness of "men" - would include the earthly witness of water and blood.

The witness of "God" would include the Heavenly witness when . . .

- the Father
- the Word (Jesus Himself), and
- the Holy Spirit

testified of God sending His Son into the world.

God's witness is greater than man's because man's perspective is often limited, short-sighted, open to errors.

1) The Father's testimony (Mt. 3:17 - And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased)
(Mt. 17:5 - While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.)

2) The Word's (Son's) testimony (Jn. 5 - 8)
("Hath sent me" - John 5:30.)
(Jn. 8:18, 23 - I am one that bear witness of myself, and the Father that sent me beareth witness of me. . . .And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.)

3) The Spirit's testimony (Rev. 3:21-22 - To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith unto the churches.)

Note: Blasphemy against the Holy Spirit is to deny the Holy Spirit's testimony concerning the person and work of Jesus Christ (Mt. 12: 18-33).

The Holy Spirit did not come to speak on His own behalf (Jn. 16:13), but on behalf of Jesus God's Son (Jn. 15:26).

v. 10

"Hath the witness in himself" - a reference to the indwelling Holy Spirit who bears witness to our Spirit (Rom. 8:16).

"Made Him a liar" - to disbelieve the Bible is to call God a liar, because He inspired it.

"The record" - the recorded Scripture; the written testimony of the Bible.

III. WE HAVE A <u>COMFORTING</u> FAITH…

assuring us of <u>Eternal Life</u> (v.11-13)

v. 11

"And this is the record" - our assurance of eternal life is based on God's <u>written record</u> (not speculation or tradition)

Note the features of eternal life:

1. Eternal life lasts <u>forever</u> ("eternal" = never ending)

2. Eternal life comes from <u>God</u> ("God") (not religion, church, or a priest or pope)

3. Eternal life is a <u>free gift</u> ("hath given")

(not earned or deserved or worked for)

4. Eternal life is personally received ("us")

5. Eternal life is in Christ ("in His Son")
(You get it through Him or you don't get it at all)
(No one can have eternal life apart from the Son because He is the life - Jn. 1:4; Jn. 14:6; 11:25).

6. Eternal life is a present possession ("hath") - v. 12

v. 12

According to God, there are only 2 classes or categories of people in this world (as He views people).

There are the "have's" and the "have not's". those who have a relationship with His Son and thus have life, and those who do not have either.

v. 13

John states the purpose for His epistle (as he did in His gospel - Jn. 20:31 - But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.)

"That ye may know" - Not "hope so," "think so," "assume so," "maybe so," but know so!

It is not presumption to know where you are going when you die.

"And that ye may believe" - (KJV) - that you may continue to keep on believing. John's purpose is to inspire faith and to encourage faith.

As Paul wrote: (Rom. 1:17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.)

"Believe on the name" - to believe "on the name" of Jesus is to trust Him specifically.

For "there is no other name under heaven given amongst men whereby we must be saved" (Acts 4:12)

Conclusion: