

# 1 John 5:10 Commentary

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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 5

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 5:10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son:**

**Greek** - o pisteuon (PAP) eis ton huion tou theou echei (3SPA) ten marturian en heauto o me pisteuon (PAP) to theo pseusten pepoieken (3SRA) auton hoti ou pepisteuken (3SRA) eis ten marturian en memartureken (3SRA) o theos peri tou huiou autou:

**Amplified** - He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be and represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.

**Wuest** - The one who believes on the Son of God has the testimony in himself. The one who does not believe God has made Him a liar, and as a result considers Him to be such, because he has not believed the

testimony which God has given concerning His Son

KJV 1 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.

BGT 1 John 5:10 πιστεων εστιν υν το θεο χειτην μαρτυραν ν αυτ, μ πιστεων τ θε ψεστην πεποηκεν ατην, τι ο πεπστευκεν εστιν μαρτυραν ν μεμαρτηκεν θες περ το υο ατο.

NET 1 John 5:10 (The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made him a liar, because he has not believed in the testimony that God has testified concerning his Son.)

CSB 1 John 5:10 (The one who believes in the Son of God has this testimony within him. The one who does not believe God has made Him a liar, because he has not believed in the testimony God has given about His Son.)

ESV 1 John 5:10 Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.

NIV 1 John 5:10 Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son.

NLT 1 John 5:10 All who believe in the Son of God know in their hearts that this testimony is true. Those who don't believe this are actually calling God a liar because they don't believe what God has testified about his Son.

NRS 1 John 5:10 Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has given concerning his Son.

NJB 1 John 5:10 Whoever believes in the Son of God has this testimony within him, and whoever does not believe is making God a liar, because he has not believed the testimony God has given about his Son.

NAB 1 John 5:10 Whoever believes in the Son of God has this testimony within himself. Whoever does not believe God has made him a liar by not believing the testimony God has given about his Son.

YLT 1 John 5:10 He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son;

MIT 1 John 5:10 The person who believes in God's son has God's testimony internalized. The nonbeliever in God has made himself into a falsifier because he has not believed in the certified testimony of God concerning his son.

GWN 1 John 5:10 Those who believe in the Son of God have the testimony of God in them. Those who don't believe God have made God a liar. They haven't believed the testimony that God has given about his Son.

BBE 1 John 5:10 He who has faith in the Son of God has the witness in himself: he who has not faith in God makes him false, because he has not faith in the witness which God has given about his Son.

RSV 1 John 5:10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son.

NKJ 1 John 5:10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

ASV 1 John 5:10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.

DBY 1 John 5:10 He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son.

- **believes:** 1Jn 5:1 Joh 3:16
- **has the:** Ps 25:14 Pr 3:32 Ro 8:16 Ga 4:6 Col 3:3 2Pe 1:19 Rev 2:17,28
- **has made:** 1Jn 1:10 Nu 23:19 Job 24:25 Isa 53:1 Jer 15:18 Joh 3:33 5:38 Heb 3:12
- [1 John 5 Resources](#) - Multiple Sermons and Commentaries

## Related Passages:

John 3:18+ says "He who **believes** ([pisteuo](#) - present tense) in Him is not judged; he who does not **believe** ([pisteuo](#) - present tense) has been judged already, because he **has not believed** ([pisteuo](#) - perfect tense) in the Name (His Name standing for ALL that Jesus is - His character, His work of redemption, etc) of the only begotten Son of God."

Romans 8:16+ (WITNESS OF THE SPIRIT) The Spirit Himself **bears witness** with (summartureo in present tense emphasizes that the Spirit continually bears witness with) our spirit that we are (present tense) children of God." **Wuest** - our human spirit, energized by the Holy Spirit, gives us the consciousness that we as believers are children of God. **Olshausen** on Spirit bears witness, 'in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, etc.'

Galatians 4:6+ (WITNESS OF THE SPIRIT) And because you are sons, God has sent forth the Spirit of His Son **into our hearts**, crying (present tense = continually), "Abba! Father!" **Comment:** Abba is the Aramaic word for "father" which expresses intimacy and was the word Jesus used to address His Father in Mk 14:36. Here in Galatians because of the work of the Spirit, the believer experiences this sense of intimacy with God the Father, so much so that he or she dares to call Him "Abba." O beloved, God help us to not lose sight of how great is our salvation! Amen! (Abba-Father; [Summary of Abba-Father \(including 18 songs to the Father\)](#))

1 John 1:10+ If we say that we have not sinned, we make Him **aliar**, and His word is not in us.

## THE WITNESS IS NOT ONLY EXTERNAL BUT INTERNAL

[Hiebert](#) introduces this verse noting that "The objective witness which God has given concerning His Son (1Jn 5:9) demands a human response. As free moral agents, human beings respond either positively or negatively to that witness. The outcome of the response made is crucial. It divides men into two distinct categories."

## THE ONE BELIEVING GOD'S WITNESS

**The one who believes** ([pisteuo](#) - present tense) **in the Son of God has** (present tense) **the testimony** ([marturia](#)) **in himself** - **The one who believes** (He who is believing) in the present tense means to continue to consider (speaks of permanence) what the God's Word (God) says about Jesus being the **Son of God** as true and worthy of one's full, unreserved trust. To believe means that one continues to accept Jesus as the **Son of God** and the Christ or Messiah - Anointed One. **Has the testimony** in the present tense expresses a growing inner conviction. Or viewed another way, it shows that this inner witness is the believer's continual possession. How is this inner witness energized or actualized? This undoubtedly refers to the work of the Spirit Who indwells every believer.

**Stephen Smalley** writes that "The inward witness of God's Spirit shows the Christian that he was right to believe in Jesus; and this 'internal testimony' (of the Spirit) balances and complements the external and historical witness of the 'water and blood,' the baptism and death of Jesus, which marked the limits of his earthly ministry (1Jn 5:6-8). (Borrow [1,2,3 John page 284](#))

*When a man does accept His testimony concerning His Son,  
God seals the truth by giving the man the witness of the Spirit in himself.*

-- William MacDonald

**Steven Cole** - If we believe in Jesus as the Son of God, we have **the testimony in ourselves**. John is referring to the **inner witness** of the Spirit to the truth regarding Jesus Christ. The **external witness** is the objective testimony of the New Testament, through the apostles, to the life, ministry, death, and resurrection of the Lord Jesus. That is the primary foundation that shows that Christianity is not merely psychological. But, when you believe that testimony about Christ... it is because God has changed your heart. You have become a new creature in Him (2Cor 5:17). You were dead in your sins (Eph 2:1), but now you are alive to God in Christ. (Eph 2:4-5) You were blind to the truth of God's Word, but now you see (2Cor 4:4-6). You were a rebellious God-hater, but now you are an obedient God-lover. When you believe, you have this **inner witness** in yourself. ([1 John 5:5-13 Is Christianity Merely Psychological?](#))

*The external witness faithfully accepted  
becomes internal certitude.*

-- Alfred Plummer

[Hiebert](#) explains how the believer **has the testimony in himself** - Following his regeneration there develops in the believer the

growing inner conviction that the things that the Spirit has borne witness to are true and that they are true in his own life. He experiences the inner reality of Romans 8:16. (Cp Gal. 4:6.) The Gospel message "which for others is external is for the believer experiential," becoming in him "an inner conviction of life and cleansing and redemption." The realities which the Holy Spirit vitalizes (animates, gives life to) in his own heart are grounded in and thoroughly consistent with the external testimony of God as now recorded in Scripture.

[James Merritt](#) well says of the Holy Spirit, "The witness of the Spirit is God's witness to us, in us, and through us. Just as the arrow of a compass always point towards the North, the Spirit of God always points to Jesus.

Note on the phrase **believes in** - While it might be a bit technical, it is worth noting that John follows *pisteuo* (believe) with the preposition *eis* (1519) which is used to convey motion or direction to or toward some object. In this case the object is the **Son of God**. The only other passage in 1John where John follows *pisteuo* with *eis* is 1Jn 5:13+. By now you must be asking "Okay, what's your point?" [Jackman](#) explains that "The preposition *eis* (**in**), which follows, shows that John means much more than *simply believing* what Christ says, in the sense of *understanding* or even *accepting* it. To believe 'in' or 'on' Christ is to commit oneself to Him as fully as one knows in faithful reliance on Him. This is, of course, John's favorite description of saving faith in his Gospel, where he uses *pisteuo eis* on over forty occasions (**Ed**: Jn 1:12, Jn 2:11, Jn 3:18, Jn 3:36, Jn 4:39, Jn 6:29, Jn 6:35, Jn 6:40, Jn 7:31, Jn 7:38-39, Jn 7:48, etc). It is as we meet the historical Jesus, through the apostolic testimony and the work of the Spirit (cp Jn 3:5-8, Jn 16:7), that the objective realities of all that He accomplished for us in His death and resurrection become internalized in our experience now. The new birth takes place and following it there develops the growing inner conviction that these things are true and they are true in and for us as individuals."

**W E Vine** comments on *pisteuo eis* noting that "This is the first time in this epistle where the verb "**to believe**" is followed by the preposition *eis*, which, in this construction, combines the thoughts of the *direction* in which faith is exercised and the *rest* it reposes (places in confidence) on its object. Faith thus exercised involves the fullest trust *in*, and reliance *upon*, a person. The construction is found some forty times in the Gospel of John."

[William Barclay](#) adds that "There is a wide difference between *believing* someone and *believing in* that person. If we *believe* someone, we do no more than accept whatever statement that person may be making at the moment as true. If we *believe in* someone, we accept the whole person and all that that individual stands for in complete trust. We would be prepared not only to trust the spoken word, but also to trust ourselves to that person. To *believe in* Jesus Christ is not simply to accept what he says as true; it is to commit ourselves into His hands, for time and for eternity. When we do that, the Holy Spirit within us testifies that we are acting aright. It is the Holy Spirit who gives us the conviction of the ultimate value of Jesus Christ and assures us that we are right to make this act of commitment to him. Those who refuse to do that are refusing the promptings of the Holy Spirit within their hearts.

**Has** (present tense) **the testimony** ([marturia](#)) **in himself**- God seals the truth of the reality of our new birth by giving us His Spirit of Truth within our inner being (cp the Spirit's action of sealing us in Eph 1:13+ and Himself being the pledge of our inheritance in Eph 1:14+). Paul describes the Spirit's inner working in the believer's heart

**Charles Wesley** beautifully expresses the Spirit's work (verbs **in bold** describe Spirit's work)...

Spirit of faith, come down,  
**Reveal** the things of God;  
And **make** to us the Godhead **known**,  
And **witness** with the blood.  
'Tis thine the blood to **apply**  
And **give** us eyes to see;  
Who did for every sinner die  
Hath surely died for me.

## THE ONE NOT BELIEVING GOD'S WITNESS

**The one who does not believe** (*pisteuo* - present tense) **God has made** (perfect tense) **Him a liar** (*pseustes*) - John does not give an exact contrast with the previous clause. In other words he does not say "does not believe in the Son of God," but instead says that he **does not believe God**, which emphasizes Whose testimony he is rejecting! The unbeliever in effect makes the Non-lying God (Titus 1:2) a liar! He not only fails to **receive** the Son but he **rejects** the Father's testimony concerning His Son! It is notable that the verb **made** is perfect tense which speaks of the permanence of their making **God a liar**).

*People think they can accept or reject God's testimony concerning Christ,*

*but John would have them know that to reject it is to accuse God of dishonesty.*

-- William MacDonald

**A E Brooke** rightly remarks that "There is no room for ignorance or misconception. To reject the witness is to deny the truthfulness of God. He has spoken and acted deliberately, and with absolute clearness. The testimony has been borne (1Jn 5:6-8). The things were not done in a corner. The witness must therefore either be accepted or rejected. It cannot be ignored or explained away."

*Unbelief is not a misfortune to be pitied;  
it is a sin to be deplored.*

In fact so horrid is this truth that **John Stott** says "Unbelief is not a misfortune *to be pitied*; it is a sin *to be deplored*. Its sinfulness lies in the fact that it contradicts the Word of the one true God and thus attributes falsehood to Him." (Borrow [The Letters of John page 184](#))

**John MacArthur** adds that making **God a liar** "is the severest of all blasphemies since God is perfect truth and cannot lie (cf. Nu 23:19; 1Sa 15:29; Titus 1:2; Heb 6:18). Rejecting God's witness concerning His Son is not a misfortune to be pitied, or overlooked in the name of tolerance. It is a heinous, damning sin and an affront to God's holy nature. Those guilty of it must not be patronized, comforted, or reassured, but confronted and called to repentance. This is no trivial issue; the integrity of God is at stake. (See [1-3 John MacArthur New Testament Commentary - Page 198](#))

*People who reject the Son of God as Savior,  
or are indifferent to the Son, are provoking God to His face!*  
-- [ESV Study Bible](#)

**David Jackman** writes that "The only alternative (to believing what God says about His Son) is actually to make God out to be **aliar** (1Jn 5:10b). That is how clearly the Bible draws the line between faith in Jesus and unbelief. This is not surprising when we consider how strong is the evidence for faith that has been presented to us. There is an element of **unwillingness** to believe, seen in the **rejection of the witness** which God has given and is still giving, through the activity of His Spirit, concerning His Son. There is ample evidence for faith, but mankind's problem is **not ignorance**, so much as **rebellion**; not that **we cannot believe** but rather that **we will not**." (Borrow [The Message of John's Letters](#))

*Unbelief is the giving of God the lie,  
and what can be worse?*

**Spurgeon** - The great sin of not believing in the Lord Jesus Christ is often spoken of very lightly and in a very trifling spirit, as though it were scarcely any sin at all; yet, according to my text, and, indeed, according to the whole tenor of the Scriptures, unbelief is the giving of God the lie, and what can be worse?

*If you receive that external testimony,  
God will give you the additional inner testimony that He is true.  
If you reject His external testimony,  
you will also lack the internal witness.*

**Steven Cole** - The one who rejects God's testimony to His Son through unbelief makes God to be a **liar**, which is a serious matter! None of us likes to be called a **liar**, especially in the context of trying to help someone. If I offered a street person a check for \$100 and he grabbed me by the lapel and said, "Prove to me that this check is good," I'd have good reason to take my check back and leave him to his misery. If he ripped my check in two and threw it back at me, he would not experience the blessing I offered him. If a critic angrily says, "Prove to me that Jesus is the Son of God and I'll believe," he is doing far worse than tearing up my check. He is calling the only true God a **liar**. He is trampling on the gift of God's Son, Who would forgive all his sins if he would receive Him (cp Heb 10:29+). God has given more than sufficient testimony to His Son. If you receive that external testimony, God will give you the additional inner testimony that He is true. If you reject His external testimony, you will also lack the internal witness. ([1 John 5:5-13 Is Christianity Merely Psychological?](#))

## WHY AN UNBELIEVER IS CALLING GOD A LIAR

**Because** ([hoti](#)) is a term of explanation which should cause us to pause and ponder what is John explaining? Obviously John is explaining how it is a non-believer can call God a liar. He is underscoring the evil nature of unbelief.

*Belief in the Father cannot be separated  
from belief in His Son.*



-- Daniel Akin

**He has not believed** ([pisteuo](#) - perfect tense) **in the testimony** ([marturia](#)) **that God has given** (perfect tense) **concerning His Son - Not believed** in the perfect tense means at some time in the past he refused to consider truthful and trustworthy what God's Word clearly said about His Son. The perfect tense also indicates the abiding effect of the negative response to God's testimony concerning His Son. The perfect tense of **God has given** emphasizes His message has been clearly stated in the past and it endures forever.

*You cannot say that you believe in God  
and at the same time reject God's testimony about Jesus Christ.*

-- Simon Kistemaker

Could there be a more trustworthy witness (a rhetorical question of course)? Where did God testify? The Bible. Both the Old Testament (see the testimony of the incredible Messianic Prophecies) and the New Testament are replete with passages that identify the Man Jesus as the long expected Messiah, the Anointed One, the Son of God. In contrast to those who did not believe and made God out to be a liar, there was a remnant of souls like Martha who had a different response, Martha declaring to Jesus "Yes, Lord; I have believed (perfect tense) that You are the Messiah, the Son of God, even He Who comes into the world." (Jn 11:27+)

**The testimony** ([marturia](#)) **that God has given** is more literally "the **testimony** ([marturia](#)) that **God has testified** ([martureo](#))" where **testified** is in the perfect tense which speaks of the permanence of God's testimony! The Testimony of God stands and will stand forever and ever. Amen! As Isaiah testified "The grass withers, the flower fades, but the word of our God stands forever." (Isa 40:8) Jesus affirmed this truth declaring "Heaven and earth will pass away, but My words will not pass away." (Luke 21:33+)

**THOUGHT** - Only 2 things on earth will last forever - souls and Scripture! Are you investing in eternity? Are you boldly sharing the Gospel? Are you treasuring the Word of God in your heart? Dear brother, dear sister, let us redeem the time for the days are evil! (Eph 5:16+)

**Wuest** quotes **Smith's** summation of 1Jn 5:10 - A subtle and profound analysis of the exercise of soul which issues in assured faith. Three stages: **(1) "Believe God"**, accept His testimony concerning His Son, i.e., not simply His testimony at the Baptism (Mt. 3:17) but the historic manifestation of God in Christ, the Incarnation. God speaks not by words but by acts, and to set aside His supreme act, and all the forces which it has set in operation is to **make Him a liar** by treating His historic testimony as unworthy of credit. **(2) "Believe in the Son of God"**, make the believing self-surrender which is the reasonable and inevitable consequence of contemplating the Incarnation and recognizing the wonder of it. **(3) The Inward Testimony**. The love of Jesus satisfies the deepest need of our nature. When He is welcomed, the soul rises up and greets Him as "*all its salvation and all its desire*," and the testimony is no longer external in history but an inward experience (cf. 1Jn 4:9+), and therefore indubitable. These three stages are, according to the metaphor of Rev. 3:20, (1) hearing the Saviour's voice, (2) opening the door, (3) communion.

*The talk about trying to believe  
is a mere pretence...*

*What hope can there be for the one who persists in hearing  
what God says, and calling Him a liar?*

**David Guzik** asks What if one says, "Well, I want to believe, but I can't." **Spurgeon** answers: "Hearken, O unbeliever, you have said, 'I cannot believe,' but it would be more honest if you had said, 'I will not believe.' The mischief lies there. Your unbelief is your fault, not your misfortune. It is a disease, but it is also a crime: it is a terrible source of misery to you, but it is justly so, for it is an atrocious offense against the God of truth." What if one says, "Well, I'm trying to believe, and I'll keep on trying." **Spurgeon** speaks to this heart: "Did I not hear someone say, 'Ah, sir, I have been trying to believe for years.' Terrible words! They make the case still worse. Imagine that after I had made a statement, a man should declare that he did not believe me, in fact, he could not believe me though he would like to do so. I should feel aggrieved certainly; but it would make matters worse if he added, 'In fact I have been for years trying to believe you, and I cannot do it.' What does he mean by that? What can he mean but that I am so incorrigibly false, and such a confirmed liar, that though he would like to give me some credit, he really cannot do it? With all the effort he can make in my favour, he finds it quite beyond his power to believe me? Now, a man who says, 'I have been trying to believe in God,' in reality says just that with regard to the Most High ... The talk about trying to believe is a mere pretence. But whether pretence or no, let me remind you that there is no text in the Bible which says, 'Try and believe,' but it says 'Believe in the Lord Jesus Christ.' (Acts 16:31) He is the Son of God, he has proved it by his miracles, He died to save sinners, therefore trust Him; He deserves implicit trust and childlike confidence. Will you refuse Him these? Then you have maligned His character and given Him the lie." Such rejection of God's testimony over time can lead to a place where a person is permanently hardened against God, to the place where they may be one who blasphemes against the Holy Spirit, as Jesus warned in Mark 3:28-29+. What hope can there be for the one who persists in hearing what God says, and calling Him a liar?

**THOUGHT** - So by their unbelief, these individuals are saying that what God has said about His Son in the Scriptures is not true. And so they in effect make Him a liar! Have you ever thought of people's unbelief from this perspective?

**H A Ironside** - a man may say: "Oh, well; I do believe on Christ, but I would not dare say that I am saved. I am waiting for feeling, I am waiting for the witness." This is what God says, "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." You may think you are honoring God when you say, "Well, I would like to believe, but some way I don't feel sure. If I could only have a different feeling come over me, it would be all right." But so long as you talk like that you are making God a liar. God has told you something which He asks you to believe. What does it imply if you do not believe? Suppose I should come to you and tell you something and you should say, "Yes; well, I would like to believe you, I am even trying to believe you; but some way or another I cannot believe you." What would that mean? It would imply that you really thought I was lying to you, and it is just the same when you treat God's Word like that.

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**Believes** (4100)(*pisteuo*) means to entrust oneself to an entity (in this case Jesus) in complete confidence. To believe in with the implication of total commitment to the one who is trusted (Jesus). This is not just intellectual assent, but a that is not associated in a change in one's heart and thus in one's behavior or actions. Belief in the New Testament sense that effects the new birth denotes more than a "demonic" like, intellectual assent to a set of facts or truths. The demons believe but they are clearly not saved. Genuine belief does involve an intellectual assent and consent of one's mind, but also includes an act of one's heart and will. Biblical saving faith is not passive assent but an active staking of one's life on the claims of God. The respected Greek lexicon author W E Vine defines belief as consisting of (1) a firm conviction which produces full acknowledgment of God's revelation of Truth - (2Th 2:11 -"in order that they all may be judged who did not believe [*pisteuo*] the truth, but took pleasure in wickedness."); (2) a personal surrender to the Truth (Jn 1:12 "But as many as received Him, to them He gave the right to become children of God, even to those who believe [*pisteuo*] in His name") and (3) a conduct inspired by and consistent with that surrender.

John uses **pisteuo** with **Jesus Christ** as the object of the belief (faith is *never* in faith but in some *one* or some *thing* accepted as true) in five verses in his letter...

1 John 3:23+ This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

1Jn 5:1+ Whoever **believes** that Jesus is the Christ is born of God; and whoever loves the Father loves the [child] born of Him.

1Jn 5:5+ And who is the one who overcomes the world, but he who **believes** that Jesus is the Son of God?

1 Jn 5:13+ These things I have written to you who **believe** in the name of the Son of God, so that you may know that you have eternal life.

**Testimony** (3141)(*marturia/martyria* related to *martureo* = to witness <> *martus/martys* = a witness) is that which furnishes evidence or proof. **Marturia** can be the witness per se. A witness is one who has first hand knowledge and so the purpose of John the Baptist was to bear witness of Messiah (the Light) so that all might believe through Him (Jn 1:7). **Marturia** in other contexts can refer to the content of what the witness speaks - testimony, evidence (Mk 14:55). In 1Ti 3:7 the sense of **marturia** is that of one's reputation (think of it as the "witness" of their life and their character before others). A witness does not speak on his own behalf, though he may share his own experience, but primarily the purpose of the witness is to tell about another. As an aside the frequent cost of such a "**witness**" is pointed up by the fact that we derive our English word "**martyr**" from this Greek word.

**Webster's** definition of **testimony** - The firsthand authentication of a fact. A solemn declaration or affirmation made for the purpose of establishing or proving some fact. Such affirmation in judicial proceedings, may be verbal or written, but must be under oath. Testimony differs from evidence; testimony is the declaration of a witness, and evidence is the effect of that declaration on the mind, or the degree of light which it affords.

**Webster's** definition of **witness** - one that gives evidence; A person who knows or sees any thing; one personally present; as, he was witness; he was an eye-witness. One who gives testimony; as, the witnesses in court agreed in all essential facts.

**Marturia** and the verb **martureo** are predominantly Johannine words - **Witness** is also one of the major themes of John's Gospel. **Martureō** occurs 33 times (cp 1x in Matthew, 1x in Luke, none in Mark) and the noun **marturia** 14 times (0 in Mtt, 1x in Luke, 3x in Mark)

**Liar** (5583)(*pseustes* from *pseudomai* = to lie) is one who speaks falsehood, untruth, and so attempts to deceive. **Thayer** adds that **pseustes** describes "one who breaks faith, a false or faithless man."



**PSEUSTES** - 10V - Jn. 8:44; Jn. 8:55; Rom. 3:4; 1 Tim. 1:10; Tit. 1:12; 1 Jn. 1:10; 1 Jn. 2:4; 1 Jn. 2:22; 1 Jn. 4:20; 1 Jn. 5:10

This is the fifth use of pseustes in this short letter in which John describes a liar three times referring to men and twice to God (of course not that God is ever a liar but what men "make" Him by their lies and/or unbelief) ...

1Jn 1:10+ If we say that we have not sinned, we make Him a liar, and His word is not in us.

1Jn 2:4+ The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him

1Jn 2:22+ Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

1Jn 4:20+ If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

**Webster's 1828 Dictionary** says a **lie** is "an intentional violation of truth," so truth be told, these unbelievers are the real **liars**, for they intentionally *violate* (fail to show proper respect for, disregard) God's truth about His Son! And in the **Revelation**, John describes the ultimate, eternal fate of **all habitual liars** - "But for the cowardly and **unbelieving** and abominable and murderers and immoral persons and sorcerers and idolaters and all (all who make it a lifestyle) **liars**, their part will be in the lake that burns with fire and brimstone, which is the second death." (Rev 21:8) He explains who their father is (addressing Jews who *professed* faith [Jn 8:30-31] but did not *possess* faith [Jn 8:45-47]) "You are of [your] father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own [nature:] for he is a liar, and the father of lies." (Jn 8:44)

**NIDNTT** adds that...In the NT 15 different words contain the root pseud- (false). These are found in nearly all the NT writings, but whereas the Synoptic Gospels make only very sparing use of them, they play an important role in Johannine and Pauline writings. Besides the simple use of vb., noun and adj. (pseudomai, lie; pseudos, lie; pseustes, liar; pseudes, deceitful), which comprise the major part of the NT instances, there are numerous compound words. These include: pseudadelphos, false brother (2 Cor. 11:26; Gal. 2:4; Brother); pseudapostolos, false apostle (2 Cor. 11:13; Apostle); pseudodidaskalos, false teacher (2 Pet. 2:1; Teach); pseudologos, speaking lies (1 Tim. 4:2); pseudomartyria, false witness (Matt. 15:19; 26:59); pseudomartys, one who gives false witness (Matt. 26:60; 1 Cor. 15:15; Witness); pseudoprophetes, false prophet (Matt. 7:15; 24:11, 24; Mk. 13:22; Lk. 6:26; Acts 13:6; 2 Pet. 2:1; 1 Jn. 4:1; Rev. 16:13; 19:20; 20:10; Prophet); and pseudochristos, false Christ (Matt. 24:24; Mk. 13:22). (Online [New International Dictionary of NT Theology](#))

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**An Insult To God - Our Daily Bread** - A woman who was extremely upset phoned me several years ago. She said she was on the verge of a nervous breakdown. Apparently she had strayed far from the Lord, but now had returned to Him and truly wanted to do His will. The memories of her days of spiritual wandering, however, kept haunting her. She somehow couldn't accept the fact that God had forgiven her sins, and she had no peace or joy. But worse than that, by her attitude she was saying to God, "I don't believe You. You don't mean what You say!"

I said to her, "Suppose that one of your dearest friends was careless and broke a piece of your best china. Feeling very sorry, she sincerely apologized for not being more careful. You assured her that you would not hold it against her. Now, what would you think if every time you saw that person, she recalled how foolish she had been and again asked for forgiveness? After a while you would probably become exasperated and say, 'Listen, put the matter out of your mind. I have sincerely forgiven you, and I don't want you to mention it again!'"

God is also true to His Word, for He promises to cleanse us when we acknowledge our failures. So confess your sins to the Lord. Then believe that you're forgiven.

In the deep, silent depths, far away from the shore  
Where they never may rise to trouble me more—  
God has buried my sins where no mortal may see;

He has cast all of them in the depths of the sea. —Anon.

Having given your sins to God, don't try to take them back.

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**[Feeling Or Faith- - Our Daily Bread](#)** - Many people seem to think that it's wrong to say we know we are bound for heaven. But the Bible tells us we can be sure.

Jesus said, "He who believes in Me has everlasting life" (Jn. 6:47). To question, therefore, whether one has been redeemed after he has fulfilled God's requirement for salvation is to call God a liar! This is a terrible sin. How much better to trust God's Word, which says, "Whoever believes that Jesus is the Christ is born of God" (1Jn. 5:1).

A believer was once asked, "Do you feel that your sins are forgiven?" "No," was the reply, "I do not always feel that they are forgiven, but I know they are, because God says so in His Word!"

Paul did not say, "Believe on the Lord Jesus Christ, and you will feel that you are saved." He said, "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31). Not all people feel that their sins are forgiven the moment they put their faith in Jesus Christ and receive the gift of salvation, but they are saved nonetheless. The feeling may come later.

Even the faintest cry to God for salvation is heard and answered. Rest on the rock-solid foundation of the Word, not on the sinking sand of your feeling!

Salvation is not feeling, but faith.

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**H A Ironside** - Alex. Marshall, the Scotch evangelist, now with Christ, went many years ago as a young lad to a circus where a servant of Christ was preaching. He sat away yonder in one of the balconies, and he was anxious to be saved. He kept saying, "If I could only get the happy feeling that some of these people have, I would know it was all right with me." You know sometimes the Spirit of God gives the preacher just the right message for somebody in the audience, and this preacher leaned over the pulpit, and pointing to where this lad sat, he said, "Young man, believing is the root, feeling is the fruit." That moment the lad saw the whole thing and passed out of death into life. "He that believeth on the Son of God hath the witness in himself." You take God at His word and say, "Let God be true and every man a liar," and you may rest upon His Word.

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**[Daniel Akin](#)** - To deny this is to call God a liar concerning what He says about His Son. His Son and only His Son is to be the sole object of our faith. "Pope Makes First Major Changes to the Rosary in Centuries" by Peggy Polk, c. 2002 Religion News Service

VATICAN CITY -- Pope John Paul II on Wednesday (Oct. 16, 2002) announced the first major changes to the rosary in centuries. The Roman Catholic pontiff, who has called the rosary his "favorite prayer," marked the start of the 25th year of his reign by issuing the Apostolic Letter Rosarium Virginis Mariae on the Most Holy Rosary and proclaiming October 2002 to October 2003 the Year of the Holy Rosary. "Is there a better instrument of prayer than the rosary for the demanding but extraordinarily rich tasks of contemplating the face of Christ together with Mary?" the pope asked.

I must humbly disagree with the Pontiff's instruction. I do not need Mary now or ever. I need only Jesus. Why? Because the Father says so. As Spurgeon put it, "God is to be believed if all men contradict Him. Let God be true and every man a liar. One word of God ought to sweep away ten thousand words of men, whether they be philosophers of today or sages of antiquity" ("[Faith and The Witness Upon Which It Is Founded](#)"). To this we may add popes, theologians and any others as well.

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**C H Spurgeon** - The great sin of not believing in the Lord Jesus Christ is often spoken of very lightly and in a very trifling spirit, as though it were scarcely any sin at all; yet, according to my text, and, indeed, according to the whole tenor of the Scriptures, unbelief is the giving of God the lie, and what can be worse? I earnestly desire that every believer may see his unbelief at this time in its true colours, and perhaps, as the Spirit of God enables him to see the evil of past unbelief, he will be so shocked at himself, and horrified at his crime, that he will continue in it no longer, but yield himself to the faith. My soul longeth, yea, even fainteth, that grace may be given to the unbelieving, that they may now believe in the Lord Jesus Christ. - [A Solemn Impeachment of Unbelievers](#)

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**C H Spurgeon** - Let me further remark, that the possession of the Lord Jesus Christ by faith is sufficient evidence of eternal life. "I do not know," says one, "when I was converted." My dear friend, have you the Son of God? Do you trust in Jesus Christ? That is quite enough. If though canst from the heart say, "I trust Jesus Christ," though thou hast no spiritual biography worth recording, thou hast life. Many aged persons have either forgotten their birthdays, or have lost the register, and cannot tell exactly how old they are; but that does not at all prove that they are not alive; so your not knowing precisely when you were converted, is no evidence that you

are not saved. ([Alive or Dead—Which?](#))

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### **J. C. Philpot. Daily Words for Zion's Wayfarers. December 14**

"He who believes on the Son of God has the witness in himself." 1 John 5:10

The grand point to have decided in a man's bosom is, whether he is Christ's or not; and this is a problem which none but the Lord himself can solve. Blessed is he who has the witness in himself; and this he can only have by believing on the Son of God, as John speaks, "He who believes on the Son of God has the witness in himself." This is the internal witness of the Spirit, as the Apostle declares, "The Spirit himself bears witness with our spirit, that we are the children of God." What witness have you ever had in your bosom that you are a child of God? Or if you have not had this special witness, what marks or evidences, what tokens for good has the Lord bestowed upon you? Can you not remember something that the Lord has done for you in times past, some promise applied, some manifestation of his presence, some look of love, some softening touch of his gracious hand, which melted you into the dust, and brought sweet peace and assurance with it? It might not last long, or be very deep, but it was an evidence when felt that you belonged to Christ.

You remember the time and the circumstances, the darkness, distress and bondage before, and the deliverance into sweet liberty then enjoyed; but still you are dissatisfied. You want the Lord once more to appear; you want another smile, another word, another look, another promise, another testimony, and without it your soul often sinks down into doubt and fear.

Now this is the path in which most of God's saints walk; I will not say all, because some are more favored with an abiding testimony, though even they have great sinkings and heavy trials. But with most it is a very chequered path. Thus, sometimes they are indulged with a smile, and then such darkness of mind falls upon those who they can scarcely see a single evidence. Then the sun shines again; but darkness once more covers the scene, and down they sink again into doubt, guilt, and fear. Then the Lord appears again, and then they love, and hope, and rejoice again; and so they go on, the scene ever changing, like an April day. Still on they go until they come at last to the closing scene, when the Lord usually appears, scatters all their doubts and fears and darkness, and gives them a blessed dismissal into his own bosom of eternal rest and peace. - J. C. Philpot. Daily Words for Zion's Wayfarers

**Octavius Winslow** - 1John 5:10 [Jesus the True God and His Work All Sufficient or The Witness of the Spirit](#) from his booklet [The Holy Spirit - An Experimental and Practical View](#)

### **Octavius Winslow. Daily Walking with God JANUARY 5.**

"He that believes (on the Son of God) has the witness in himself." 1 John 5:10.

The Spirit of God breaking, humbling, healing the heart; taking his own truth and transcribing it upon the soul; witnessing, sealing, sanctifying; opening the eye of the soul to the holiness of God's law- to its own moral guilt, poverty, helplessness, and deep need of Christ's blood and righteousness, thus leading it to rest on Him as on an all-sufficient Savior; thus producing "righteousness, peace, and joy in the Holy Spirit"- this is the truth experienced- this is the religion of the heart; and all other religion, beautiful as may be its theory, and orthodox as may be its creed, is worth nothing! Without this experience there is no true belief in God's Word. The revelation of God asks not for a faith that will merely endorse its divine credentials; it asks not merely that skepticism will lay aside its doubts, and receive it as a divine verity; it asks, yes, it demands, more than this- it demands a faith that will fully, implicitly, practically receive the momentous and tremendous facts it announces- a faith that brings them home with a realizing power to the soul, and identifies it with them- a faith that believes there is a hell, and seeks to escape it- a faith that believes there is a heaven, and strives to enter it- a faith that credits the doctrine of man's ruin by nature, and that welcomes the doctrine of man's recovery by grace- in a word, a faith that rejects all human dependence, and accepts as its only ground of refuge "the righteousness of Christ, which is unto all, and upon all those who believe." Oh, this is the true faith of the gospel! Do you have it, reader? -Octavius Winslow. Daily Walking with God

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**1 John 5:9 Commentary <> 1 John 5:11 Commentary**