

## 1 John 5:1-13

### I. Victory In Christ – 1 John 5:1-4

**A. Vs. 1 – Belief in all that Christ has done and Who He is as the Messiah is what leads to salvation.**

1. The word “believes” in Greek carries with it the idea of obedience to the teachings of God.
2. The true child of God does not lose their faith (1 Jn. 2:19), nor cease in their love for God. We may struggle, but we do not apostatize.
3. The person believing is “born of God.” The use of the perfect tense of the verb “born” in the Greek here carries with it the idea of something happening in the past with the results continuing to the present.
4. Loving God is synonymous with being “born of God.” It will be seen in our love for Him and the people of His flock.

**B. Vs. 2 – John reminds us of a couple of things that we have already studied.**

1. Loving God’s children is seen in a couple of ways:
  - A. We must love God.
  - B. We must keep His commandments. Not the OT laws, but the new teachings in Christ. Love one another, love God above all, following Ephesians 4; Colossians 3; Rom. 14; 1 Cor. 8.
  - C. To “obey” the commandments is to “observe” them and “attend to them carefully.”
  - D. We cannot truly love God’s children without loving God. We cannot have one and not the other.

**C. Vs. 3 – Here we are told that loving God is equivalent to obedience.**

1. John reminds us of the fact that God’s commandments are not “burdensome” or “difficult.” This means they are not weighty. For the opposite of God’s commands, see Mt. 23:4.
2. With the Holy Spirit, obedience is possible.
3. God’s commandments are freeing, protecting and wonderful. See Acts 15:10-11; Gal. 5:1.
4. God’s commands only become difficult when we desire to live outside His will.
5. All that has been stated goes together. Loving God and obeying Him will affect our relationships in the body of Christ – See Roman 14; 1 Cor. 8.

**D. Vs. 4 – Here and in vs. 5 John tells us about the secret to victory over the world.**

1. The world attempts to draw us away, thus John warns us about it (1 Jn. 2:15-17).
2. James warns us (Jam. 4:4) as does Paul (Col. 2:8), to not allow the philosophy of the world to take over our lives.

3. The victory of “overcoming” “the world” is based on our faith in Christ, for He has overcome the world.

4. The word “overcome” is a favorite in John’s writings. Jesus used it in Revelation to describe the believer. This word is found in 1 Jn. 2:21; Rev. 2:7,11,17;26; Rev. 3:21; Rev. 12:11. Christ is the “Overcomer” (Rev. 5:5), and because He lives within us, we are overcomers. We are not the overcomers, it is Christ in us that makes us overcomers.

5. The word “overcome” means “to conquer, carry off the victory, come off victorious.”

## **II. The Witness Of God – 1 John 5:5-13**

\*\* In vss. 6-10 the word “testify”, “testimony” is used around 10x.

### **A. Vs. 6 – The water and the blood – what is its meaning?**

1. How does John use the word “water” in his writings? How many of those are symbolic usages in his writings?

- A. It is used of baptism in Jn. 1:31-32. Christ was identified in His baptism.
- B. In Jn. 3:5, I believe John uses the word “water” to refer to natural birth.
- C. “Water” is used to represent eternal life in Jesus Christ – Jn. 4:10,11,13-15.
- D. “Water” in Jn. 7:38-39 is used to represent the Holy Spirit’s ministry.
- E. “Water” is associated with His death in Jn. 19:34, possibly a result of a broken heart.

2. John uses the word “blood” in a couple of different ways in his writings:

- A. It refers to physical birth – Jn. 1:13.
- B. It has a symbolic usage in Jn. 6:53-56 where it represents eternal life by accepting Christ.
- C. It also speaks of His blood as the atonement for our sins – Rev. 1:5; 5:9; 12:11.

3. The following are explanations given by others to explain the phrase “water and blood”

A. Augustine linked it to Jn. 19:34, as pointing to the cross when water and blood flowed from Jesus’ side.

B. Calvin and Luther compared it with John 4 and John 6 and tied it to the sacraments.

C. Plummer and Candlish related it to OT symbolism, the water of purification and the blood of sacrifices.

D. Many commentators today see it as a reference to Jesus’ baptism and His death on the cross. This was the view of Tertullian. Though John’s Gospel never describes the water baptism of Jesus, the Johannine community would have understood it.

E. It could be a refutation of the Gnostics. John has already established the Deity of Christ (Jn. 1:1-3; 1 Jn. 1:1-2; 1 Jn. 2:22-23; 1 Jn. 4:1-3), and may be wanting to refute the heresy that the Spirit came upon the Son at His baptism. Christ was not just a man, He was the God-man.

With that in mind, the water could refer to His physical birth (the Incarnation), and the blood to His death on the cross, fulfilling His earthly ministry.

(These various views are explained in the “Expositor’s Bible Commentary”, pgs. 350-51)

4. Next we want to look at the Spirit’s witness and what we see in the text.

A. The word “testifies” means “to prove” or “confirm.” Thus, it describes in vss. 6-8 that the Spirit of God “confirms” to us what Christ has done for us. The Holy Spirit is the witness of Christ (Jn. 1:31-33; Jn. 15:26; 1 Jn. 3:24). He is also called the “Spirit of Truth” (Jn. 14:17; Jn. 15:16; Jn. 16:13).

B. The Holy Spirit bears witness to us by (1) producing fruit – Gal. 5:16-26; (2) convicting of sin – Jn. 16; (3) by teaching us God’s Word – 1 Cor. 2

**B. Vs. 7 – Here we have verse that is disputed regarding its inclusion into the text.**

\*\* Some translations may have this passage bracketed or in a footnote. Debate has arisen over whether it was part of the original text or not. Jehovah’s Witnesses love to attack this passage to make us question whether the Bible is reliable.

1. The following will help us work through this verse accurately:

A. This verse is found in no Greek MSS earlier than the 1300’s A.D. No ancient Greek text refers to it and it is not found in any early Latin versions of the Bible.

B. It is first mentioned as part of John’s text by the Spanish gnostic heretic, Priscillian, in 385 A.D.

C. Erasmus, whose Greek text the KJV is based on, did not include it as part of his first Greek NT in 1516 A.D. He stated that if someone showed him a recent MSS with the verse, he would add it to his next version of his Greek NT. Someone found it and he included it in his 1522 version, though he personally noted that he doubted its authenticity.

(Any book discussing this verse will enlighten the facts surrounding the passage)

2. It must be noted that though this may be a scribal addition, which I believe it is, it does not deter nor teach anything contrary to Scripture.

**C. Vs. 8 – Here we see that not only the Spirit bears witness, but so does the water and blood.**

1. In vs. 6, we discuss water and blood, so please refer to that passage for its meaning.

2. Note that these three “witnesses” are in agreement with what they stand for.

**D. Vs. 9 – This leads into vss. 10-13, or as some think, may reflect back on vss. 6-8. John here refers to the greatest witness possible – God.**

1. Man may state something as a witness (Deut. 19:15), but we know that God’s witness is infallible.

2. If we listen to men, and they did testify of the Son of God (Jn. 20:30-31), far more should we listen to God.

3. Even among people who testify, some are of good character, some are not. We know God’s character is impeccable.

**E. Vs. 10 – Here is the difference between the believer and non-believer.**

1. To believe in the Son of God (present tense) means you have the witness within yourself.

2. To not believe God makes Him out to be a liar, because we are denying the testimony He has given regarding His Son. He has given us the witness through the Word of God.

3. The witness for the believer is the Holy Spirit within. Matthew 5 is a good passage that describes the life of the true believer, and shows or “witnesses” to their salvation. Note:

A. Are we humble before God? – Mt. 5:3

B. Are we convicted of sin? – Mt. 5:4. Does our heart break when things are wrong.

C. Are we showing strength under control, self-control? – Mt. 5:5

D. Do we desire a closer walk with God? – Mt. 5:6

E. Are we concerned for others? – Mt. 5:7

**F. Vs. 11 – This verse begins a three verse explanation of the reasons for this book.**

1. God has given us eternal life, and this life is found in His Son, Jesus Christ.

2. The word “gave” is “aorist tense” in the Greek, looking back at a past event. This deals with the Incarnation of Christ as seen in His life, death, and resurrection. Eternal life is found in Him, and John looks back at this fact. Eternal life had come in Jesus, but it is ours today.

**G. Vs. 12 – The reasons for the book continue.**

1. He who has the Son has life (eternal life). If we do not have the Son we don’t have life.

H. Vs. 13 – The conclusion to why John wrote the book:

1. John wrote this to those who believe in the name of the Son of God. The use of the word “name” describes a person’s character, position, and authority.

2. We can “know” beyond doubt that we have eternal life (See Jn. 20:30-31).

3. This “knowing” is seen in what John has written in this letter. If we are saved we will obey God, love others, love God, not love the world, walk in righteousness, discern false teachers.

4. Belief is continual (contrast with 1 John 2:19), and is seen in obeying God.

