

Series: 1 John
Title: The Witness of God
Text: 1 John 5: 5-9
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1 John 5: 1: Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 2: By this we know that we love the children of God, when we love God, and keep his commandments.

God's commandments are that we believe on his Son Jesus Christ.

1 John 3: 23: And this is his commandment, That we should believe on the name of his Son Jesus Christ...

John 6:29: Jesus answered them and said, This is the work of God, that ye believe on him whom he hath sent.

God commanded, "This is my beloved Son, in whom I am well pleased; hear ye him." (Mt 17:4-5). When we are born of God, he fitly frames us together and by him effectually working in each of us, we edify the body in love, one way, in the unity of the faith.

We love one another in the context of being united together as the church of God. The only way we can truly love our brethren born of God is by believing on the Lord Jesus and persevering in faith. "*BY THIS we know that we love the children of God, when we love God, and keep his commandments.*"—"And this is his commandment, that we believe on the name of his Son, Jesus Christ."

1 John 5: 3: For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Christ said "*come unto me, [believe on me] all that ye that labor and are heavy laden, and I will give you rest...for my yoke is [not grievous] my yoke is easy and my burden is light.*" God's great love wherewith he first loved us, giving his only begotten Son that we might live through him, makes believing on Christ a light and easy yoke. We see that John means we love one another by believing on Christ

1 John 5: 4: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5: Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Our text begins here:

1 John 5: 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.

John said in verse 5, "*he that overcometh the world, is he that believeth that Jesus is the Son of God?*" How do we know Jesus is the Son of God? Scripture says, "*In the mouth of two or three witnesses shall every word be established.*" Do we have two or three witnesses?

Proposition: We know and believe that Jesus is the Son of God by the witness of God bearing witness within us!

THE WITNESS OF THE LAW

1 John 5: 6: This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood.

First, we have the witness of the law. Jesus the Son of God fulfilled the law of God. By this we know he is the Son of God, the Christ.

By our first representative, Adam, all men were given a spiritually dead sin-nature within. The regeneration and sanctification of Christ's people is represented by the water which flowed from Christ' wounded side. In Adam, we broke God's law. The justification of Christ's people is represented by the blood which flowed from Christ's wounded side. We come into this world with a sin-nature that is unholy, defiled, corrupt, spiritually dead, which we got from Adam's corrupt, sinful seed.

Psalm 51: 5: Behold I was shapen in iniquity; and in sin did my mother conceive me.

Genesis 6: 5: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

We come into the world unrighteous, guilty of transgression, sin and iniquity because we broke God's law in Adam. No guilty sinner can justify himself. We cannot keep God's holy law; and even if we could, "*by the deeds of the law there shall no flesh be justified in [God's] sight: for by the law is the knowledge of sin*" (Rom 3: 20).

So throughout the old covenant law two things were necessary to approach God and be accepted of him: *water and blood*.

Hebrews 9: 19: For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20: Saying, This is the blood of the testament which God hath enjoined unto you.

Aaron and his sons were priests. They picture Christ's people who he makes priests unto God. When Aaron and his sons were consecrated as God's priests two things were in the ceremony: *water and blood*. *By water* they were ceremonially washed, typifying the inward work of sanctification. It typified the work of the Holy Spirit in making us holy, clean, purified. Christ is the Sanctification of his people. *By blood* a substitute lamb was slain in their place and the blood applied to them, picturing Christ's blood making a believer righteous. Christ is the Righteousness of his people.

Throughout the law, by the water God declared Christ our Sanctification and by the blood he declared Christ our Righteousness—*1 John 5: 6: This is he that came by water AND blood, even Jesus Christ; not by water only, not by water only but by water AND blood*.

When Christ is truly made Sanctification unto us then we know there is no co-effort between Christ and us to make ourselves holy. Then we know that Christ is ALL our Holiness/Sanctification AND Christ is ALL our Righteousness/Justification.

We sing “*Rock of ages, cleft for me, Let me hide myself in thee, Let the WATER AND THE BLOOD, From thy wounded side which flowed, Be of sin the DOUBLE CURE, SAVE FROM WRATH AND MAKE ME PURE.*”

We sing, “*Grace, grace, God’s grace, Grace that will PARDON AND CLEANSE WITHIN.*”

We need Christ to be the double cure. He is our salvation from the wrath of God and our purity within. Christ justifies, makes righteous AND by his will Christ sanctified his people and makes us holy within.

John 19: 30: When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31: The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

Here is an example of why Christ must be made unto us both Sanctification and Righteousness. In the middle of the two tables of the law—between the commandments toward God and commandments toward man—God gave the law of the sabbath. It was a day when men were to rest from all their works. It pictured rest from all the commandments of the law in Christ our Sabbath Rest.

But due to their unholy, sinful hearts, the natural Jews rejected Christ the Sabbath for the day. Until Christ is made Sanctification unto us, this is what all sinners do. Sinners reject Christ who is both our Righteousness and our Sanctification for their vain, filthy works of the law. So for the sake of the sabbath day, these Jews

John 19: 31: besought Pilate that their legs might be broken, and *that* they might be taken away.

When crucified a person had to push up with his legs to exhale. So by breaking their legs they would be unable to exhale. They would die quicker so they could get them off the cross and not break their sabbath day.

John 19: 32: Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33: But when they came to Jesus, and saw that he was dead already, they brake NOT his legs: 34: 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* [John] 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.” (Joh 19:31-37)

That is the scripture from where Toplady wrote the song I just quoted:

*Let the water AND the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath AND make me pure.*

So the water represents Christ our Sanctification and the blood Christ our Righteousness. Christ makes his people righteous outwardly before the law of God by his righteous obedience unto the death of the cross—*without shedding of blood is no remission of sins.* The water declares Christ is our Sanctification. We must be washed inwardly. Christ said, “*Except I wash thee, thou hast no part in me.*”

THE WITNESS OF THE HOLY SPIRIT

1 John 5: 6:...And it is the Spirit that beareth witness, because the Spirit is truth...8: And there are three that bear witness in the earth, the Spirit, and the water, and the blood: and these three are one.

In addition to the witness of the law, those regenerated have the witness of the Holy Spirit. By the washing of water by the word and by the blood of Christ sprinkled on our heart in regeneration, the Holy Spirit bears witness in our hearts that Jesus is indeed the Christ the Son of God. We have the witness within, *by the Spirit bearing witness within us*. Christ said of the Holy Spirit,

John 16: 13: Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak: and He will shew you things to come. 14: He shall glorify Me: for He shall receive of Mine, and shall shew *it* unto you.

This is the unction John spoke of in chapter 2 whereby a believer, born of the Spirit, knows all things. The Spirit of God convicts and convinces us within. Christ said, I will send the Comforter,

John 16: 8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9: Of sin, because they believe not on me; 10: Of righteousness, because I go to my Father, and ye see me no more; 11: Of judgment, because the prince of this world is judged.

The Spirit convicts us that we are sinners. Only by the Spirit convincing us we have not believed on Christ will we know and confess to God that we are sinners—"a sinner is a precious thing, the Holy Ghost has made him so." He convicts us that Christ alone is Righteousness—*Christ is made unto us Righteousness*. He convicts us that Christ settled judgment at Calvary when he took away the sin of his people. This is what John spoke about when he said the Spirit of God reveals God's love for us and perfects the love of God in us and gives us faith.

1 John 4: 16: And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17: Herein is our love [God's love in us] made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18: There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

In Hebrews, we saw how Moses joined the old covenant law to the people by sprinkling blood and water on them. When God makes with us the everlasting covenant of grace, Christ sends the Spirit and washes us with water by word (by the incorruptible seed by the gospel), making Christ Sanctification unto us—*1 John 5: 8: For there are three that bear witness in earth, the Spirit, and the water...*

Our Savior gave himself for his church "*That He might sanctify and cleanse it with the washing of water by the word*" (Ephesians 5:26). This is when we are born of the incorruptible seed which by the gospel is preached unto us. Peter said it is by Christ that we believe, by the Spirit, we are born again by the incorruptible seed which is preached to us. We are purified, sanctified, when Christ is made Sanctification unto us by the Holy Spirit in regeneration. Then we are made to obey by faith, believing on Christ. Regeneration is by God's abundant grace shed on us through the justifying, sanctifying work of Christ Jesus our Lord.

Titus 3: 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6: Which he shed on us abundantly through Jesus Christ our Saviour; 7: That being justified by his grace, we should be made heirs according to the hope of eternal life.

Do you see how united justification and sanctification are?

Hebrews 10: 14: For by one offering he hath perfected for ever them that are sanctified. 15: Whereof the Holy Ghost also is a witness to us:

The Holy Spirit also applies the blood of Christ making us behold Christ justified us through shedding his precious blood so that Christ is made Righteousness unto us—*1 John 5: 8: And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

Hebrews 9: 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. 13: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Brethren, in that day of his grace, all we know is that we find ourselves believing on Christ: believing he is indeed all our Righteousness and all our Sanctification. We behold that God is just and the Justifier because the righteousness of God is revealed in our hearts through the gospel. It is because of the witness,

1 Corinthians 1: 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31: That, according as it is written, He that glorieth, let him glory in the Lord.

Zechariah 13:1: In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. [for righteousness and sanctification both in Christ]

For the first time, we find ourselves willing to plunge into that fountain. We draw near to God in full assurance of faith casting all our care on Christ! What has happened?

Hebrews 10: 14: by one offering he hath perfected for ever them that are sanctified. 15: *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, 16: This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17: And their sins and iniquities will I remember no more. 18: Now where remission of these *is*, *there is* no more offering for sin.

Oh, what good news! What does all this make us do? Knowing God remembers our sins no more and there is no sacrifices to be made by us:

Hebrews 10: 19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20: By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And *having* an high priest over the house of God; 22: Let us draw near with a TRUE HEART in FULL ASSURANCE OF FAITH having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

1 John 5: 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.

Amen!