

The source of our relationship with God: Jesus Christ.

1 John 5: 6-13

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1. (1 John 5:6-8) Precisely identifying who Jesus, the Son of God is, the One on Whom we must believe.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

The faith of the Christian believer (or the believer in Christ) being mighty and victorious, it needs to be well founded, and supported by unquestionable celestial evidence concerning the divine mission, authority, and office of the Lord Jesus; and it is so; he brings his credentials along with him, and he brings them in a way by which he came and in the witness that attends him.

In the way and manner by which he came; not merely how he came into the world, but by and with which he came, and appeared, and acted, as a Saviour in the world: This is he that came by water and blood. He came to save us from our sins, to give us eternal life, and bring us to God; and, that he might the more assuredly do this, he came by, or with, water and blood. None but Jesus Christ; did so. vs 6. Jesus Christ came with water and blood, as the notes and signatures of the true effectual Saviour of the world; and he came by water and blood as how he would heal and save us. That he must and did thus come in his saving office may appear by our remembering these things:-

We are inwardly and outwardly defiled.

(1.) Inwardly, by the power and pollution of sin and in our nature. For our cleansing from this we need spiritual water; such as can reach the soul and the powers of it. Accordingly, there is in and by Christ Jesus the washing of regeneration and the renewing of the Holy Ghost. And this was demonstrated to the apostles by our Lord, when he washed their feet, and said to Peter, who refused to be washed, Except I wash thee, thou hast no part in me.

(2.) We are defiled outwardly, by the guilt and condemning power of sin upon our persons. By this we are separated from God, and banished from his favorable, gracious, beautiful presence forever.

From this we must be purged by atoning blood. It is the law or determination in the court of heaven that without shedding of blood there shall be no remission, Heb. 9:22. The Savior from sin therefore must come with blood.

Both these ways of cleansing were represented in the old ceremonial institutions of God. Persons and things must be purified by water and blood. There were several washings and carnal ordinances imposed till the time of reformation, Heb. 9:10. almost all things are, by the law, purged with blood, Heb. 9:22. As those show us our double defilement, so they indicate the Saviour's two-fold cleansing.

3. At and upon the death of Jesus Christ, his side being pierced with a soldier's spear, out of the wound there immediately came water and blood. This the beloved apostle saw, and he seems to have been affected with the sight; he alone records it, and seems to reckon himself obliged to record it, as containing something mysterious in it: And he that saw it bore record, and his record is true.

And he knoweth, being an eye-witness, that he saith true, that you might believe, and that you might believe this particularly, that out of his pierced side forthwith there came water and blood, Jn. 19:34, 35. Now this water and blood are complete of all that is necessary and effectual to our salvation. By the water our souls are washed and purified for heaven By

the blood we are justified, reconciled, and presented righteous to God. By the blood, the curse of the law being satisfied, and purifying Spirit is obtained for the internal ablution of our natures. Christ has redeemed us from the curse of the law. The water and the blood then comprehend all things that can be required for our salvation. They will consecrate and sanctify to that purpose all that God shall appoint or make use of to that great end.

The seventh verse is very agreeable to the style and the theology of the apostle John

[1.] He delights in the title the Father, whether he indicates thereby God only, or a divine person distinguished from the Son. I and the Father are one. And Yet I am not alone; because the Father is with me. I will pray the Father, and he shall give you another comforter. If any man love the world, the love of the Father is not in him. Grace be with you, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father

2.] The name the Word is known to be almost (if not quite) peculiar to this apostle. Had the text been devised by another, it had been more easy and obvious, from the form of baptism, and the common language of the church, to have used the name Son instead of that of the Word.

[3.] As only this apostle records the history of the water and blood flowing out of the Saviour's side, so it is he only, or he principally, who registers to us the Savior's promise and prediction of the Holy spirit's coming to glorify him, and to testify of him, and to convince the world of its own unbelief and of his righteousness, It is most suitable then to the diction and to the gospel of this apostle thus to mention the Holy Ghost as a witness for Jesus Christ.

1 John 5:9

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

The apostle justly concludes, vs9 If we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath testified of his Son.

A supposition well founded upon the premises. Here is the witness of God, the witness whereby God hath testified of his Son, which surely must intimate some immediate

irrefragable testimony, and that of the Father concerning his Son; he has by himself proclaimed and avouched him to the world.

If you don't believe the witness of God, you are, in essence, saying that God is lying. And that's a pretty horrible charge to make against God. But that's the charge you make when you refuse to believe God's witness to your heart, and that's what basically the sin against the Holy Spirit is. It's not believing the witness of the Holy Spirit that Jesus Christ is the Savior of the world. Your only hope of eternal life is in Jesus Christ, and if you don't believe that, that's unpardonable. God's made no other provision for your salvation apart from Jesus Christ. And so that's the sin against the Holy Spirit. You're calling Him a liar when He bears witness to you of your need for Jesus and surrendering your life to Him. So this is the record, you've called God a liar.

1 John 5: 11-12

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

That's God's witness to you. God has given to us eternal life, but the life is in His Son. You cannot have eternal life apart from the Son. And as we pointed out this morning, eternal life is much more than quantity or duration of time. It is a quality of life.

You know, I can think of nothing more horrible than living forever in this decrepit body that I have that is getting more decrepit year by year. Though the outward man perishes, the inward man is renewed day by day. Thank God for His work of His Spirit within my heart, or else I'd really be discouraged. The inward man being renewed, you see. The outward man is wearing out, decaying, going to pieces, but the inward man is getting stronger every day.

You see, the Bible teaches that the new creation me isn't this body. The born again me is spirit. The body is just the instrument through which my spirit can express itself. And when, God, in His love, releases my spirit from this body. I will be with Him.

1 John 5: 13

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

So the purpose of the epistle: to bring you assurance of that eternal life. This is the record God has given: that God has given to us eternal life, and this life is in the Son, and I write these things to you that you might have this eternal life and that you might believe on the name of the Son of God.