

1 John 5:10 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN
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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

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 (3SPAI) ten marturian en heauto o me pisteuon (PAP) to theo pseusten pepoieken (3SRAI) auton hoti ou pepisteuken (3SRAI) eis ten marturian en memartureken (3SRAI) 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.

NLT 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.

NET (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.)

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

- **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

TWO RESPONSES TO GOD'S TESTIMONY

Hiebert introduces this verse noting that "The objective witness which God has given concerning His Son 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 Epistles of John- An Expository Commentary](#))

THE ONE BELIEVING GOD'S WITNESS

The one who believes (He who is believing) ([4100](#))(**pisteuo**) means to consider 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 accepts Jesus as the **Son of God** and the **Christ** or **Messiah - Anointed One**. **Pisteuo** is in the **present tense** which signifies that this belief is ongoing. It expresses the habitual attitude of one's faith. [Jackman](#) adds that the tense of **pisteuo** here "indicates a permanent and continuous action."

BELIEVE vs BELIEVE IN

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-note. 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."

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-**note** 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-**note** 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-**note** And who is the one who overcomes the world, but he who **believes** that Jesus is the Son of God?

1 Jn 5:13-**note** 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.

Has (2192)(**echo**) basically means to have but has a wide range of meanings determined by the context. In the present context the sense is **possess** (as in Amplified translation above). **Have** (**echo**) is in the **present tense** which expresses a growing inner conviction. Or viewed another way, it shows that this inner witness is the believer's continual possession.

Has the testimony in himself - How is this inner witness energized or actualized? This undoubtedly refers to the work of the Spirit Who indwells every believer. 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-**note** and Himself being the **pledge** of our inheritance in Eph 1:14-**note**). Paul describes the Spirit's inner working in the believer's heart in Romans and Galatians...

IN ROMANS - 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. (Romans 8:16-**note**)

Wuest - Paul in Ro 8:16 tells us that the Holy Spirit bears testimony in connection with our human spirits as energized by the Holy Spirit that we are children of God. That is, our human spirit, energized by the Holy Spirit, gives us the consciousness that we as believers are children of God. The Holy Spirit testifies to us that that same thing is true. ([Word Studies from the Greek New Testament](#))

Denney - Our own spirit tells us we are God's children, but the voice with which it speaks is, as we know, prompted and inspired by the Divine Spirit Himself.

Henry Alford has a helpful note asking - What is this witness of the Spirit? All have agreed, and indeed this verse is decisive for it, that it is something separate from and higher than all *subjective* inferences and conclusions. But on the other hand, it does not consist in mere indefinite *feeling*, but in a *certitude* (assurance, state of being free from doubt) of the Spirit's presence and work continually (**Ed**: as indicated by the **present tense**) within us. (His work) is manifested, as Olshausen beautifully says, '*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.*' And he adds, with equal truth, '*On this direct testimony of the Holy Ghost rests, ultimately, all the regenerate man's conviction respecting Christ and His work.*' "

Charles Wesley beautifully expresses the Spirit's work in rhyme in his hymn "**Spirit of Faith, Come Down**" (notice the verbs [**in bold font**] Wesley chooses to describe the 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.

Inspire the living faith,
Which whosoe'er receives,

The witness in himself he hath,
And consciously believes;
That faith that conquers all
And doth the mountain move
And saves whoe'er on Jesus call
And perfects them in love.

IN GALATIANS - And because you are sons, God has sent forth the Spirit of His Son **into our hearts**, crying (**present tense** = continually), "**Abba!** Father!" (Gal 4:6)

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!**

Related resources: Abba-Father; [Summary of Abba-Father \(including 18 songs to the Father\)](#)

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?](#))

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. ([The Epistles of John- An Expository Commentary](#))

THE ONE NOT BELIEVING GOD'S WITNESS

The one who does not believe (pisteuo) God has made Him a liar - Notice that 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 in the **perfect tense** which speaks of the permanence of the result of their unbelief (making God a liar).

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."

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. ([1-3 John- MacArthur New Testament Commentary](#))

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**." ([The Message of John's Letters](#))

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?

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-note). 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?](#))

Guzik asks **What if one says, "Well, I want to believe, but I can't."** **Spurgeon** answers such a one: "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 some one 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.' 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? ([1 John 5 Commentary](#))

A 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." 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?

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)

This is the fifth use of pseustes in this short letter in which John describes aliar 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-note If we say that we have not sinned, we make Him aliar, and His word is not in us.

1Jn 2:4-note 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-note 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-note If someone says, "I love God," and hates his brother, he is aliar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

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 underlining the evil nature of their unbelief.

Not believed (4100)(pisteuo) means he does not consider what God's Word (~what God Himself) says about Jesus the **Son of God** as true and worthy of his trust. The **perfect tense** highlights the permanence of his negative response to God's testimony concerning His Son. In other words unbelief is this individual's abiding state!

John 3:18 says "He who **believes** in (*pisteuo eis* - **present tense**) Him is not judged; he who does not **believe** has been judged already, because he **has not believed (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.

The testimony that God has given (more literally = "the *testimony* that God *has testified*") - 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** (~ "the Expected One" - Mt 11:3, Lk 7:19-20) into the world." (Jn 11:27HCSB)

In the more literal rendering of the **NET version** "the *testimony* that God *has testified*" the verb *has 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) **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-note), 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. ([Word Studies from the Greek New Testament](#))

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.

[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.

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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