

1 John 4:15 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN
Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE

1 JOHN 4

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God:

Greek - os ean homologese (3SAAS) hoti Iesous estin (3SPAI) o huios tou theou o theos en auto menei (3SPAI) kai autos en to theo

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

BGT 1 John 4:15 ς ν μολογ σ τι ησος στιν υ ς το θεο , θε ς ν α τ μ νει κα α τ ς ν τ θε .

NET 1 John 4:15 If anyone confesses that Jesus is the Son of God, God resides in him and he in God.

CSB 1 John 4:15 Whoever confesses that Jesus is the Son of God-- God remains in him and he in God.

ESV 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

NIV 1 John 4:15 If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God.

NLT 1 John 4:15 All who confess that Jesus is the Son of God have God living in them, and they live in God.

NRS 1 John 4:15 God abides in those who confess that Jesus is the Son of God, and they abide in God.

NJB 1 John 4:15 Anyone who acknowledges that Jesus is the Son of God, God remains in him and he in God.

NAB 1 John 4:15 Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God.

YLT 1 John 4:15 whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God;

MIT 1 John 4:15 Whoever confesses that Jesus is God's son has God remaining in him; and he continues to be in God.

GWN 1 John 4:15 God lives in those who declare that Jesus is the Son of God, and they live in God.

BBE 1 John 4:15 Everyone who says openly that Jesus is the Son of God, has God in him and is in God.

RSV 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

NKJ 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

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

Amplified - Anyone who confesses (acknowledges, owns) that Jesus is the Son of God, God abides (lives, makes His home) in him and he [abides, lives, makes his home] in God.

Wuest - Whoever confesses that Jesus is the Son of God, God in him dwells and he himself in God. ([Eerdmans Publishing](#) - used by permission)

- **confess**: 1Jn 4:2 5:1,5 Mt 10:32 Lu 12:8 Ro 10:9 Php 2:11 2Jn 1:7
- **God abides**: 1Jn 4:12 3:24
- [1 John 4 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

John 14:23+ (THE FATHER ABIDES IN EVERY BELIEVER!) Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and **make Our abode with him**.

THE BELIEVER'S CONFESSION OF JESUS AS THE SON OF GOD

John had just described Jesus as "the Savior of the world" (1Jn 4:14+) and now explains how this truth become operative in an individual's life.

Whoever confesses ([homologeō](#) - aorist tense) **that Jesus** ([Iēsous](#)) **is** (present tense) **the Son of God** ([theos](#)), **God** ([theos](#)) **abides** ([mēno](#) - present tense) **in him, and he in God** ([theos](#)) - The NAS is a bit misleading as **confesses** suggests continual confession but the verb is in the aorist tense which signifies that at a point in time one has made a confession, acknowledgment or profession of faith in the Son of God. [Hiebert](#) adds that "The aorist verb **confess** denotes a specific, and apparently public, confession born of an inner persuasion. It is a response to the apostolic testimony recorded in 1Jn 4:14." The confession is that the Man Jesus is in fact the **Son of God**, God incarnate as Man.

Kenneth Wuest agrees that **confesses** "is in the aorist tense, making the act of confession a definite one, and the classification, constative aorist, speaking of the fact that that confession is a lifetime confession, and represents the sustained attitude of the heart." ([Eerdmans Publishing](#) - used by permission)

[Marvin Vincent](#) explains the difference between *confessing* Jesus and *professing* Jesus - The fundamental idea of *confess* is that of saying the same thing as another; while *profess* (pro = forth, fateor = to say) is to declare openly. Hence, to **profess Christ** is to declare Him publicly as our Lord: to **confess Christ** is to declare agreement with all that He says. When Christ confesses His followers before the world, He makes a declaration in agreement with what is in His heart concerning them. Similarly, when He declares to the wicked "I never knew you" ("then will I profess" - Mt 7:23KJV+), a similar agreement between His thought and His declaration is implied. The two ideas run into each other, and the Revised version is right in the few cases in which it retains *profess*, since *confess* would be ambiguous. See, for example, Titus 1:16+.

Paul says "if you **confess** (aorist tense - at a point in time) with your mouth Jesus [as] Lord, and **believe** (aorist tense - at a point in time) in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes (present tense - keeps believing), resulting in righteousness, and with the mouth he confesses (present tense - keeps confessing), resulting in salvation." (Ro 10:9-10+)

Earlier John had written "By this you know the Spirit of God: every spirit that **confesses** that Jesus Christ has **come in the flesh** is from God; and every spirit that does not **confess** Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world." (1Jn 4:2-3+) So in that prior passage John referred primarily to confession of the true humanity of Jesus (fully Man). But here in 1Jn 4:14 the confession has to do with His divinity, as the Son of God. The false prophets refused to confess either His Humanity or His Deity.

In 1Jn 2:23+ makes a similar statement writing "Whoever (present tense - continually as their habitual practice) denies the Son (oude = absolutely) does not have the Father (IS NOT A BELIEVER); the one who (present tense - continually) **confesses** the Son (present tense - continually) has the Father also." As an aside, it is amazing that some commentators like Thomas Constable (whose comments I generally respect) and [Zane Hodges](#) even raise the question of whether the first clause in 1Jn 2:23 refers to a person who "was unregenerate or a believer who had "departed" from the faith." (quote from Hodges) The denier of Jesus in this passage clearly refers to an unbeliever! **Denies** is a present participle indicating these individuals continually deny Christ, unlike Peter who denied Him three times but later boldly confessed Him. As Charles Ryrie says "To deny the Son makes it impossible to become part of God's family and have God as Father (contra Constable and Hodges)."

Vine adds that in 1Jn 4:2-3 "the confession served to differentiate those who are of God and those who are of the world, and who are influenced by the spirit of the Antichrist; here (1Jn 4:15) confession serves to differentiate between those who give evidence by their love that they are children of God and those who, however much they profess, do not manifest love, and are liars (1Jn 4:20). In each place the confession is shown to be produced by the Holy Spirit, and here it involves the same spirit of love as was manifested by Christ, and a life that bears testimony to His saving power." John has made it clear in 1Jn 4:2+ that it is only as the Spirit gives a natural man the desire and power is he able to make a "supernatural" confession of Christ.

[Bob Utley](#) on **whoever confesses** - One of John's three tests of a true Christian is theological truth concerning the person and work of Jesus (cf. 2:22-23; 4:1-6; 5:1, 5). This is also matched in I John and James with lifestyle love and obedience. Christianity is a person, a body of truth, and a lifestyle. The inclusive term "**whoever**" is the great invitation of God for anyone and everyone to come to Him.

*Your confession is evidence that
God abides in you, and you abide in God.*

Steven Cole - John's point here is that if you confess the apostolic testimony, that Jesus Christ is the eternal Son of God, Who saves you from your sins, you didn't come up with that idea yourself. The Spirit of God opened your eyes to see it. Thus your confession of Jesus Christ sent from God as the Savior of the world is evidence that God abides in you and you abide in God. In Matthew 16:15, Jesus asked His disciples the most important question in the world. It is the most crucial question that you can answer personally: "Who do you say that I am?" Peter gave the great answer (Mt 16:16), "You are the Christ, the Son of the living God." Jesus' replied (Mt 16:17+), "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven." That is John's point here: If, in your heart, you truly believe that Jesus is the Son of God, sent by the Father to be the Savior of the world and that He is your Savior, you didn't figure that out on your own. God revealed it to you by His Spirit. Your confession is evidence that God abides in you, and you abide in God. ([1 John 4:12-16 Assurance of Abiding](#))

John Piper on the relationship between confessing to believing - Confessing that Jesus is the Son of God is the same as believing in the name of the Son of God. But look at what 1Jn 5:13+ says the issue is. It is not the issue of intimacy with the Father. It is the issue of eternal life. "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life." 1Jn 3:15+ says that if you confess Jesus as the Son of God, you have God abiding in you. 1Jn 5:13 says that if you believe on the name of the Son of God, you have eternal life. Therefore what John means when he speaks of abiding in God and God abiding in us is the possession of eternal life not the advanced stages of intimacy with God (**ED: AS PROPOSED BY [SOME COMMENTATORS](#)**). If you abide in the vine, you have life and bear fruit. If you do not abide in the vine, you are gathered with the other withered branches and thrown into the fire. The issue is salvation, not maturity. (Compare also 1John 3:14+ and John 5:24) ([1 John 4:13-16: God Abides in the One Who Loves - This is an important sermon for evangelicals to read - click for the entire message](#))

John Stott - if anyone acknowledges that Jesus is the Son of God, he thereby gives evidence of the fact that God lives in him and he in God. Again, the witness of the apostles must be supplemented by the witness of the Spirit. (Borrow [The Letters of John](#))

[Findlay](#) stated "Any theory, whether of the ancient Gnostic or the modern Unitarian type, which makes Christ's nature less than

Divine, makes God's love less than perfect in the same proportion."

Henry Alford - And recognition of this fact (1Jn 4:14 that He is the Savior of the world) is a condition and proof of the life of God.

The **NET Bible** translation is accurate in presenting this as a conditional sentence - "**if** anyone confesses that Jesus is the Son of God, (**Ed: then**) God resides in him and he in God."

C H Spurgeon - Let Christ be God to you, and you are saved. If, in every deed, and of a truth. You take him to be the Son of God, and consequently rest your eternal hopes on him, God dwells in you, and you dwell in God. ([1 John 4](#))

A T Robertson - This confession of the deity of Jesus Christ implies surrender and obedience also, not mere lip service (cf. 1Cor 12:3; Ro 10:6–12+).

John Piper - the evidence of whether you abide in God and God in you is how you respond to John's testimony that the Father has sent the Son. If you respond with a hearty agreement, then God abides in you. It's the same thing he said in 1 Jn 4:6, "Whoever knows God listens to us, and he who is not of God does not listen to us." Therefore John can give his testimony in 1Jn 4:14 that the Father sent the Son and then in 1Jn 4:15 say that if you "listen" to this and confess it (i.e., heartily agree with it), then you are of God, you are indwelt by the Spirit of truth, God abides in you and you in God. Confessing Christ's sonship is the proof that God abides in you. ([Ibid](#))

William Barclay - Jesus is the **Son of God**....it certainly means that Jesus Christ is in a relationship to God in which no other person ever stood or ever will stand. He alone can show men what God is like; He alone can bring to men God's grace, love, forgiveness and strength.

C H Spurgeon asks "Is there anyone here who is full of anger, enmity, malice, and envy? If so, let him know that God dwells not in the heart that harbors such abominations. Until these base passions are expelled, and we feel love to all mankind for Christ's sake, God is not in us, for "he that dwelleth in love dwelleth in God, and God in him." The old method, according to Jewish tradition, was, "Thou shalt love thy neighbor, and hate thine enemy;" but Christ's new rule is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." This is the point in which our likeness to God will be seen, for He loved us when we were His enemies, and He expects His children to love their enemies; may He graciously teach us that sacred art!" ([1 John 4](#))

God (theos) abides (meno - present tense) in him, and he in God (theos) - This reciprocal relationship is the essence of being in covenant with God, which speaks of oneness and communion with Him. God lives in the one who makes a genuine confession that Jesus is the Son of God. "There could be no closer communion or relationship." ([Vine](#))

D Edmond Hiebert adds that [meno](#) in the present tense "marks this twofold relationship as a present and progressive reality. In the two previous references to this mutual indwelling (1Jn 3:24 = "abides in Him, and He in him"; 1Jn 4:13 = "we abide in Him and He in us"), the believer's abiding in God is placed first; the reversal of the order here indicates that there is no set priority; the two aspects are mutually interrelated."[\(1 John 4:7-21\)](#)

B F Westcott comments on the two aspects of abiding (**God in him and he in God**) - The two clauses mark two aspects of the Christian's life. The believer has a new and invincible power for the fulfilment of his work on earth: "God is in him." And again he realizes that his life is not on earth, that he belongs essentially to another order: "he is in God." The divine fellowship is complete and effective in each direction.

*Because we are "born of God," we have **union** with Christ;
but it is only as we trust Him and obey His commandments
that we have **communion** with Him.*

Warren Wiersbe writes that **abide** "is used six times in 1 John 4:12–16. It refers to our personal fellowship with Jesus Christ. To abide in Christ means to remain in spiritual oneness with Him, so that no sin comes between us. Because we are "born of God," we have *union* with Christ; but it is only as we trust Him and obey His commandments that we have *communion* with Him. Much as a faithful husband and wife "abide in love" though they may be separated by miles, so a believer abides in God's love. This abiding is made possible by the indwelling of the Holy Spirit (1John 4:13+)." ([Bible Exposition Commentary](#))

Danny Akin -

- If we love one another God abides in us. (1Jn 4:12)
 - If we have the Spirit God abides in us. (1Jn 4:13)
 - If we confess the Son God abides in us. (1Jn 4:15)
- They all hang/go together. The reverse is also true too

There is power in love.

Power for God to send His Son.

Power for the Son to come.

Power for God to give us His Spirit.

Power for us to love others, even when they are not lovely.

Spurgeon said it well: Ye poor sinners, ye think that there must be something in you before God can love you. Our testimony is, that God hath loved us; we are sure of this and we do not speak half-heartedly, when we declare that we are equally sure that there never was anything in us by nature that he could love. We have known and have believed that the love of God towards us is free, sovereign, undeserved, and springs entirely from the overflowing love of his own heart, and is not caused by anything in us.

Confesses (acknowledges) ([3670](#))(**homologeō** from **homos** = one and the same or together with+ **legō** = to say; confess from **con** = together, **fateō** = to say) literally means to say the same thing as another and so to agree with another's statements. Confess is not merely a verbal acknowledgement but denotes a personal acceptance of the reality being confessed. It is not merely a rote recital of a creedal confession. Hiebert adds that "The verb "confesseth" denotes not mere verbal acknowledgment but an open and forthright declaration of the message as one's own position. Such a confession is crucial for a vital Christian faith (Rom. 10:9–10; 1 John 2:23; 4:15)."

John uses **homologeō** 5 times in this epistle and once more in his second epistle...

1 John 1:9+ If we **confess** our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1 John 2:23+ Whoever denies the Son does not have the Father; the one who **confesses** the Son has the Father also.

1 John 4:2+ By this you know the Spirit of God: every spirit that **confesses** that Jesus Christ has come in the flesh is from God;

1 John 4:3+ and every spirit that does not **confess** Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

1John 4:15+ Whoever **confesses** that Jesus is the Son of God, God abides in him, and he in God.

2 John 1:7+ For many deceivers have gone out into the world, those who do not **acknowledge** Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

Bob Utley - The Greek term "confess" is a compound from "the same" and "to speak," meaning "to say the same thing." This is a recurrent theme in John (cf. John 1:9; 2:23; 4:2–3; 4:15; John 9:22; 2 John 7). This term implies specific, public, vocal acknowledgment of one's affirmation of and commitment to the gospel of Jesus Christ...This was not a minor issue. Jesus is truly one with humanity and one with God.

Marvin Vincent on **homologeō** - The fundamental idea of confess is that of saying the same thing as another; while profess (pro = forth, fateō = to say) is to declare openly. Hence, to profess Christ is to declare Him publicly as our Lord: to confess Christ is to declare agreement with all that He says. When Christ confesses His followers before the world, He makes a declaration in agreement with what is in His heart concerning them. Similarly, when He declares to the wicked "I never knew you" ("then will I profess"), a similar agreement between His thought and His declaration is implied. The two ideas run into each other, and the Rev. is right in the few cases in which it retains profess, since confess would be ambiguous. See, for example, Titus 1:16+.

NIDNTT notes that in the secular use of **homologeō** "The legal connotation is dominant. A man agrees with another's statement, concedes or confesses something (e.g. his guilt before a judge), agrees to something (e.g. another's wish) and so promises. This agreement expresses itself in an act of commitment, promise, or confession in a court or legal contract. The religious use of the words is probably derived primarily from their use in the language of treaties and the law-courts. The man who binds himself by an oath (homologeō) enters into a treaty relationship with the deity. This concept was then transferred from the solemn confession of wrong-doing before a court of law to the confession of sin to the deity. These concepts were used especially in the oriental cults, as may be seen from Lydian and Phrygian expiatory inscriptions. In modern Gk. the concept has come to mean sacramental confession to a priest: exomologeomai, I make my confession; ðexomologe, I hear a confession. (Click for how to use this online resource - [Brown, Colin, Editor. New International](#)

Jesus (2424)(**iesous** is [transliteration](#) of the Greek **iesous**, which in turn is the transliteration of the Hebrew name [Jehoshua](#) ([Yehoshua](#)) or [Jeshua](#) ([Yeshua](#)) which mean Jehovah is help or Jehovah is salvation. Stated another way the Greek **iesous** corresponds to the OT [Jehoshua](#) ([Yehoshua](#)) which is contracted as [Jeshua](#) ([Yeshua](#)).

Wuest adds that "The name "**Jesus**" is the English form of the Greek **lēsous**, and this is the Greek form of the Hebrew name "Jehoshua" which means "Jehovah saves." "**Christ**" is from **Christos**, "the Anointed One." ([Eerdmans Publishing](#) - used by permission)

Abides (resides, dwells) (3306)(**meno**) in simple terms means to remain in the same place or position over a period of time. It means to reside, stay, live, lodge, tarry or dwell. **Meno** describes something that remains where it is, continues in a fixed state, and so endures. In the present context John speaks of the intimate oneness that believers (continually - present tense) have with God.

Warren Wiersbe - That important little word abide (or dwell, KJV) is used six times in 1 John 4:12–16. It refers to our personal fellowship with Jesus Christ. To abide in Christ means to remain in spiritual oneness with Him, so that no sin comes between us. Because we are "born of God," we have union with Christ; but it is only as we trust Him and obey His commandments that we have communion with Him. Much as a faithful husband and wife "abide in love" though they may be separated by miles, so a believer abides in God's love. This abiding is made possible by the indwelling of the Holy Spirit (1 John 4:13). ([Bible Exposition Commentary](#))

MENO 24 times in First John - 1 John 2:6, 10, 14, 17, 19, 24, 27-28; 3:6, 9, 14-15, 17, 24; 4:12-13, 15-16. (Note: four verses have more than one use)

QUESTION -[What is the indwelling of the Holy Spirit?WATCH VIDEO](#)

ANSWER - The indwelling of the Holy Spirit is the action by which God takes up permanent residence in the body of a believer in Jesus Christ. In the Old Testament, the Spirit would come and go from the saints, empowering them for service but not necessarily remaining with them (see Judges 15:14; 1 Chronicles 12:18; Psalm 51:11; Ezekiel 11:5). Jesus revealed to His disciples the new role the Spirit of Truth would play in their lives: "He lives with you and will be in you" (John 14:17). The apostle Paul wrote, "Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies" (1 Corinthians 6:19–20).

These verses are telling us that the believer in Jesus Christ has the third Person of the Trinity, the Holy Spirit, living in him. When an individual accepts Christ as personal Savior, the Holy Spirit gives the believer the life of God, eternal life, which is really His very nature (Titus 3:5; 2 Peter 1:4), and the Holy Spirit comes to live within him spiritually. The fact that the believer's body is likened to a temple where the Holy Spirit lives helps us understand what the indwelling of the Holy Spirit is all about. The word temple is used to describe the Holy of Holies, the inner sanctum in the Old Testament tabernacle structure. There, God's presence would appear in a cloud and meet the high priest, who came once a year into the Holy of Holies. On the Day of Atonement, the high priest brought the blood of a slain animal and sprinkled it on the mercy seat of the ark of the covenant. On this special day, God granted forgiveness to the priest and His people.

Today, there is no Jewish temple in Jerusalem, and the animal sacrifices have ceased. The believer in Christ has become the inner sanctum of God the Holy Spirit, as the believer has been sanctified and forgiven by the blood of Jesus Christ (Ephesians 1:7). The believer in Christ becomes the habitation of the Holy Spirit of God. In fact, Scripture also says that the believer is indwelt spiritually by Christ (Colossians 1:27) and by God the Father (1 John 4:15)—the Trinity is involved.

As the Holy Spirit lives in the believer, He brings about some life-changing results:

- 1) The indwelling Spirit comes to a soul dead in sin and creates new life (Titus 3:5). This is the new birth Jesus spoke of in John 3:1–8.
- 2) The indwelling Spirit confirms to the believer that he belongs to the Lord and is an heir of God and fellow-heir with Christ (Romans 8:15–17).
- 3) The indwelling Spirit installs the new believer as a member of Christ's universal church. This is the baptism of the Spirit, according to 1 Corinthians 12:13.
- 4) The indwelling Spirit gives spiritual gifts (God-given abilities for service) to the believer to edify the church and serve the Lord effectively for His glory (1 Corinthians 12:11).

5) The indwelling Spirit helps the believer understand and apply the Scripture to his daily life (1 Corinthians 2:12).

6) The indwelling Spirit enriches the believer's prayer life and intercedes for him in prayer (Romans 8:26–27).

7) The indwelling Holy Spirit empowers the yielded believer to live for Christ to do His will (Galatians 5:16). The Spirit leads the believer in paths of righteousness (Romans 8:14).

8) The indwelling Spirit gives evidence of new life by producing the fruit of the Spirit in the believer's life (Galatians 5:22–23).

9) The indwelling Spirit is grieved when the believer sins (Ephesians 4:30), and He convicts the believer to confess his sin to the Lord so that fellowship is restored (1 John 1:9).

10) The indwelling Spirit seals the believer unto the day of redemption so that the believer's arrival in the Lord's presence is guaranteed after this life (Ephesians 1:13–14).

When you accept Christ as your Savior (Romans 10:9–13), the Holy Spirit takes up residence in your heart, bringing with Him an entirely new life of love, relationship, and service to the Lord.

Puritan Daily Readings - Be Not Conformed

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

The Christian is to walk singularly, not after the world's guise (Rom. 12:2). We are commanded not to be conformed to this world, that is, not to accommodate ourselves to the corrupt customs of the world. The Christian must not be of such a complying nature as to cut the coat of his profession according to the fashion of the times, or the humor of the company he falls into; like that courtier, who being asked how he could keep his preferment in such changing times, which one while had a prince for Popery, another while against Popery, answered that he was not a stubborn oak, but bending osier, that could yield to the wind. No, the Christian must stand fixed to his principles, and not change

his habit; but freely show what countryman that he is by his holy constancy in the truth. Now what odium, what snares, and what a danger does this singularity expose the Christian to? Some will hoot and mock him, as one in a Spanish fashion would be laughed at in your streets. Thus Michal flouted David. Indeed, the world counts the Christian for his singularity of life the only fool; which I have thought gave the first occasion to that nickname, whereby men commonly express a silly man or a fool... Now in such a case as this, when the Christian must turn or burn, leave praying, or become a prey to the cruel teeth of bloody men; how many politic retreats and self-preserving distinctions would a cowardly unresolved heart invent? The Christian that has so great opposition had need be well locked into the saddle of his profession, or else he will soon be dismounted.

Billy Graham - The Light of Salvation ([Hope for Each Day](#))

Whoever confesses that Jesus is the Son of God, God abides in him. 1 JOHN 4:15

Only when we comprehend the great price God was willing to pay for our redemption do we begin to realize that something is horribly wrong with the human race. It must have a Savior, or it is doomed!

Sin cost God His very best. Is it any wonder the angels veiled their faces and were silent in their consternation as they witnessed the outworking of God's plan? How inconceivable it must have seemed to them, when they considered the fearful depravity of sin, that Jesus should shoulder it all.

But they were soon to unveil their faces and offer their praises again. A light was kindled that day at Calvary—"the light of the gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:4). The cross blazed with the glory of God as the most terrible darkness was shattered by the light of salvation. Satan's depraved legions were defeated; they could no longer keep humanity in darkness and defeat.

Has the light of the gospel shone in your heart? And is it shining through you to others?

Charles Stanley - ONE HUNDRED PERCENT (See [Finding Peace: God's Promise of a Life Free from Regret. ... - Page 138](#))

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 1 JOHN 4:15

The world tells us that we will feel secure and be free of all anxiety if we just have enough money in our bank accounts, investment portfolios, or our retirement accounts. That just isn't true. There's no lasting security in any form of financial investment....

The world tells us that we will feel secure and be free of anxiety in our careers if we are promoted to positions that are high enough in the company or we achieve a certain degree of fame. That also isn't true....

The truth is that the world has no magic solution for 100 percent security in any area of life. Only Jesus can give a person the confidence of security deep within.

Horatius Bonar - THE CONFESSION AND THE INDWELLING

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

IT is something very glorious that is spoken of here; it is by something amazingly simple that this is to be obtained; and the obtaining of this something is open to all.

I. The great thing promised.—God dwelling in us and we in God. It is not easy to bring out all the meaning of this figure, nay, impossible. It would be easier to describe heaven, the new Jerusalem, than to tell what is meant by God dwelling in us and we in God. It means so much, so very much, that we can only speak of it very generally, as man's poor language can convey almost nothing of the infinite fulness of the promise. It is a promise like that of John 14:23, 'We will come unto him and make our abode with him;' and very like that of Rev. 3, 'I will come in unto him and sup with him.' The three persons of the Godhead are thus spoken of. Our text speaks of the Father; the Apostle Paul speaks of 'Christ in us,' and we in Christ; and others speak of the Holy Spirit in us, and we in Him,—as if we were God's habitation or temple, and He ours; He coming down here and entering our dwelling, our heart; we going up to Him and entering into His dwelling, His bosom, where is His only-begotten Son. This dwelling or abiding is twofold,—with us and in us; with Him and in Him. It is not a visit, but an abiding; not a pitching of His tent beside ours, but making His dwelling with and in us.

Consider what all this implies:—

(1.) Great love.—It is love on both sides, but specially on His. No common love must that be which such a figure implies,—love going out in quest of a resting place, and finding one in the worthless and unlovable.

(2.) Great intimacy.—It is far more than friendship. That can bear distance, and intercourse by correspondence; but this is union,—union of the most intimate kind that can be conceived; mutual indwelling. This is the intimacy of intimacies,—the intimacy of an endearment and affection which nothing can equal.

(3.) Great satisfaction in each other.—Each seems necessary to the other, more than even parent to child, or husband to wife. Each fills up the other: God is our fulness, and the Church is the fulness of Him that filleth all in all. What boundless satisfaction is this! We were made to be filled, not to be empty; and this is the filling up of the soul.

(4.) Great blessedness.—The state which our text describes is the perfection of blessedness,—God in us and we in God. All sorrow shut out,—all pain, all weakness, all mortality. Nothing but perfection; and with perfection, joy unspeakable; joy in God and with God. All that divine love, fellowship, intimacy, nearness can do for us shall be done. God in us, and we in God. What blessedness!

(5.) Great glory.—For we are thus placed in the very seat and centre of glory: that seat and centre are in us. God comes in to us, and with Him all His glory. We go in to Him, and dwell in His glory. Glory within us and around us,—the very glory of Him who is the fountainhead of glory. Not a part or fragment of glory, but the whole; for He who is the God of glory dwells in us, and we in Him. See John 14:16, 15:4, 7; 1 John 2:6, 24, 3:24.

II. The simple way of obtaining it.—By confessing that Jesus is the Son of God. This, of course, implies believing. It is founded on believing; it is the utterance of faith. Not by the comprehension of some great truths, but the simplest of all, that Jesus is the Son of God; that in Jesus is fulfilled all that was written of old concerning the Christ of God. How full of meaning, full of grace and truth, is that expression, 'Jesus is the Son of God!' If Jesus is the Son of God, then, (1) God has had pity upon man, and taken his side against his enemies, according to the first promise. (2) Heaven and earth have come together; there is reconciliation and peace. (3) The sinner may go to God at once,—to God as represented by a man like ourselves: through Him we have access to the Father. (4) There is now forgiveness and life. Jesus of Nazareth went about bestowing these. To receive Him is to receive all His fulness; and we receive Him by owning Him as the Son of God. To own Him as such is to become at once partaker of His fulness. This may seem a very simple truth; but it is one so great and so glorious that it cannot be believed without opening the way for the entrance of Godhead into the soul. In confessing Jesus as the Son of God, I let in every blessing, nay, I let in God Himself. The gate is thrown open, and all Godhead takes up His abode with me and in me.

III. The freeness to all.—'Whosoever.' Wider than the widest range of human sin, deeper than the lowest depths of earthly pollution,

is God's great message of grace. That Jesus is the Son of God is the great truth presented to the sons of men to be believed. No one need say, May I believe it? If it is true, how can you do otherwise? It is a truth as open as it is simple, and as efficacious as it is open. God has testified of Jesus that He is the Son of God; He gave the evidence of this by His resurrection. And this is what He calls on every man to believe, that in believing it he may receive God Himself.