

1 John 5:1

by John Gill

The sermon emphasizes the importance of faith in Christ, regeneration, and the duty to keep ourselves from idols, as born of God we have the privilege of loving God and Christ.

Scripture: Psalm 2:2, John 8:42, 1 John 5

Topics: "Regeneration", "Faith in Christ"

Description

John Gill emphasizes the significance of faith in Jesus as the Christ, which is essential for regeneration and love towards God and fellow believers. He explains that true belief is not merely intellectual assent but involves a heartfelt trust in Christ's atoning work, leading to obedience and love. Gill highlights the importance of prayer and the assurance that God hears the prayers of those who believe, while also addressing the necessity of avoiding sin, particularly the sin that leads to death. The sermon concludes with a call to keep oneself from idols, reinforcing the idea that true believers are distinct from the world. Ultimately, Gill underscores the joy and privilege of being born of God and the responsibilities that come with it.

Transcript

INTRODUCTION TO 1 JOHN 5

In this chapter the apostle treats of the nature of faith and love; of Christ the object of both, and of the witness that is bore to him; of the necessity of believing the testimony concerning him; of the confidence of prayer being heard, and concerning whom it should be made; of the happiness of regenerate persons, and of their duty to keep themselves from idols.

Faith in Christ is the evidence of regeneration, and where that is, there will be love to the author of regeneration, and to them that are regenerated; and love to them is known by love to God, and keeping his commandments; and keeping the commandments of God, and which are not grievous, is a proof of love to God, 1Jo 5:1; and whereas every regenerate man overcomes the world, it is by his faith, the evidence of his regeneration, that this victory is obtained; nor can any other man be pointed out that overcomes the world, but he that believes that Jesus is the Son of God, 1Jo 5:4; and Christ, the Son of God, the object of this victorious faith, is described by his coming by water and blood, of which the spirit is witness, who is a true one; and six witnesses of the truth of this and his

divine sonship are produced, three in heaven, the Father, Word, and Spirit, who are the one God, and three on earth, the Spirit, water, and blood, who agree in their testimony, 1Jo 5:6; wherefore this testimony concerning the Son of God ought to be received, since it is the testimony of God, which is greater than that of men; besides, he that believes in Christ has a witness of this in himself, and honours God, whereas he that believes not makes God a liar, not giving credit to his record concerning his Son; the sum of which is, that God has made a grant of eternal life to some persons, which is in his Son, which those that believe in the Son of God have, but those that do not believe in him have it not: all which show the necessity of receiving the above testimony; and the ends proposed

in writing these things were, to believe in Christ, and that it might be known they had eternal life in him, 1Jo 5:9, and from faith in Christ the apostle passes to confidence in prayer, as a particular effect and fruit of it: as, that whatever is asked according to the will of God is heard; and that such who are satisfied of this, that they are heard, may be assured that they have the petitions they desire to have, 1Jo 5:14, and whereas it is one branch of prayer to pray for others as well as for ourselves, the apostle directs who we should pray for; for the brethren in general, and in particular for such who have sinned, but not unto death, and life shall be given to such: but as for those who have sinned unto death, he does not say prayer should be made for them, for though all

unrighteousness in general is sin, yet there is a particular sin which is unto death, and is not to be prayed for, 1Jo 5:16; but happy are those who are born of God, for they do not sin this sin; and through the use of the armour of God, and the power of divine grace, they keep themselves from the evil one, and he cannot come at them, to draw them into this sin; also they know that they are of God, and are distinguished from the world, which lies in wickedness; yea, they know that the Son of God is come in the flesh, and hath given them an understanding of the true God, by which they know that they are in him, and in his Son Jesus Christ, who is with him, and the divine Spirit, the one true God, and the author and giver of eternal life, 1Jo 5:18; and the chapter, and with it the epistle,

is concluded with an exhortation to these regenerate ones, as they had kept themselves from Satan, that they would also keep themselves from idols of all sorts, 1Jo 5:21.

Ver. 1. Whosoever believeth that Jesus is the Christ,.... Or the Messiah that was prophesied of old, was long promised to the Jews, and whom they expected; there was a person spoken of in the writings of the Old Testament under this character, Ps 2:2; and the Jews looked for him; and Jesus of Nazareth is he, as appears by all the characteristics of the Messiah in prophecy being found upon him: this the Jews deny, but is the grand article of faith embraced by the apostles and followers of Jesus, and is of very great importance; he that denies it is a liar, and he that does not believe it shall die in his sins: the word signifies "anointed", and includes all the offices of the Son of God, to which he was anointed, as prophet, priest, and King; so that to believe him to be the Christ, is to believe him to be that prophet Moses said should come, and who has declared the whole mind and will of his Father; and that he is that priest that should arise after the order of Melchizedek, and make atonement for sin, and intercession for transgressors; and that he is that King whom God has set over his holy hill of Zion, whose laws are to be obeyed, and his commands observed: but to believe that Jesus is the Christ, or the Messiah, is not barely to give an assent to this truth, or to acknowledge it; so the devils themselves have done, Lu 4:41; and whole nations of men, multitudes of which were never born of God; it is not a mere profession of it before men, or an idle, inoperative faith, which is destitute of love to Christ, and obedience to him; but whereas his work and business, as the Christ of God, was to bring in an everlasting righteousness, to procure the remission of sin, and to make peace and reconciliation for it, and to obtain eternal salvation; true faith in him as the

Messiah is a believing with the heart unto righteousness, or a looking to, and trusting in the righteousness of Christ for justification; and a dealing with his blood for pardon and cleansing, under a sense of guilt and filth; and a laying hold on his atoning sacrifice for the expiation of sin, and peace with God; and a reception of him as the only Saviour and Redeemer, or a dependence on him for life and salvation; and which faith shows itself in love to him, and in a professed subjection to his Gospel, and cheerful submission to his ordinances: and every such person

is born of God; is a partaker of the divine nature; has Christ formed, and every grace of the Spirit implanted in him, among which faith in Christ is a considerable one; and such an one in consequence is openly a child and heir of God, wherefore, to be born of God is an instance of great grace, and an high honour and privilege, and of the greatest moment and importance. Regeneration is not owing to the power and will of man, but to the abundant mercy and good will of God, and is an instance of his rich mercy, great love, and free favour, and commands love again:

and everyone that loveth him that begat; that is, God the Father, who has begotten them again to a lively hope, according to his abundant mercy and sovereign will; and as he is their Father that has begotten them, they cannot but love him: and such an one

loveth him also that is begotten of him; not only Jesus Christ, who by nature is the only begotten of the Father; for those who know God to be their Father by adoption and regeneration, will love Christ, who is the Son of God by nature; see Joh 8:42; but also every regenerate person, all that are born of God; since they are the children of the same Father with them, belong to the same household and family, and bear the image and likeness of their heavenly Father on them.

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