

# Born of God

## An Exposition of I John

### I John 4:13-5:12

#### Scriptures

<i>I John 4:13</i>	<i>I John 4:16</i>	<i>I John 4:21</i>	<i>I John 5:7</i>
<i>Galatians 4:6</i>	<i>Ephesians 2:4-5</i>	<i>I John 5:1</i>	<i>I John 5:8</i>
<i>Romans 8:9</i>	<i>I John 4:17</i>	<i>I John 5:2</i>	<i>Matthew 3:16</i>
<i>I John 4:14</i>	<i>Acts 17:31</i>	<i>I John 5:3</i>	<i>I John 5:9</i>
<i>Acts 5:32</i>	<i>I John 4:18</i>	<i>I John 5:4</i>	<i>I John 5:10</i>
<i>I John 4:15</i>	<i>I John 4:19</i>	<i>I John 5:5</i>	<i>I John 5:11</i>
<i>Romans 1:4</i>	<i>I John 4:20</i>	<i>I John 5:6</i>	<i>I John 5:12</i>

*I John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

The greatest proof of God's existence in the human heart is the presence of the Holy Spirit within it.

When the Lord's Spirit is present in a believer, this proves not only that he dwells in God, but that God dwells in him.

*Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

The greatest gift that God gives is the Holy Spirit, which has as Its source God and is a portion of the Lord's very own nature.

The authentication that every Christian possesses, that he has true relationship with the Father and the Son, is that the Spirit of God lives within him. Absent the possession of the Spirit, God has declared no man as His.

*Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

*Benson Commentary, Rom. 8:9*

*Now if any man have not the Spirit of Christ*—Thus residing in him, and governing him, whatever he may pretend; *he is none of his*—Not a disciple or member of Christ; not a Christian; not in a state of salvation.

The evidence that a man dwells in God, or does not, and is God's, or is not, is if he has been given the Spirit of God. By this we can see that it is the Spirit's presence, or lack of, that reveals a man's true standing and relationship with God. Where the Spirit is, God dwells; where It is not, He does not.

*Barnes' Notes on the Bible, I John 4:13*

*Hereby know we that we dwell in him*—Here is another, or an additional evidence of it.

*Because he hath given us of his Spirit*—He has imparted the influences of that Spirit to our souls, producing "love, joy, peace, long-suffering, gentleness, goodness, faith," etc.,

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It was one of the promises which the Lord Jesus made to his disciples that he would send the Holy Spirit to be with them after he should be withdrawn from them, John 14:16–17, John 14:26; John 15:26; John 16:7, and one of the clearest evidences which we can have that we are the children of God, is derived from the influences of that Spirit on our hearts.

It is the Spirit which is the great Witness that a man has been saved by God, become God's son, and has received the promise of eternal inheritance, without which no man should either assure himself or claim he has true relationship with God.

Those who are truly the sons of God, have been filled by God and baptized with His Holy Spirit.

***1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.***

Because the apostle John personally observed Jesus Christ in His earthly and resurrected form, and was given the Holy Spirit by Christ, he could openly testify to the truth that Jesus is the Savior of the world. The power of the Lord's ministry drew attention to this truth, and His resurrection from the dead proved it. This visible sight and exposure to the Son of God, had not just John as an eyewitness of Jesus' deity, but also all Jesus' other disciples and apostles who personally witnessed the ministry of God's Son.

***Acts 5:32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.***

*Jamieson-Fausset-Brown Bible Commentary*, 1 John 4:14

The internal evidence of the indwelling Spirit (1Jo 4:13) is corroborated by the external evidence of the eye-witnesses to the fact of the Father having "sent His Son to be the Savior of the world."

***1 John 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.***

The Greek word for "confess" is #3670 *homologeó*. It is defined by *Strong's Concordance* as "to speak the same, to agree."

HELPS Word-studies defines the word, "properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse)."

The agreement that must take place that Jesus is the Son of God, is with God, and Whom, He, God has declared Jesus to be.

***Romans 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:***

That which undeniably confirmed that Jesus was the Son of God, was His resurrection from the dead. By this supernatural event, Jesus was confirmed to have been sent by God, and revealed to be God's Son.

Although death has power over all those naturally born, it does not He, Who shares the same holy nature and deity as God. Where death holds power over those born of the flesh, it could not He, Who is of the Spirit.

*Barnes' Notes on the Bible, Rom. 1:4*

The act of raising him from the dead designated him, or constituted him the Son of God. It was such an act as in the circumstances of the case showed that he was the Son of God in regard to a nature which was not "according to the flesh."

Jesus' fleshly birth is what revealed Him as the "Son of man." Jesus' spiritual birth, coupled with His manifestations of divine power, and resurrection from the dead, confirmed Christ as the Son of God.

Once raised from the dead, all doubt that could have remained in those who followed Jesus and remained curious of His ministry, was removed by seeing Him in His glorified and resurrected body.

The strength of the gospel is dependant upon Christ's resurrection from the dead. The gospel does not hide from this reality, nor does it shy from the fact that if Christ is not risen, then all and every element of Christianity is spiritually vain.

In true Christianity the resurrection of the Son of God is the foundation upon which the entire truth of the gospel rests.

If Christ be not raised, then all belief in God is nothing more than imagination and vanity, as is all realistic hope of escaping the grave. If Jesus is not risen, man has no hope of anything beyond his earthly existence and the very short and temporal nature of it.

But if Jesus has been—as God's Word and the Holy Spirit attest Him to be—risen from the dead, then an indescribable heavenly reality and spiritual world awaits the saved. Where previously there existed only darkness for mankind, the true light now shineth.

*Whosoever shall confess that Jesus is the Son of God.*

No greater promise could ever be made, nor any promised reward could ever be given, regarding what true faith in the Son of God will produce—the Lord Himself coming to abide where previously only self and sin did.

He therefore who confesses Jesus as his Lord, just as God has declared Him to be, will have the Lord's own holy presence come and abide within him.

***I 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.***

Here is the second truth that confirms if a man dwells in God, and God dwells in him. The first was stated in the previous verse where confession of Christ produces God coming into the heart. Now, along with confession of the Son of God, is added the revelation that those who *dwelleth in love*, dwell in God, and He in them.

*And we have known and believed the love that God hath to us.*

It is one thing to hear of God's love, it is quite another thing to be brought to know it. No man will deeply love the Lord, until he is exposed to the divine and spiritual love that God has for him.

God's love is ultimately what draws those dead in sins to pursue spiritual life. Since it is love that covers a multitude of sins, and love that alone can produce their removal, repentant sinners will be drawn to He, Who is love.

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All redemption from sin has divine love for its cause.

***Ephesians 2:4-5 But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;).***

***I John 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.***

If Christ's people pursue and manifest His example of walking in love, they can be assured that they will have nothing to fear in the day of His judgment.

The Greek word for *boldness* is #3954 *parrésia*.

HELPS Word-studies defines it as "properly, confidence (bold resolve), leaving a witness that something deserves to be remembered."

Because of obeying Christ's command to love, this produces great confidence of being of His fold, at His return in judgment.

***Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.***

Obeying Christ's commandments to love God and one's neighbor will allow believers to approach the tribunal of Christ with the spiritual confidence that they have lived in obedience to the Lord and His will for their life.

Divine love proves that men are truly the children of Christ, since it is the possession of the same love as Christ. In the end it will be only those who have pursued and walked in Christ's love, that will remain safe and unafraid at His coming in judgment.

*Barnes' Notes on the Bible, I John 4:17*

*That we may have boldness in the day of judgment – ... The idea is, that he who has true love to God will have nothing to fear in the day of judgment, and may even approach the awful tribunal where he is to receive the sentence which shall determine his everlasting destiny without alarm.*

*Because as he is, so are we in this world – That is, we have the same traits of character which the Saviour had, and, resembling him, we need not be alarmed at the prospect of meeting him.*

***I John 4:18 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.***

There is no fear in love, since perfect love casts out all fear of God and any anxiety of being judged by Him. Yet, if fear of divine judgment remains, this is strong evidence that love remains an unfinished product.

Just as love is a fruit of the Spirit, fear is a characteristic of the flesh. When love has grown and achieved its full purpose in the Christian, then he will suffer no anxiety nor alarm at Christ's coming.

Because Christ's command is to love, those who have obeyed His words are given the spiritual assurance that they have lived their lives as the Savior both commanded and wished them to do.

*Barnes' Notes on the Bible*, I John 4:18

*But perfect love casteth out fear* – That is, love that is complete, or that is allowed to exert its proper influence on the soul. As far as it exists, its tendency is to deliver the mind from alarms. If it should exist in any soul in an absolutely perfect state, that soul would be entirely free from all dread in regard to the future. ...

*He that feareth, is not made perfect in love* – He about whose mind there lingers the apprehension of future wrath, shows that love in his soul has not accomplished its full work. Perhaps it never will on any soul until we reach the heavenly world, though there are many minds so full of love to God, as to be prevailingly delivered from fear.

***I John 4:19 We love him, because he first loved us.***

The source of all divine love is God. It is because God first loved man that men have come to love Him. Consequently, if any have deep fondness and love for the Father, they can rest assured that the reason for this spiritual affection is because of their first being loved by God.

Whenever love is shown, this opens the door for reciprocation. And although all men will not respond to God's love by loving God back in return, those purposed to be saved by Him will.

*Jamieson-Fausset-Brown Bible Commentary*, I John 4:19

*We love him, because he first loved us* – This passage is susceptible of two explanations; either.

(1) that the fact that he first loved us is the “ground” or “reason” why we love him, or.

(2) that as a matter of fact we have been brought to love him in consequence of the love which he has manifested toward us, though the real ground of our love may be the excellency of his own character.

*Matthew Poole's Commentary*, I John 4:19

His is the fountain love, ours but the stream: his love the inducement, the pattern, and the effective cause of ours.

***I John 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?***

If a man professes love for God while hating those born of Him, he is unquestionably a liar and has borne false witness concerning his faith. Moreover, no one can love God, Who cannot be seen, if they do not love those born of Him, who can be.

Ultimately, one who is truly born of God and who has become a true child of God cannot hate, simply because it is completely contrary to the divine and holy nature living within him.

To hate a brother proves that there cannot be, nor ever has been, any sincere love for the Lord. He who hates knows not God, nor does God consider such a one as His Son.

*Jamieson-Fausset-Brown Bible Commentary*, I John 4:20

If we do not love the brethren, the visible representatives of God, how can we love God, the invisible One, whose children they are?

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***I John 4:21 And this commandment have we from him, That he who loveth God love his brother also.***

The commandment that he who loves God, will love his brother, has its source in the Son of God. John heard this truth from the Savior, and therefore he boldly holds forth this revelation as having come from Him.

*Barnes' Notes on the Bible, I John 4:21*

*And this commandment have we from him* – That is, the command to love a brother is as obligatory as that to love God. If one is obeyed, the other ought to be also; if a man feels that one is binding on him, he should feel that the other is also; and he can never have evidence that he is a true Christian, unless he manifests love to his brethren as well as love to God.

***I 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.***

*Whosoever believeth that Jesus is the Christ is born of God.*

To be begotten of God requires sincere faith that Jesus is the Christ. Through faith in the Son of God, are men begotten of God. This is why not until there is true belief that Jesus is God's Son, will the new birth become available, and spiritual regeneration become within reach.

*And every one that loveth him that begat loveth him also that is begotten of him.*

John's previous argument was that if men love God, they will love their brother; now he adds that if a man truly loves God, he will love all those begotten of Him. This undoubtedly includes loving Jesus Christ, the only begotten Son of God.

Thus, if a man genuinely adores, cherishes, and embraces the Father, he will possess the same love and affection for the Son.

***I John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.***

*Jamieson-Fausset-Brown Bible Commentary, I John 5:2*

As our love to the brethren is the sign and test of our love to God, so (John here says) our love to God (tested by our "keeping his commandments") is, conversely, the ground and only true basis of love to our brother.

First, as the apostle stated, those who possess the Spirit of God dwell in God, and He in them.

Second, it has been revealed that those who dwell in love dwell in God, and God in them.

And now third, those who truly love God, you can be assured, will keep His commandments.

By these three spiritual realities—1. possessing the Spirit of God, 2. by dwelling in love, 3. by keeping God's commandments—we can confirm who has genuine relationship with the heavenly Father and who does not.

Scripture also makes it abundantly clear that a mere profession of relationship with Christ is not enough, if one lacks the Holy Spirit, love for the brethren, or fails to keep Christ's commandments.

Practically, there is no such thing as a disobedient Christian, a Christian who lacks love, or a Christian who has not been regenerated through the Holy Spirit.

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

All those who truly love God will keep His commandments; to this revelation the apostle adds that God's commandments are not difficult nor grievous to bear.

The Greek word for *grievous* is #926, *barus*. *Strong's Concordance* defines the word as "heavy, weighty, burdensome, lit. and met; violent, oppressive."

HELPS Word-studies defines the word as "properly, heavy (weighty); (figuratively) what is grievous (burdensome), pressing down on a person with oppressive force. Such a grievous burden makes a person unable to function (enjoy free movement)."

Sin weighs men down; obedience to divine law does not. The Lord puts nothing on a man that is not profitable for his life and good for his soul.

Thus, subjection to God's will is always profitable for men, and cannot be considered either burdensome or grievous in any manner.

Keeping God's commandments also brings joy to the soul, health to the body, and prosperity to the life. It is always good for believers to keep God's Word, and if they do, this will lead them to possessing a spiritually abundant life.

*Barnes' Notes on the Bible, I John 5:3*

*And his commandments are not grievous* – Greek, "heavy" – βαρεῖαι *bareiai*; that is, difficult to be borne as a burden. See Matthew 11:30. The meaning is, that his laws are not unreasonable; the duties which he requires are not beyond our ability; his government is not oppressive. It is easy to obey God when the heart is right; and those who endeavor in sincerity to keep his commandments do not complain that they are hard. All complaints of this kind come from those who are not disposed to keep his commandments. Indeed, they object that his laws are unreasonable; that they impose improper restraints; that they are not easily complied with; and that the divine government is one of severity and injustice. But no such complaints come from true Christians. They find his service easier than the service of sin, and the laws of God more mild and easy to be complied with than were those of fashion and honor, which they once endeavored to obey. The service of God is freedom; the service of the world is bondage. No man ever yet heard a true Christian say that the laws of God, requiring him to lead a holy life, were stern and "grievous." But who has not felt this in regard to the inexorable laws of sin?

***I John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.***

*Barnes' Notes on the Bible, I John 5:4*

John makes this affirmation of all who are born of God. "Whatsoever," or, as the Greek is, "Everything which is begotten of God," (πᾶν τὸ γεγεννημένον *pan to gegēnēmenon*;) meaning to affirm, undoubtedly, that "in every instance" where one is truly regenerated, there is this victory over the world.

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This scripture makes two very important points: first, that *whosoever is born of God overcometh the world* and second, that this victory is accomplished through *faith*. What this teaches us is that the world cannot overcome a true child of God, as it does to so many who have not been born of Him.

True Christians, regardless of their state in the world, cannot be, nor ever should be regarded as victims of it, simply because those saved by Christ have, through their faith in Him, overcome the world.

The Greek word for *overcome* is #3529 *niké*. *Strong's Concordance* defines it as "victory."

HELPS Word-Studies defines the word as "conquest; a particular expression of victory, resulting from receiving (obeying) the faith Christ imparts (i.e. His inworked persuasion)."

It is because of faith in the Son of God that a man is both born of God, and overcometh the world, i.e., made victorious over all its temptations, sin, and evil spiritual influences. Because of being born of God, the power the world once held over the believer is broken, and fellowship with the Father is gained and can be maintained. By also being born of God, Christians have overcome the *god of this world* who hath blinded so many to the light of the gospel and its ability to save.

The new birth, is that which ultimately gives the believer victory over all worldly influences and deceptive evil forces. Through faith in the Son of God, Christians have been made to reign over everything that once ruled them.

***I John 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?***

This world has beaten down many a sinner, drained him of all strength, discouraged his soul, and ruined his life. It has not and cannot do the same thing to those who have believed upon God's Son. By possessing faith in Jesus as the Christ, Christians are made to share in the same victory over the world as Him.

*Jamieson-Fausset-Brown Bible Commentary*, I John 5:5

For it is by believing; that we are made one with Jesus the Son of God, so that we partake of His victory over the world, and have dwelling in us One greater than he who is in the world (1Jo 4:4). "Survey the whole world, and show me even one of whom it can be affirmed with truth that he overcomes the world, who is not a Christian, and endowed with this faith" [Episcopus in Alford].

***I 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.***

Many scholars have speculated regarding the true meaning of this verse, but as with most things, the simplest explanation is often the most satisfactory.

Scripture states here that Jesus *came by water and blood*. Jesus' earthly ministry began when John the Baptist baptized Him with water. As for Christ coming to His people with *blood*, it should be remembered that just as His earthly ministry began with water, His true heavenly ministry, which saves men, began with the death and the shedding of His blood.



In both instances, at the beginning of Christ's earthly ministry (which began with water) and the commencement of His heavenly ministry (which began with blood), the Spirit of God gave supernatural testimony that Jesus is the Son of God.

These two spiritual events—the heavenly baptism of Christ (Matt. 3:16-17), when the Spirit descended upon Him in the form of a dove and a voice from heaven declared, *This is my beloved Son, in whom I am well pleased*, and Christ's resurrection from the dead, testified to by the Spirit of holiness (Rom. 1:4), and through which He became a life-giving Spirit—proved that Jesus was all, and everything He ever claimed to be.

***I John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.***

For a more thorough examination of this verse, the Jamieson-Fausset-Brown notes provide enlightening insight on this important topic.

*Jamieson-Fausset-Brown Bible Commentary, I John 5:7*  
*three* – Two or three witnesses were required by law to constitute adequate testimony. ... That THE Trinity was the truth meant is a natural inference: the triad specified pointing to a still Higher Trinity; as is plain also from 1Jo 5:9, “the witness of God,” referring to the Trinity alluded to in the Spirit, water, and blood. It was therefore first written as a marginal comment to complete the sense of the text, and then, as early at least as the eighth century, was introduced into the text of the Latin Vulgate. The testimony, however, could only be borne on earth to men, not in heaven. The marginal comment, therefore, that inserted “in heaven,” was inappropriate. It is on earth that the context evidently requires the witness of the three, the Spirit, the water, and the blood, to be borne: mystically setting forth the divine triune witnesses, the Father, the Spirit, and the Son.

***I 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.***

*The Spirit, the water, and the blood* all bear one great witness of Jesus' true identity as being God's Son.

*The water.*

At Jesus' baptism the heavens were opened and the Spirit of God descended and lighted upon Him.

***Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:***

Like with Stephen, when the heavens were opened, and he observed the Son of Man standing on the right hand of God (Acts 7:55), so were the heavens opened at Christ's baptism so that men could observe the Holy Spirit descending upon Him. With Stephen the heavens were opened, allowing him to see the Savior, now the heavens are opened, testifying to Christ's being Israel's Savior.

*The Spirit.* Jesus' earthly ministry bore witness of His being God's Son, as through it the Holy Spirit was vividly revealed both in wisdom and in supernatural spiritual power.

The Lord was full of the Holy Spirit after His time in the wilderness (Luke 4:1), and returned in the power of the Spirit to Galilee (Luke 4:14a). The Spirit of God was prophesied to come upon the Messiah (Isa 42:1), and it was this spiritual anointing that equipped Jesus for His earthly ministry. It was also through the Spirit of God that

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Jesus cast out demons (Matt. 12:28) and revealed His spiritual authority over all that oppressed man.

*Blood.* The blood and Jesus' sacrifice for sin also confirmed Him to be the Son of God, since after His death, God raised Him from the dead. In contrast to those born of the flesh, who remain dead after death, the Spirit of holiness, which Christ possessed, proved His heavenly deity.

Hence, from birth to resurrection, God testified to Jesus being His Son.

*Jamieson-Fausset-Brown Bible Commentary*, I John 5:8

*agree in one* – “tend unto one result”; their agreeing testimony to Jesus' Sonship and Messiahship they give by the sacramental grace in the water of baptism, received by the penitent believer, by the atoning efficacy of His blood, and by the internal witness of His Spirit (1Jo 5:10): answering to the testimony given to Jesus' Sonship and Messiahship by His baptism, His crucifixion, and the Spirit's manifestations in Him (see on [2651]1Jo 5:6). ... By the baptism then received by Christ, and by His redeeming blood-shedding, and by that which the Spirit of God, whose witness is infallible, has effected, and still effects, by Him, the Spirit, the water, and the blood, unite, as the threefold witness, to verify His divine Messiahship [Neander].

***I 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.***

It is one thing for men to testify that Jesus is the Son of God; it is quite another when God Himself testifies.

God's witness is significantly greater, and more worthy to be trusted than any earthly witness, even that of the apostles: *if we receive the witness of men, the witness of God is greater.*

Regarding the origination of the Word of God and the true identity of Jesus Christ, critics have argued for millenniums that Christianity was founded by men—that the Word of God came from men, and that the Son of God was nothing more than a man. Left out of this weak and deceptive assertion is the fact that God Himself hath borne witness—and continues to bear witness—that Jesus Christ is His Son.

It is not merely men who have borne testimony that Jesus is the Son of God, who themselves were eyewitnesses of His glory and majesty, but more importantly God, Who has openly witnessed to and confirmed the great spiritual reality that Jesus Christ was His Son.

*Barnes' Notes on the Bible*, I John 5:9

*For this is the witness of God ...* – The testimony above referred to – that borne by the Spirit, and the water, and the blood. Who that saw his baptism, and heard the voice from heaven, Matthew 3:16–17, could doubt that he was the Son of God? Who that saw his death on the cross, and that witnessed the amazing scenes which occurred there, could fail to join with the Roman centurion in saying that this was the Son of God? Who that has felt the influences of the Eternal Spirit on his heart, ever doubted that Jesus was the Son of God? ... Any one of these is sufficient to convince the soul of this; all combined bear on the same point, and confirm it from age to age.

***I John 5:10 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.***

*He that believeth on the Son of God hath the witness in himself.*

All true Christians possess a spiritual witness in their hearts of Christ's true identity—this witness is the Spirit of God. This witness is also given to them by God.

For the true Christian there is no such thing as blind faith, simply because God has borne witness to Jesus being His Son, via the Holy Spirit being imparted to those who believe upon Him.

*He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

He who refuses to believe the testimony of God presented at Jesus' baptism, Jesus' resurrection from the dead, and Jesus sending forth the Holy Spirit has no other option than to assert that God has lied about Jesus being His only-begotten Son.

Hence, he, who does not believe in the evidence given by God, of Jesus' true identity, ultimately declares God to be a liar.

*Barnes' Notes on the Bible, I John 5:10*

*He that believeth not God hath made him a liar ...*

*Because he believeth not the record ...* – The idea is, that in various ways - at his baptism, at his death, by the influences of the Holy Spirit, by the miracles of Jesus, etc. - God had become a "witness" that the Lord Jesus was sent by him as a Saviour, and that to doubt or deny this partook of the same character as doubting or denying any other testimony; that is, it was practically charging him who bore the testimony with falsehood.

***I John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.***

In His Son, God has given evidence that He has given men life, and that this life is eternal.

*Barnes' Notes on the Bible, I John 5:11*

*And this life is in his Son* – Is treasured up in him, or is to be obtained through him. See the John 1:4; John 11:25; John 14:6 notes; Colossians 3:3 note.

***I John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.***

If a man *hath the Son*, he has the life of God, but if he *hath not the Son*, then neither does he possess that spiritual life that is only given through Him.

God's eternal life abides in His Son, and there is no means of gaining this spiritual and eternal life apart from Him.

Ultimately, it is a man's faith in, obedience to, and relationship with the Son of God that allows him to receive God's gift of eternal life.

It is God's will that all men might be saved, and he who believes on, and trusts in the message of God's Son, will be.

*Pulpit Commentary, I John 5:12*

Eternal life is not granted to the whole world, or even to all Christians en masse; it is given to individuals, soul by soul, according as each does or does not accept the Son of God.