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**"Confidence on Judgment Day"  
(1Jn 4:15-21)**

Truth Matters Church, Inc.

2  **Overview of our passage**

Theme: Confidence on Judgment Day

☞ 1Jn 4:15-21

Doctrine: Our confession as to who Jesus is will be rewarded and God's love perfected in us so that we may have confidence on judgment day.

Application: We are to live in confidence and full assurance of our standing before God and demonstrate our love to God by loving Him and one another.

3  **Scripture Reading**

1 John 4:15-21 (NASB)

15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. 17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us. 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. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

4  **"in the day of judgment"  
(Believers)**

☞ A few examples in Scripture for judgment implications for believers

John 3:16-18

16 "For God so loved the world (Jew and Gentile sinners), that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

☞ "the world" is generally referred to unbelievers or sinners (Jew and Gentile)

☞ Jesus' first coming is not in judgment, but to offer and bring salvation

☞ To the Jew first, and also to the Greek (Gentiles)

☞ Those who refuse to believe are judged already

☞ Will stand trial on judgment day (krisis) is condemned now and on judgment day

☞ The take away in this verse, is that believers won't stand trial to be judged for sin (v.

18 "He who believes in Him is not judged")

### 5 "in the day of judgment" (Believers)

Romans 14:10-12 (context is exercising liberty in light of principles of conscience)

10 \*But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment (bēma) seat of God. 11 For it is written,

"AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME,  
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

12 So then each one of us will give an account of himself to God.

☞ "but you" Paul is addressing a believer

☞ "why do you judge your brother" or "regard your brother with contempt"

☞ Paul's point is that believers won't give an account to believers

☞ But rather believers "will give an account of himself to God"

☞ Believers won't judge believers, the Lord Jesus Christ will judge us

☞ "judgment" is 'bēma' and means a literal judgment seat (throne)

☞ "each one of us will give an account of himself to God" (more on this later)

### 6 "in the day of judgment" (Believers)

2 Corinthians 5:9-10 (context Paul is speaking of the temporal and eternal)

9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment (bēma) seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

☞ "we must all appear" Paul includes himself

☞ In context, Paul is addressing the hope for believers in this chapter

☞ However, Paul touches on the universal judgment of all mankind

☞ Everyone has a court date set and will stand before the bēma seat

☞ "recompensed" is to receive, obtain, to be paid back in full

☞ I had presuppositions on Rm 14:12 and 2Cor 5:10 concerning the extent of the believers judgment and from here would like to address that with you then come back to this passage...

### 7 "in the day of judgment" (Believers)

☞ My presupposition is that when Paul says all will be "recompensed for his deeds in the both, according to what he has done, whether good or bad", is that somehow for believers our sins will come into play come judgment day...

☞ However, for believers, "deeds" cannot be referring to sin at all

☞ Christ paid it all

☞ "good" in 2Cor 5:10 is 'agathos' which means kind, gentle, honorable

☞ "bad" is 'phaulos' which means evil, wicked, worthless

☞ With the help of John's style, I now recognize that Paul too is making a contrast!

☞ Paul is not saying that believers will give an account for the good and evil they did in their life and be paid back in full

☞ And for this I'd like to cross reference the Parable of the Talents...

## 8 The Parable of the Talents

Matthew 25:14-30 (context is surrounding the return of Christ)

14 "For it (Jesus' return) is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16

Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

19 "Now after a long time the master of those slaves \*came and \*settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' 21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

## 9 The Parable of the Talents

22 "Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' 23 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'

29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

## 10 The Parable of the Talents

☞ There is so much truth here, but allow me to hit on a few things that will give us insight concerning judgment day...

☞ "talents" is a weight of something of value (often gold or silver)

☞ There were 3 servants who were given talents based on his ability:

☞ Servant A: 5 talents

☞ Servant B: 2 talents

☞ Servant C: 1 talent

☞ Servant A: with 5 talents, gained 5 talents (10 talents)

- ☞ Servant B: with 2 talents, gained 2 talents (4 talents)
- ☞ Servant C: with 1 talent, gained no talent, buried it in sand

### 11 **The Parable of the Talents**

- ☞ When settlement time came (Jesus returns to judge):
  - ☞ Servants A & B received the exact same commendation
    - 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'
  - ☞ Servant C did not receive commendation, but condemnation
    - 26b 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed... 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.
  - ☞ His talent was given to Servant A (with 10 talents)
- ☞ We can reasonably deduce:
  - ☞ Servants A & B are believers (saved), were commended and received equally the same way
  - ☞ Servant C is an unbeliever (not saved), was judged and condemned to hell

☞

### 12 **The Parable of the Talents**

- ☞ Furthermore we can reasonably deduce:
  - ☞ Servants A & B were not judged for any sins, evil thoughts, evil actions (before or after they were saved)
    - ☞ They lived out their life in faithful service
    - ☞ Had a return in proportion to what was given them and their ability
  - ☞ Whereas, Servant C was judged for his sins, evil thoughts and evil actions
    - ☞ He did not live out his life in faithful service
      - ☞ Didn't even invest it to gain interest
      - ☞ Had nothing to show for what he was entrusted with
- ☞ This contrast can also be seen this way:
  - ☞ Servants A & B were judged based on their good deeds
  - ☞ Servant C was judged based on his evil deeds
- ☞ Sound familiar? Let's go back to 2Cor 5:9-10...

☞

### 13 **"in the day of judgment"** **(Believers)**

- 2 Corinthians 5:9-10 (context Paul is speaking of the temporal and eternal)
- 9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment (bēma) seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done,

whether good or bad.

- ☞ Remember I said I had presuppositions on the latter part of this verse
- ☞ In particular, being recompensed for what we've done, good or bad
- ☞ However, if we take the truths from the Parable of the Talents, the lessons from 1 John, this can be understood as a general contrast
- ☞ Paul is contrasting those who do good deeds (believers) vs.
- ☞ Those who do evil deeds (unbelievers)
- ☞ Paul makes this exact same contrast in Romans chapter 2...
- ☞

14  **"in the day of judgment"**  
(Believers)

Romans 2:1-11 (Paul charging that Jews too are under sin and addressing them)  
 1 Therefore you (fellow Jew) have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God rightly falls upon those who practice such things. 3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. 9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. 11 For there is no partiality with God.

15  **"in the day of judgment"**  
(Believers)

- ☞ "WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS"
- ☞ Like in 2Cor 5:10, Paul again is making the same contrast in Rm 2:6-8:
  - ☞ Group A: perseveres in doing good, seek, glory and honor and immortality
    - ☞ This group gets eternal life
  - ☞ Group B: are selfishly ambitious, do not obey the truth (gospel), but obey unrighteousness (slave to sin)
    - ☞ This group gets wrath and indignation
- ☞ Thus, we can reasonably deduce from this that:
  - ☞ Group A: believers (will inherit eternal life)
    - ☞ Servants A & B from Parable of Talents would fall in this group
  - ☞ Group B: unbelievers (will receive wrath and indignation)
    - ☞ Servant C will fall in this group
- ☞ Case in point:

- ☞ Believers will not be judged for sin at all! Past, present, or future! vs.
- ☞ Unbelievers will be judged for their all their sins! Past, present, and future!

☞

#### 16 ☐ **“in the day of judgment” (Believers)**

- ☞ High Level summary of believers judgment
  - ☞ Believers will not be judged for any sin!
    - ☞ There’s no indication that we will be judged for any sins, evil thoughts, evil actions
    - ☞ Nada... past, present, and future!
    - ☞ Christ paid it all! Amen!
  - ☞ Believers will not be punished for any sin or receive any wrath
  - ☞ When believers are judged it’s a mere matter of formality of our faith!
    - ☞ All believers will be equally commended and received!
    - ☞ All believers will be rewarded for their faith and faithful service!
    - ☞ All believers will have a return equally with what was given him!
      - ☞ “He who began a good work in you will perfect it until the day of Christ Jesus” – Phi 1:6
  - ☞ Judgment day for believers will be a day where God is glorified and so shall we!
  - ☞ Why?...

#### 17 ☐ **“because as He is, so also are we in this world”**

- ☞ Latter part of v. 17, “because as He is, so also are we in this world”
- ☞ “because as He is” –is in reference to Jesus’s purity and righteousness
  - 1 John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure...
  - 1 John 3:7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;
- ☞ So when John says “so also are we in this world”, by extension he is saying that because Jesus is pure and righteous, so are we (believers) pure and righteous (by our faith) in this impure and unrighteous world.
- ☞ So John again is making a contrast between Jesus and believers (pure and righteous vs. the world and non believers (impure and unrighteous)
- ☞ TRUTH:
  - ☞ Believers are pure and righteous because of our faith that Jesus is the Son of God who propitiated for our sins!
  - ☞ Unbelievers remain impure and unrighteous because they refuse to repent and believe that Jesus is the Son of God who propitiated for our sins!

#### 18 ☐ **Catarroja AMP: 1Jn 4:17**

- 17 By this (our confession that Jesus is the Son of God), (the Father’s and Son’s) love is perfected (accomplished together) with us (who believe), so that we may have (full) confidence in the day of judgment (when our faith will be validated and rewarded); because as He (Jesus) is (pure and righteous), so also are we (pure and righteous because of our faith in the Son of God) in [the midst of] this (perverse, impure, and unrighteous) world.

19  **Exposit: 1Jn 4:18**

18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

☞ "there is no fear in love", "but perfect love casts our fear"

☞ Any fear we have will be cast out by the perfect love of God!

☞ The contrast John is making here is that believers will not have any fear come judgment day, but unbelievers will remain in fear because of the ensuing punishment!

☞ TRUTH: If there is any fear or anxiety about judgment day, you are not resting in the perfect love of God and having full faith in the finish work of Christ!

☞ APPLICATION: Therefore, repent and have confidence in what God has promised and accomplished!

☞

20  **Exposit: 1Jn 4:19**

19 We love, because He first loved us.

☞

☞ V. 19 affirms the doctrine of election (God's unconditional election)

☞ The reason we love or have love for God is because God first loved us!

☞ We are saved because God chose to save us

☞ We are loved by God because God chose to love us

☞ We love God because God loved us first! Period.

☞ This echoes what Jesus said to His disciples:

John 15:16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

☞ It can also be said: "Believers did not choose to love God, but God chose to love us and appointed us to salvation and in return we love God back"

21  **Exposit: 1Jn 4:20**

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.

☞ Interesting that John is quoting someone saying "I love God"

☞ Also interesting is John is the only NT writer to use both "hate" and "brother" in the same sentence

☞ Taken in context, there are many false believers, false teachers who claim to love God but hate their brother

☞ This is sadly still the case today

☞ As we covered in past studies (Brothers Keeper), hatred is the equivalent of murder (if not dealt with aggressively "sin crouches at the door" and desires to consume us)

☞ And we also looked at this in principal (if you claim to be a Christian yet have hatred

towards another believer, you are deceived)

☞

## 22 **Exposit: 1Jn 4:20**

☞ But the further we get into this letter, I can't help to keep the prophetic significance as well

☞ A lot of this letter has prophetic undertones

☞ It's dealing with the present (John's day), but it's also prophesying concerning the future

☞ "Last Hour", "there are many antichrists", Jesus's appearing, judgment, etc.

☞ This being the case, the quotation can also be prophetic in that it will come out of the lips of false prophets, false christs that precedes the coming of Antichrist, who will say they love God, but will hate their brother

☞ Jesus warns us of that in the Olivet Discourse in Mk 13:

11 When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. 12 Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death. 13 You will be hated by all because of My name, but the one who endures to the end, he will be saved.

## 23 **Exposit: 1Jn 4:20**

☞ So when John is quoting "I love God" in v. 20, it could very well be prophetic of the false prophets and false christs in the future who claim to be Jews and claim to love God and the Jews turning against each other

☞ This is consistent with Revelation 3 (to the church in Philadelphia):

9 Behold, I will cause those of the synagogue of Satan, who say that they are Jews (and love God) and are not, but lie—I will make them come and bow down at your feet, and make them know that I have loved you.

☞ Thus, v. 20 can also be prophetic in that there will be self proclaimed Jews in the end of the age who will pave the way for Antichrist

☞ These will claim to love God, but hate other fellow Jews

☞ These will demand allegiance and it will result in the betraying of family

☞ Such self proclaimed Jews are liars and belong to Satan

## 24 **Exposit: 1Jn 4:21**

21 And this commandment we have from Him, that the one who loves God should love his brother also.

☞ "this commandment" (as we covered in the Old and New Commandments study) is in reference to the "New Commandment" Jesus gave to His disciples:

John 13:34-35:

34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."

☞ It can also be said the "one who loves God", will also love Abraham's descendants:

Genesis 12 (the very first time God spoke to Abram)

3 And I will bless those who bless you,

And the one who curses you I will curse.  
 And in you all the families of the earth will be blessed.”

25  **Exposit: 1Jn 4:21**

- ☞ Abraham descendants according to the promise (Abrahamic Covenant) can be broken down into 2 groups:
  - ☞ Israel (Jewish nation)
    - ☞ Promise went from Abraham → Isaac → Jacob (Israel)
  - ☞ Believers (Jew and Gentile Christians)
- ☞ Both groups are chosen (elect) of God
- ☞ Those who truly love God will love both groups and never hate them
  - ☞ Past, present, future
- ☞ TRUTH: If a professed Jew claims to love God, including the end times, that confession can be tested by whether he loves Israel and Christians
  - ☞ If not, God says your confession is empty, you are a liar, the truth is not in you, you do not belong to God, but belong to Satan