

# I John 5:1-5 - The Unity of John's Letter

## I. Introduction

### A. We are entering into the last chapter of I John this morning and are nearing the end of our study of I John

1. As we have gone through John's letter we have seen that John is helping us describe what a true Christian looks like - what characteristics will a true believer have
2. And John has given us a list of different attributes of a true believer
  - a. A true believer will believe the truth about Jesus Christ
  - b. A true believer will live out the truth of Jesus Christ in obedience
  - c. A true believer will live out the truth of Jesus Christ in love for God and love for the brethren
  - d. A true believer will hear the truth of Jesus Christ and have joy
3. Alongside John's list of attributes of the true Christian, John has demonstrated that the attributes of a true believer grow out of who Christ is
  - a. As we have gone through the book, we have seen that the incarnation of Jesus Christ is at the center of John's theology
  - b. Therefore, those who don't believe in the incarnation don't understand Jesus Christ at all
  - c. And those who don't believe in the incarnation and don't understand Christ aren't going to live the truths of Christ out in their lives

### B. Read I John 5:1-5

<sup>1</sup>Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. <sup>2</sup>By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments. And his commandments are not burdensome. <sup>4</sup>For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world---our faith. <sup>5</sup>Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

### C. Proposition and Outline

1. Proposition: Those who place their trust in Jesus will assuredly win the victory, but faith that leads to victory is never alone. It is rooted in Jesus Christ and will therefore imitate Jesus Christ.
2. Outline:
  - a. Two Promises Leading to Victory
  - b. Three Unities Assuring Victory
  - c. One Victorious Union

## II. Two Promises

### A. Our passage this morning is built around two promises

1. These promises come at the very beginning and the middle of our short passage this morning
2. Everything in this passage is related to these two promises somehow
3. Either the truths of this passage are based on the promises - the truths flow out of the promise
4. Or the truths of this passage lead to the promises - the promises are true because of the truths of this passage
5. So, I want to start this morning by looking at the two promises in this passage

### B. Our first promise comes in verse 1 - *Everyone who believes that Jesus is the Christ has been born of God*

1. As we look at this first promise I think it teaches us two things that end up being a precious promise for us to hold onto - first it tells us that our faith has a source and then it tells us that our faith is a surety
2. Our faith has a source
  - a. When John says '*Everyone who believes that Jesus is the Christ has been born of God*', he makes an emphatic statement - if you believe in Jesus, you must be a child of God
  - b. Or, in other words, if you believe that Jesus is the Christ, this is evidence that you have been born of God, that God has worked in you to change your mind and your heart about Christ
  - c. Consider Christ's words to Peter in Matthew 16:15-17 - He said to them, "*But who do you say that I am?*" Simon Peter replied, "*You are the Christ, the Son of the living God.*" And Jesus answered him, "*Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.*"
  - d. When Peter confesses who Jesus is - that Jesus is the Christ - Jesus says that the source of that statement was not Peter, but was God who had worked in Peter and revealed to Peter the truth about Christ
  - e. And John applies that to us as well - the source of our faith is not us, but comes from God, if we believe that Jesus is the Christ we know that God is working in us because that is the only way that we could believe that
  - f. So, our faith doesn't rely on us, it is not our goodness or our wisdom or our power or anything else that we have done that would cause us to grasp onto Christ and trust Him wholly as the living Son of God - only God's immeasurable power could cause such a radical sea-change in us
3. Our faith is a surety
  - a. If faith that truly believes that Jesus is the Christ could only come from God, then our faith assures us that we are truly God's children
    - i. This has been the continuing purpose of John's letter - John writes 'so that we may know', he writes because he wants us to have confidence, he writes so that we would have assurance of our status
    - ii. And, in the end, our faith is the ultimate assurance that we are God's children because such a faith only belongs to God's children, such a faith can only be produced by God's work in your life
  - b. Now, remember, as I've said before, when John talks about believing something he never means merely intellectual assent, agreeing with a statement
    - i. When John says believe he means that we base our lives on this truth - we agree with it in our minds and in our hearts and we live it out in our lives
    - ii. If you have an abstract or merely mental 'faith' in Christ that doesn't affect you to the core of your being, this promise doesn't apply to you
    - iii. But, if you have a living faith, an active faith, a faith that only God could produce in your life, then you know that you are a child of God, you have assurance of your status before God
    - iv. If you believe that Jesus is the Christ, you have been born of God - it's that simple
    - v. Now, because it's that simple, John is going to rigorously define faith through this passage, and we'll look at that in a few minutes - but we need to start here, our faith is our surety before God because our faith could only be produced by God
4. So, our passage starts with a great promise - a promise of assurance before God
  - a. If we believe that Jesus is the Christ then we can know, we can be sure of our status before God
  - b. If we believe that Jesus is the Christ then we know that we are children of God
  - c. And, if we believe that Jesus is the Christ, we know that our faith doesn't even depend on us, it depends on the mighty power of God that is at work in us making us His children
  - d. So, if we believe that Jesus is the Christ, we can rest in that - we don't have any reason to fear because we are sure that we are now children of God and we are sure that we will never fail in our faith because our God is infinitely powerful and our faith is rooted in Him

**C. Our second promise comes in verse 4 - *For everyone born of God overcomes the world***

1. As we approach this second promise, first, we need to do is ask, "what does overcoming the world mean?"
  - a. John promises that we will overcome several things in his letter
    - i. In chapter 2, he wrote to the young men because they had overcome the evil one
    - ii. In chapter 4, he tells those who believe that they will overcome the false prophets
    - iii. And now, in chapter 5, he promises that those who are born of God will overcome the world
    - iv. To overcome means that we will have the ultimate victory over all of these things
  - b. And we've talked about what the world is already in John's letter
    - i. In John 2:15, John told us not to *love the world or the things in the world*, the world are those things that are opposed to Christ and His kingdom but it is also wrapped up in this physical sphere which we call the earth - the rebellion is centered here and so we can't fall in love with stuff here
    - ii. We can neither love the world, the essence of the rebellion against God, nor can we love the things in the world, things that are in the rebel provinces which will be destroyed by Christ and which tend to draw our focus and our love away from Christ
  - c. So, when John says that those born of God overcome the world, he is saying that we will have the ultimate victory over the world, that is we will defeat the power of this world and will throw off its yoke
    - i. The power of this world lies in its ability to cause us to fall in love with it, to love things that are other than Christ, to love things that are antithetical to Christ, to love things that deny Christ
    - ii. But, if we have been born of God, then we will have the victory over these things - the world will not finally entice us, ultimately we will perfectly love the things of Christ
2. When John makes this promise to us, he's probably recalling several things that he heard Jesus say
  - a. John recalled Jesus' words before His crucifixion in John 16:33 - *I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.*
    - i. Right before what would, in earthly terms, be called the low point of Jesus' ministry, Jesus told John that He had really overcome the world - yes, He was going to be crucified, to be killed by an angry mob wielding the power of the state, He would be sealed in a tomb, but really He had overcome
    - ii. The proof of Jesus' overcoming happened three days later when He destroyed the bonds of death and raised back to life conquering death and sin forever
    - iii. But, I'm sure John meditated on what Jesus had said before the crucifixion - Jesus didn't say He would overcome the world, a future tense looking to His resurrection, He said He had conquered the world, a past tense, He was about to be crucified and He said, "you know what, I have conquered the world"
    - iv. Jesus had conquered the world because the world had not conquered Him, He had stood fast in the face of temptation, He committed no sin, neither was deceit found in His mouth when He was reviled, He did not revile in return, when He suffered, He did not threaten - He perfectly kept His Father's will
    - v. So, Jesus went to the cross a victor and He went to the cross in order to purchase our victory, He had victory over this world and by going to the cross, He gave us the right and the ability to have victory over this world as well
  - b. And John recalled Jesus' words to the crowds at the Feast in John 8:34-36 - *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed.*
    - i. Jesus not only promised John that he would overcome, Jesus promised him what overcoming would look like - freedom
    - ii. Overcoming would be freedom from loving things, freedom from loving sin, freedom from loving this world or the things in this world, freedom from loving anything less than Christ
3. So, if we have been born of God, we will overcome the world, because Christ overcame the world and purchased our victory at the cross
  - a. We will not be enslaved to the things of this world, we will not be trapped by sin, we will not find ourselves enmeshed in temporal loves, instead, we will be freed to love Christ and the things of Christ, which forms the basis of the rest of this passage

**D. As we go on, you'll notice that faith is at the core of these two precious promises that John makes here**

1. But John wants to make sure we understand these promises well, and make sure we understand this faith well
2. So, around these two promises, John describes four unities - four things that are equivalent with each other
3. And these four unities describe the faith that John is basing his promises on - the faith that John is talking about will be a loving faith, an obedient faith, a joyful faith and a victorious faith

### III. Three Unities

#### A. Unity 1: Faith and love

1. Verse 1 - *Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him.*
  - a. As soon as John makes his first promise, he moves into his first unity, and, as most of the unities in this passage, it is a three part unity
  - b. The logic is something like this, faith demonstrates that we are God's children, but if we are God's children, we will love God; and if we love God, we will love God's children
  - c. So, John says that faith and love are in union with each other, faith cannot happen without love and love doesn't happen without faith
2. This should be a self-evident truth based in two different ways
  - a. First, and John makes this plain, if we are God's children by faith, if, in faith, we have been given a familial relationship with God, then love is the natural and unavoidable consequence of that relationship
    - i. Love is the outworking of a relationship - if we have been granted a relationship with God we should love God, love is a demonstration of relationship, lack of love is evidence of a lack of relationship
    - ii. And our relationship with God has also given us a relationship with everyone else who has been born of God, so our love naturally and unavoidably extends to our fellow believers
  - b. But, not only does the natural familial relationship exhibited through faith breed love, faith invariably leads to love because faith's object is love
    - i. This is what John has been building up through His whole letter - first, He has defined that God is love; in I John 4:8 and then in verse 16 he says clearly, 'God is love'
    - ii. And John has showed us that we know God's love in Christ; I John 4:9 - *In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.*
    - iii. And, at the beginning of our passage, the object of our faith is Jesus Christ, the Son of God who is love, the representative of God's love to us
    - iv. If our faith is in Jesus Christ, then our faith is resting in God's love and must invariably lead to love
  - c. So faith and love are consistently equated throughout the New Testament
    - i. Ephesians 1:15 - *ever since I heard of your faith in the Lord Jesus and your love toward all the saints;* Colossians 1:4 - *since we heard of your faith in Christ Jesus and of the love that you have for all the saints;* I Thessalonians 3:6 - *But now that Timothy has come to us from you, and has brought us the good news of your faith and love;* I Timothy 1:14 - *and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus;* and I could go on and on
    - ii. But I'll finish with Paul's words in Galatians 5:6 - *For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.*
    - iii. Faith's action is love, faith works itself out in love because faith is rooted in Jesus Christ who is love and faith expresses the new relationship that we have with God and with each other and flourishes in love
3. So, a true faith will be exhibited in a true love - which leads to two truths
  - a. These two truths target different errors about faith and love, that faith can exist without love or love could exist without faith
  - b. Any faith that does not produce love cannot be true faith, because it ignores Jesus Christ
    - i. Our faith is in Jesus Christ who is God's love, who is love, so our faith must work out in love
    - ii. If we can't love our fellow believers in truth, there is no way we truly have united with Christ through faith because union with Christ through faith is union with love
    - iii. So, if you claim to believe that Jesus is the Christ then live out that truth in love, work hard to love others, especially your brothers and sisters in Christ, in deed and in truth
  - c. Any love that does not come from faith cannot be true love because it ignores Jesus Christ
    - i. This error addresses the presumption of the world, the world that believes that it can love without Christ, but, in reality, there is no love apart from Christ
    - ii. As John has shown us, Jesus Christ is love, and so anyone who ignores who Jesus is can't have love
    - iii. Any emotion, or action, or statement, any feeling that claims to be love is an imposter if it isn't rooted in who Jesus Christ is - the world likes to rest in counterfeit loves but neither their motives or their goals are truly loving - in the end, the world without Christ can only serve itself and not love others
    - iv. So, if you claim to love others but that love doesn't flow from Jesus Christ, you don't know what love is
  - d. Faith must be worked out in love and love must come from faith, any separation of these invalidates both

## B. Unity 2: Love and obedience

1. Verses 2-3 - *By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome.*
  - a. John has said that faith and love are equivalent to each other, and now he adds one more link to the chain
  - b. If faith is equal to love, then love is equal to obedience, true love and true obedience are in union
2. John makes a very simple equivalence in verse 3 - *this is the love of God, that we keep his commandments*
  - a. Loving God is exactly equal to obeying God, but why is this true?
    - i. In the world to love someone is to make them free, to allow them to follow their own passion
    - ii. To the world, obedience and love cannot go together, they are antithetical to each other
  - b. To understand how this is true, then, we need to make sure we get the definition of love right
    - i. Love isn't a fluffy emotional state that has its ultimate roots in shallow affection or attraction
    - ii. Love, as we noted earlier, is the evidence of a relationship and love could be well defined as the desire to act rightly in a relationship, even a desire to act lavishly in a relationship - to do your very best to relate well to the object of your love; love is the medium of real relationship
    - iii. So, to understand what love should do, we must decide how one should act in a relationship
  - c. There is clearly a right way to act in relationship to God
    - i. God is our Creator, our Maker, our Sustainer and our Savior; He is the ultimate Judge and Lawgiver, so, by virtue of being God, the right way to act in relationship toward Him is obedience, so love is obeying
    - ii. But, John isn't probably as focused on this truth as He is on the term He uses for God over and over again - God is our Father and we are His children and it is here we really understand love
    - iii. A child who loves his father will want to obey his father, he will want to make his father happy, he will want to please his father by doing what his father wants
    - iv. If we are children of God, then our love is expressed in a willingness and a desire to obey, we will want to make our Father happy, we will want to do what our Father wants to do
3. Verse 2 adds - *By this we know that we love the children of God, when we love God and obey his commandments.*
  - a. Obeying God isn't only the basis of loving God, it is the basis of loving each other as well
  - b. This is true for at least two reasons, first, loving each other is obeying God because it is God's command
    - i. This takes us back to the statement John made at the end of chapter 4 - *And this commandment we have from him: whoever loves God must also love his brother.* - loving one another is obeying God
  - c. But, I think there is a deeper truth, obeying God is how we love each other well
    - i. I think there are two ways this is true, first, God's commands teach us how to love each other well
      - a) Think about I Peter 4:8-10 - *Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God's varied grace*
      - b) Or Ephesians 4:2-3 - *Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.*
      - c) These commands teach us to love each other well, when we put on these things we love well
    - ii. But, second, we love each other well by obeying God because our best good is in obeying God
      - a) The best thing we could ever want for another is for them to be in a right relationship with God
      - b) So, the most loving thing to do for another person is to encourage them in obedience to God, which we do by obeying God ourselves - we can obey God together loving God and each other
4. So, true love will be exhibited in true obedience which again leads to two truths
  - a. True love will always work out in true obedience
    - i. Love for God will always be a love that wants to obey, that wants to please our Father
    - ii. If we claim to love God, but refuse to obey or don't care to obey, we are like a disrespectful child, a child that disdains their Father, that would even want to deny their relationship to their Father
    - iii. But love for others will always be a love that wants to obey God as well
    - iv. If we claim to love others but are not careful to live in a way that encourages them to love and obey God, we don't love others; if we claim to love others but disregard sin in their lives that would separate them from God forever, then we don't love others - all love finds its root in obedience to God
  - b. And true obedience will always work out in love
    - i. Sometime we think of obedience as a harsh or a haughty activity - an activity that leads to either coarseness or pride - but any obedience that really works out in these things isn't obedience
    - ii. True obedience will be clearly seen to be based in love, love for God and love for others
    - iii. If obedience isn't rooted in love for God and expressed in love for others, it isn't obedience

### C. Unity 3: Obedience and joy

1. Vs. 3 - *For this is the love of God, that we keep his commandments. And his commandments are not burdensome.*
  - a. John has said that faith is equivalent to love and love is equivalent to obedience and now he adds one more
  - b. If faith equals love and love equals obedience then obedience equals joy, obedience and joy are in union
2. He shows us this by saying that God's commandments are not burdensome, it isn't a hardship to obey God
  - a. First, what he does not mean is that we don't have to work hard to obey God, obedience isn't always easy
    - i. There are many places we could go to correct this misconception, but one would be II Peter 1:5-7 - *For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.*
    - ii. Peter tells us that it takes effort to turn faith into obedience and love, John is not saying the opposite
  - b. What John means is that God's commands are not a drudgery, obeying God isn't a dour task
    - i. John is saying that God's commands aren't a burden, no! they are a joy to obey
  - c. This is the very nature of God's commands
    - i. God's commands aren't arbitrary or capricious; His commands are not merely a list of minutia that an impersonal force has commanded that we do; His commands are not purposed merely for us obey
    - ii. God's commands represent His perfect will - they are the representation of who God is - an infinitely happy God - I Timothy 1:11 - *in accordance with the gospel of the glory of the blessed God* - and he wants us to share in His joy - Matthew 25:21 - *His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'*
    - iii. So, Scripture tells us that God's laws are perfect, Psalm 19:7 - *The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple;*
    - iv. And, Scripture tells us that God's laws are for our good, Psalm 119:39 - *Turn away the reproach that I dread, for your rules are good.* or Psalm 119:68 - *You are good and do good; teach me your statutes.*
    - v. So, Scripture teaches that God's laws are for our joy, Psalm 119:16 - *I will delight in your statutes; I will not forget your word.* or Psalm 119:20 - *My soul is consumed with longing for your rules at all times.*
    - vi. So, obeying God's laws should produce joy because they are designed to lead us to joy in Him - God's law is a path marking the way to finding joy in Him
  - d. And this is the very nature of our obedience
    - i. Our obedience is the obedience of loving children for an infinitely good Father
    - ii. Such obedience, rooted in love, cannot be a drudgery - it cannot be marked by grumbling or resentment - unhappy, unwilling obedience isn't really obedience, we know this
    - iii. Obedience that is rooted in love will always find its expression in joy, it will spring from the heart
    - iv. So Paul tells the Romans in Romans 6:17 - *But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed*
    - v. And Paul tells the Philippians the corollary statement in Philippians 2:14-15 - *Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,*
    - vi. Loving obedience can't be unhappy obedience, we experience this with our own children - if they grumble and complain and act upset when they 'do' what we ask, we know it's not real obedience
    - vii. Real obedience wants to obey, the heart of real obedience is joy - obeying is our joy, what better joy could we have than to make our Father happy
3. So, true obedience will be exhibited in true joy which again leads to two truths
  - a. True obedience will always be marked by heartfelt joy
    - i. Many claim to be obeying Christ, but those who truly obey will be marked by an unquenchable joy
    - ii. Any obedience that doesn't spring from joy and produce joy is a false obedience - a legalistic puffery
    - iii. If obedience comes from pride or leads to pride it is not obedience
    - iv. If obedience leads to sourness, to a dour attitude, to a living asceticism it is not obedience
    - v. Obedience comes from joy and leads to joy, any other obedience is a false obedience
  - b. True joy must always find its root in obedience
    - i. Any joy that is not founded in obedience and seeking obedience is a false joy - a licentious lawlessness
    - ii. True joy can only come from the God who is pure joy and His law is the only path to His joy
    - iii. So those who act or claim joy without caring for obedience are merely deceiving themselves - they have traded joy for a cheap counterfeit that will fail in the end; it will never produce real, lasting joy
    - iv. Joy must always be found in obedience, any other joy is a false joy

#### IV. One Victorious Union

I John 4:5, 4-5 - *Everyone who believes that Jesus is the Christ has been born of God... For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world---our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God?*

##### A. As we finish the message this morning, I want to look at the organization of John's thoughts here

1. I think John very carefully organized this statement - notice that it begins and ends with a very similar phrase
2. *Everyone who believes that Jesus is the Christ... the one who believes that Jesus is the Son of God*
3. John starts with Jesus and he ends with Jesus, his thoughts are centered on who Jesus Christ is
4. In fact, his thoughts here form an interesting cycle: A) Faith in Jesus; B) Born of God; C) Attributes; B) Born of God; A) Faith in Jesus - John has organized this paragraph in order to emphasize the foundation of Jesus Christ
5. The faith that John has been talking about here is faith in Jesus Christ, a faith that rests in who Jesus Christ is and what He has done for us, a faith that grasps on to Jesus Christ and won't let go
6. So, everything that John has taught us here in this passage springs from who Jesus is

##### B. The unified attributes in this passage - faith, love, obedience and joy - are unified in the believer because they are unified in Jesus Christ

1. Jesus Christ is the great unifier - through His being and His work, He has made it so that we can have these attributes without any contradiction, something the world cannot do
2. This is because these qualities are perfectly unified in Him - He is completely loving, completely obedient, completely faithful, and completely joyful - we see these qualities in union at the cross, Hebrews 12:2 - *looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.*
3. At the cross Jesus obeyed His Father, was faithful to His task, showed us the depths of love and He did it for joy
4. And, through His incarnation, He has brought these unified attributes - these characteristics that belong to God - into this world - He brought what was impossible and made it possible
5. And, through His propitiation, His sacrifice at the cross, He has provided for us to be like Him - to share His divine nature - to have these attributes in perfect unity just as He has them in perfect unity
6. As I said at the beginning of John's letter, John's theology is rooted in the incarnation - and we see that even the attributes of a Christian are rooted in Christ's incarnation because these attributes belong to Christ and by taking on flesh He united these attributes with us
7. So we can't have these attributes - faith, love, obedience and joy - unless we grasp onto Christ, unless we take Him for who He claims to be, because these attributes belong to Him

##### C. The promises of this passage - assurance and victory - belong to the believer because they belong to Jesus Christ

1. Our assurance before God is rooted in who Jesus is and what He has done for us - we can be sure of our status as children because Jesus Christ is the perfect Son of God and we have grasped hold of Him
2. Our victory over this world is rooted in who Jesus is and what He has done for us - Jesus overcame this world and has offered His victory to all who would come to Him by faith
3. And so our faith is our victory - by faith we grasp onto Christ and take hold of what Christ has taken hold of for us
4. As Paul says in Philippians 3:12 - *I press on to make it my own, because Christ Jesus has made me his own*
5. Faith isn't victory because faith is strong, faith is our victory because Christ is strong - our victory is found in Him

##### D. So this passage calls the Christian to be something - to put on love, obedience, faith and joy

1. But, it is rooted firmly in who Christ is
  - a. We must put on faith, love, obedience and joy because Christ is all faithfulness, love, obedience and joy
  - b. We must put these on because Christ has brought these into the world, in His incarnation
  - c. We must put these on because Christ has bought them for us, in His propitiation, His sacrifice at the cross
  - d. If you aren't putting these on, you aren't united to Christ, you aren't in union with the victorious conqueror
2. If you are not united to Jesus Christ by faith, then these things cannot be true of you
  - a. You cannot have true love, true obedience, or true joy
  - b. And therefore you can't share the hope of the promises of this passage - you cannot be confident of your status before God and you have no reason to hope for victory over this world
  - c. But if you are not united to Jesus Christ by a living faith, Jesus calls out one thing, Matthew 11:28 - *Come to Me, all who are weary and heavy-laden, and I will give you rest.*