

Sunday Morning Message

May 30, 2021

1 John – Real Faith

That Ye May Know

Text – 1 John 5:1 - 13

Congregational Reading – 1 John 5:11 - 13

Introduction

We have been examining the first letter of John in a series of messages on Sunday mornings, and have discovered that this epistle is all about living a genuine faith – real faith. Contained within this letter are many proofs, which reveal to the reader whether or not his faith is real. So far in this little letter we have seen that a genuine believer:

- 1 Will not walk in darkness (1:6)
- 2 Will walk in the light (1:7)
- 3 Will confess his sin (1:8 – 10)
- 4 Will keep God’s commandments (2:3 – 4; 5:2 – 3)
- 5 Will keep His Word (2:4)
- 6 Will not hate his brother (2:9)
- 7 Will love his brother (2:10 – 11; 3:10 – 12, 14 – 15; 4:7 – 8, 11 – 12, 20 – 21; 5:1)
- 8 Will have “an unction” (2:20, 27 – χρῖσμα [*chrisma*] an anointing – and will know the truth)
- 9 Will not deny the Son (2:22 – 24)
- 10 Will “purify himself” (3:3)
- 11 Will do righteousness (3:7)
- 12 “Doth not commit sin” (3:4 – 6, 8 – 10; 5:18)
- 13 Will not murder (3:15)
- 14 Will have the Holy Spirit dwelling within him (3:19 – 24; 4:13)
- 15 Will get his prayers answered (3:22; 5:14 – 15)
- 16 Will recognize truth from error (4:6)
- 17 Will confess that Jesus Christ is the Son of God (4:15; 5:1, 5)
- 18 Will dwell in love (4:16)

We must also understand that all these are all general statements about believers. It is also possible that a real Christian will violate these principles because even though the Holy Spirit indwells him and he has been given a new nature, the old man is still present. Paul said:

"(18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." (Romans 7:18)

Transition

In this final chapter, we will see John combine many of the proofs given in previous chapters as he basically sums up what characterizes real faith. All of these things that he mentions are interconnected. Like the fruit of the Spirit from Galatians 5, if you these characteristics are truly from God and not just artificially imitated or manufactured, if you have one of them, you have them all.

I. Our Triumph Over the World (vs. 1 – 5)

In the beginning verses of this final chapter, John reviews and connects many of the previous proofs and attributes that are consistent with people who are genuinely saved. Here at the end of the letter, John is wrapping up by driving home some points that have been previously made. The final conclusion given here is that it is our faith in Christ that causes us to have victory and overcome the world (v. 4).

1. If you believe in Christ, you are born (or begotten) of God. (v. 1a)

*"(11) He came unto his own, and his own received him not. (12) But as many as received him, to them gave he power **to become the sons of God**, even to them that believe on his name: (13) **Which were born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13)*

Read John 3:1 – 8

*"(23) **Being born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23)*

2. **If you have been born into God's family, you will love your brothers and sisters in Christ. (v. 1b)** This point was developed over and over again previously in this letter, in chapters 2, 3, and 4.
3. **If we have been born again and love the children of God, we will also keep his commandments (vs. 2 and 3)**

"(3) And hereby we do know that we know him, if we keep his commandments." (1 John 2:3)

Notice also that His commandments are not grievous - the adjective βαρεῖαι (βαρύς) has the idea of being heavy or burdensome; something impossible to handle. God will not give us more than we can bear. His yoke is easy. The O. T. Law was very burdensome, but Christ's will is not.

4. **If we have faith, we are born of God, and gives us victory over the world (v. 4 and 5)**

The bottom line from this passage is that you and I can do through Christ what all of the other religions of the world have tried and failed to do – we can live for God and do the things that He wants us to do, but we can only do it because of what He has done in and through us. It is from the inside out. It is transformation, not reformation. Our faith in Him is the key to this victory.

Do you have faith in Christ?

Explain faith – Illustrate – I believe that the plane can fly, but I am not truly trusting the plane until I get on it.

II. The Three Witnesses (vs. 6 – 8)

There are three words or phrases in this section that all come from the same Greek word: “beareth witness” (v. 6, 8), “bear record” (v. 7), “witness” (4 times in vs. 9 and 10), “testified” (v. 10), “record” (vs. 10 – 11). They all come from the root word μαρτυρέω (*martyreō*), which is the word that is often transliterated into the English word, *martyr*.

John speaks of two sets of three witnesses that all agree that Jesus was who He claimed to be.

1. The Three that are witnessing in Heaven are the Father, Son, and Spirit – the Trinity.

From my paper – *Doctrinal Synopsis*

God is also Triune, which does not at all contradict His unity. God is united in essence, but triune in personality. **The word, “trinity” is not found in the Bible, but it is taught in the Bible. God is the Father, the Son, and the Holy Spirit, and all three are co-equal; and all three are one (Psalm 90:2; Revelation 1:8, 17, 18; Acts 5:3, 4; Hebrews 9:14).** This concept, like so many others in theology, is beyond comprehension. There have been attempts made to make analogies of the Trinity to something that can be understood (like eggs and water), but all fail to capture the true understanding of it. B. B. Warfield said: “There are no analogies to the Trinity in nature, not even in the spiritual nature of man, who is made in the image of God. In His Trinitarian mode of being, God is unique; and, as there is nothing in the universe like Him in this respect, so there is nothing which can help us to comprehend Him.”¹ Attempts to understand the Trinity have caused many in history to slide off into heresy. For instance, some within the early church placed an emphasis upon the distinctness in the personalities of God, which resulted in a slide into a false tri-theism, which actually is a belief in three Gods.² At the other extreme is the false concept of modalism, which teaches that God is a single Person who can manifest Himself in three forms. The modalist would say, “these three are not distinct persons in the Godhead but rather are masks or roles in which God reveals himself to his creation.”³ This heresy denies the distinction in personalities within the Godhead.

There are several Old Testament allusions to the plurality of personalities within the Godhead. The name, “Elohim,” for example, is a plural name. (Genesis 1:26, 27) Also, in Genesis 1:26, God said, “let us,” which is a plural pronoun. Genesis 19:24 says, “*Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;*” (Gen 19:24) This verse refers to the Lord twice, doing different things at the same time. Some theologians believe the three “men” who appeared to Abraham in Genesis 18:1, were a theophany, which in this case is

¹ Elliot Ritzema and Elizabeth Vince, eds., *300 Quotations for Preachers from the Modern Church*, Pastorum Series (Bellingham, WA: Lexham Press, 2013).

² C. Stephen Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002), 108.

³ William Greenough Thayer Shedd, *Dogmatic Theology*, ed. Alan W. Gomes, 3rd ed. (Phillipsburg, NJ: P & R Pub., 2003), 957.

thought represented the Father, Son, and Spirit.⁴ Various Christophanies in the Old Testament also point to plurality in the Godhead.

The Spirit of God was also very active in the Old Testament in Creation (Genesis 1:2, and in empowering God's servants (Judges 6:34). Perhaps, the most poetic allusion to the Trinity in the Old Testament is the thrice holy God mentioned in Isaiah 6:3. Finally, in the blessing that Aaron was commanded to pronounce upon the people of Israel, "the Lord" is mentioned three times: *"The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace"* (Numbers 6:24-26).

In the New Testament, the Trinity can be seen a bit more clearly. **At Jesus baptism, the Father spoke and the Holy Spirit descended like a dove. (Matthew 3:16 & 17)** Jesus also commanded the church to baptize in *"... in the name of the Father, and of the Son, and of the Holy Ghost:"* (Matthew 28:19). Paul's benediction in 2 Corinthians also references the Trinity: *"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen"* (2 Corinthians 13:14). Also, in 1 John, the Bible states, *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."* (1 John 5:7)

Finally, the Trinity can be seen in the actions of God throughout the Bible. For instance: all three members of the Godhead are involved in Creation (Genesis 1:1, 2; John 1:3; Colossians 1:16), the Incarnation (Luke 2:11; 1:35; John 3:16), and in salvation (Ephesians 1:4 – 13). Believers are chosen by the Father, redeemed by the Son, and sealed by the Spirit. Additionally, all three of the Godhead are mentioned in reference to the inspiration of the Scriptures. (2 Timothy 3:16,17; John 1:1-3; II Peter 1:20, 21).

All three members of the Godhead testify (bear record, or witness) that we are truly saved.

2. Then there are the three witnesses on the earth – the Spirit, the water, and the blood.

The Spirit of God bears witness:

"(16) The Spirit itself beareth witness with our spirit, that we are the children of God:" (Romans 8:16)

The Blood of Christ bears witness – Christ shed His blood for us. We have placed our faith in His shed blood. The blood is a clear reference to the atonement that was made for our sins. John referred to the atonement twice in this letter with the word "propitiation".

"(2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2)

"(10) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10)

"(7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7)

⁴ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 88.

The water bears witness:

Here is where there is a difference of opinion among theologians as to what is meant by water. We have the same dilemma when discussing the new birth in John 3, which also references water in connection with the Spirit.

Some (Phillips) say that the water is a reference to Christ's baptism.

Note by John Phillips:

Again, *three voices give separate testimony*: “and there are three that bear witness in earth, the spirit, and the water, and the blood” (5:8a–c). **The Holy Spirit bears witness *in us*, confirming quietly in our hearts that we have been born again, baptized into the mystical body of Christ, indwelt by God.** Satan may try to silence that inner witness, sin temporarily causing us to doubt our salvation. But back it comes—that still, small voice of God bringing its assurance that all is well. Sometimes He uses His Word to speak peace to our troubled hearts, sometimes assurance comes from a kindly word from a fellow believer, at other times it's just an inner assurance as He bears witness with our spirit that we are the children of God (Rom. 8:16).

The water bears witness *by us*. The water, here, surely corresponds with the water in verse 6. There, it refers to the water of Jordan and the baptism of the Lord Jesus. Here, the reference is to the water of our baptism, whereby we give witness to the world that we have passed from death to life. The Bible knows nothing, however, about the baptism of infants and still less about baptismal regeneration. New Testament baptism is “the answer of a good conscience towards God” (1 Peter 3:21), and the mode of baptism is by immersion (Acts 8:35–39). By means of baptism the Lord Jesus identified Himself with us, and by means of baptism we proclaim our identification with Him. The outward expression of an inward experience, by baptism we take our stand in the water—an element that spells death to the natural man. We are put beneath that water in a graphic symbol of burial, then we are raised by the power of another's arm, emerging from that watery grave to walk in newness of life. Thus, in an act of obedience to the Lord's command, we bear witness to a lost world—the essential fact of the gospel—when He died, we died; when He was buried, we were buried; when He was raised, we were raised.

The blood bears witness *for us*. It is there, on the mercy seat in heaven, to testify for all eternity that our salvation has been purchased, once and for all, at infinite cost, to the total satisfaction of a **thrice-holy God**. That blood “speaketh better things than that of Abel” (Heb. 12:24), for Abel's blood cried aloud for vengeance, but the Lord's blood assures us that our debt is fully paid.

Moreover, *these voices give supporting testimony*: “And these three agree in one” (5:8d). Many centuries before, in the Mosaic Law, God had established the principle: “In the mouth of two or three witnesses shall every word be established” (Deut. 17:6; 19:15; 2 Cor. 13:1). For, as Solomon said, “A threefold cord is not easily broken” (Eccl. 4:12). So, here, we have a unanimous threefold witness. That is enough.⁵

⁵ John Phillips, *Exploring the Epistles of John: An Expository Commentary*, The John Phillips Commentary Series (Kregel Publications; WORDsearch Corp., 2009), 1 Jn 5:8a–d.

Others (Spurgeon) believe that water is a picture of the new life that we have in Christ. Jesus called it “living water in John 4:

"(14) But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14)

Spurgeon said:

It is very remarkable how John’s Gospel is both the exposition and the text of John’s first epistle, for if you turn to it you find our Lord Jesus coming by water at the outset of His teaching. He says to Nicodemus that a man must be “born of water and spirit” (John 3:), to the woman of Samaria He speaks of “living water” (John 4:10), and on the great day of the feast He cries, “If anyone is thirsty, let him come to me, and let him drink” (John 7:37). In His ministry He not only issued the invitation, but to all who believed in Him He gave of the water of the fountain of life freely. Thus our Lord came by water in the sense of communicating a new, pure, and purifying life to men. The water is the emblem of the new life that springs up within the soul of believers, a life fresh and sparkling, leaping up from the eternal fountains of the divine existence. This life will flow on forever, and widen and deepen like Ezekiel’s river, and increase in fullness of power and joy until it unites with the ocean of immortal bliss.⁶

Still Others (McGee) state that the water is a reference to the Word of God:

"(26) That he might sanctify and cleanse it with the washing of water by the word," (Ephesians 5:26)

McGee states:

“That is the thing which John is emphasizing here. These three bear witness on earth—the Spirit uses the water of the Word and applies the blood for our salvation. These three all agree in one—that is, they want to get you saved and keep you saved.”⁷

III. Our Trust is in the Word (vs. 9 – 13)

John finally declares that what he was writing (and what others had already written) were the record – the final authority as to who Christ is, and as to what He has done and will do in the life of every believer.

The Bible was written primarily so that we could know the truth about God, and so that we could have assurance that we are truly His children.

Salvation comes through faith in Christ, but that faith comes through the Word of God:

"(17) So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17)

"(29) Abraham saith unto him, They have Moses and the prophets; let them hear them. (30) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. (31)

⁶ Charles Spurgeon, *Spurgeon Commentary: 1 John*, ed. Elliot Ritzema, Spurgeon Commentary Series (Bellingham, WA: Lexham Press, 2014), 1 Jn 5:8.

⁷ J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 817.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:29-31)

The Bible is the record, the testimony that assures us that we are saved.

If you struggle with assurance of your salvation, get into the Word of God.

Conclusion

If you are not yet saved, you need to see and believe what the Bible says about Jesus Christ and His plan for your salvation:

The Bible shows us very plainly that we are all sinners:

"(10) As it is written, There is none righteous, no, not one: ... (23) For all have sinned, and come short of the glory of God;" (Romans 3:10, 23)

The Punishment for sin is eternal death in Hell:

"(23) For the wages of sin is death; ..." (Romans 6:23a)

"But the fearful, and unbelieving... and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Revelation 21:8)

God Loves You and Wants To Save You from Hell

"(16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

"(8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)

God Offers You the Free Gift of Salvation Through His Grace and Your Faith

"(23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

"(8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (9) Not of works, lest any man should boast." (Ephesians 2:8-9)

"(9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ... (13) For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:9-10, 13)

John wrote this letter so that you and I could know that we are saved.

If you are saved, I want to challenge you to increase your faith by going deeper into the Word of God. Salvation begins in a moment, but it will blossom throughout your life. The same Bible that showed you how to get saved, will continue to grow you deeper and deeper in the spiritual life after you are saved.

Let me challenge you – get back to your Bible. Put a premium on the Word of God!

1 John 5:1

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός,

Each or every / believing / that or because / Jesus / is / the Christ

πιστεύων – Pres. Act. Part. Nom. Sing. Masc.

ἐκ τοῦ θεοῦ γεγέννηται:

out of, from, or by / God (Gen) / has been born

γεγέννηται – Perf. Pas. Ind. 3rd. Per. Sing.

καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

And / each or every / loving / having begotten / he loves / having been born / of / him

ἀγαπῶν – Pres. Act. Part. Nom. Sing. Masc.; γεννήσαντα - Aor. Act. Part. Acc. Sing. Masc.; ἀγαπᾷ - 3rd. Pers. Sing. Pres. Act. Ind.; γεγεννημένον – Perf. Pas. Part. Acc. Sing. Masc.

Translation – Anyone who believes that Jesus is the Christ has been born of God: and anyone who loves the giver of birth (one who begets) also loves the one who is born of him.

Exegetical Comments: This verse was very interesting with the many forms of γεννάω, as well as the two forms of ἀγαπάω. The use of the English word, “born” is more familiar than “begotten.” “Born” is passive and difficult to put in an active form. The word, “begotten” can easily be made active.

1 John 5:2

ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ,

in / this / we know / that or because / we love / the children (Plu) / of God (Gen)

γινώσκομεν – 1st Pers. Plu. Pres. Act. Ind.; ἀγαπῶμεν - 1st Pers. Plu. Pres. Act. Ind.

ὅταν τὸν θεὸν ἀγαπῶμεν,

when or whenever / God (Acc) / we love

ἀγαπῶμεν - 1st Pers. Plu. Pres. Act. Ind

καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

And / commandments (Acc) / of him, his / we keep

τηρῶμεν – 1st Pers. Plu. Pres. Act. Ind.

Translation – In this we know that we love the children of God, whenever we love God, and keep his commandments.

Exegetical Comments – I am not sure I understand what this verse is saying, exactly. The translation is straightforward, but its meaning is mysterious. It seems to be stating that we know that we can love the children of God when we are loving God and obeying him. In other words, if we are in love with God and obeying Him, we will love His children as well.

1 John 5:3

αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ,

this / for / is / the love / of God (Gen)

ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν:

in order that, that / the commandments / of him, his / we keep

τηρῶμεν – 1st Pers. Plu. Pres. Act. Ind

καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

And / commandments / his / burdensome, heavy / not / are

Translation – For this is the love of God, that we keep his commandments: and his commandments are not overbearing.

Exegetical Comments – the adjective βαρεῖαι (βαρύς) has the idea of being heavy or burdensome; something impossible to handle. God will not give us more than we can bear. His yoke is easy. The O. T. Law was very burdensome, but Christ's will is not.

1 John 5:4

ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον:

that or because / each, every, all, whole / who is born / from / God / he overcomes / the world (Acc.)

γεγεννημένον – Perf. Pas. Part. Acc. Sing. Masc.; νικᾷ - 3rd Per. Sing. Pres. Act. Ind.

καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον ἢ πίστις ἡμῶν

and / this / is / the victory (Nom) / having conquered or overcome / the world / the faith / our

νικήσασα – Aor. Act. Part. Nom. Sing. Fem.

Translation – Because everyone who is born of God conquers the world: and our faith is this victory that overcame the world.

1 John 5:5

τίς ἐστὶν ὁ νικῶν τὸν κόσμον,

who / is / overcoming / the world

νικῶν – Pres. Act. Part. Nom. Sing. Masc.

εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

if not, except, but / believing / that or because / Jesus / is / the son / of God (Gen)

πιστεύων – Pres. Act. Part. Nom. Sing. Masc.

Translation - Who is overcoming the world, except he who believes that Jesus is the son of God?

Exegetical Comments - “εἰ μὴ” = but, except: “As εἰ assumes a negative force in oaths and asseverations, so on the same principle εἰ μὴ becomes positive.”⁸

1 John 5:6

Οὗτός ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἵματος,

This / is / having come / through (Gen), ~~because of (Acc)~~ / water (Gen) / and / blood (Gen)

ὁ ἐλθὼν – 2nd Aor. Act. Part. Nom. Sing. Masc.

⁸ F. C. Conybeare and St. George Stock, *Grammar of Septuagint Greek: With Selected Readings* (Boston: Ginn and Company, 1905), 91.

Ἰησοῦς ὁ Χριστός:

Jesus the Christ

οὐκ ἐν τῷ ὕδατι μόνον,

not / in, by, with, among / the blood / only (adv.)

ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι.

But / in, by, with, among / the water (Dat) / and / the blood (Dat)

καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,

and / the Spirit / is / witnessing

τὸ μαρτυροῦν – Pres. Act. Part. Nom. Sing. Neut.

ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

That or because / the Spirit / is / truth (Nom)

Translation – This is he who came through the water and the blood, Jesus Christ: not by blood only, by water and blood. And the Spirit is witnessing because the Spirit is truth.

1 John 5:7

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ,

that or because / three / are (Plu) / witness / in, by, with, among / heaven (Dat)

οἱ μαρτυροῦντες – Pres. Act. Part. Nom. Plu. Masc.

ὁ πατήρ,

the Father

ὁ λόγος,

the Word

καὶ τὸ Ἅγιον Πνεῦμα:

and the Holy Spirit:

καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

And / these (Plu.) / three / one / are

Translation – Because three are witnessing in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

Exegetical Comments – The Holy Spirit is capitalized in the Greek, and since it is in a series with two others that are one with the Holy Spirit, they also should be capitalized.

1 John 5:8

καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ,

and / three / are / witnessing / in, by, with, among / the earth

οἱ μαρτυροῦντες – Pres. Act. Part. Nom. Plu. Masc.

τὸ πνεῦμα,

the spirit (Nom)

καὶ τὸ ὕδωρ,

and the water (Nom)

καὶ τὸ αἷμα,

and the blood (Nom)

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν.

And / the three / into / the one / they are

Translation – And three are witnessing in the earth: the spirit, the water, and the blood, and these three are into one.

Exegetical Comments – the three are into one – three are one, meaning they are in agreement.

1 John 5:9

εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,

if / the witness (Acc) / men (Gen) / we receive

λαμβάνομεν - 1st Pers. Plu. Pres. Act. Ind.

ἢ μαρτυρία τοῦ θεοῦ μείζων ἐστίν:

the witness (Nom.) / of God (Gen) / greater (Nom) / is

ὅτι αὕτη ἐστὶν ἢ μαρτυρία τοῦ θεοῦ,

that or because / this / is / the witness / of God (Gen),

ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

That / he has witnessed or declared / about / the son / his

μεμαρτύρηκεν – Perf. Act. Ind. 3rd. Per. Sing.

Translation – If the witness we receive is of men, the witness of God is greater: because this is the witness of God that he has witnessed (declared, revealed) concerning his Son.

Exegetical Comments – Notice the perfect tense of μεμαρτύρηκεν. The witness of the Father concerning the son is still in force, the effects of His witness continue.

1 John 5:10

ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ:

is believing (Masc) / into / the son / of God (Gen) / he has / the witness (Acc) / in / himself (reflexive)

ὁ πιστεύων – Pres. Act. Part. Nom. Sing. Masc

ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν,

is not believing / of the God (Dat) / a liar (Acc. no def. art.) / has made

ὁ πιστεύων – Pres. Act. Part. Nom. Sing. Masc; πεποίηκεν – Perf. Act. Ind. 3rd Pers. Sing.

ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν,

that or because / not / has believed / into / the witness or testimony (Acc.)

πεπίστευκεν – Perf Act. Ind. 3rd Pers. Sing.

ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

That or which / he has witnessed or declared / the God / concerning or about / the son / his

μεμαρτύρηκεν – Perf. Act. Ind. 3rd. Per. Sing.

Translation – He who believes in the son of God has the witness in himself: he who believes not has made a liar of God, because he has not believed in the testimony that God has declared concerning His Son.

Exegetical Comments – Again we see the perfective tense of μεμαρτύρηκεν. The witness of the Father concerning the son is still in force, the effects of His witness continue. Also πεποιθήκεν and πεπίστευκεν – these are past decisions that have ongoing consequences. Notice the comparison between has believed and is believing. In the present active participle, I am believing. In the perfective, I have believed or have not believed.

1 John 5:11 TR

καὶ αὕτη ἐστὶν ἡ μαρτυρία,

and / this / is / the testimony / witness / record

ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,

that or because / life (Acc.) / eternal (Acc) / he has given or he gave / to us (Dat) / God (Nom)

ἔδωκεν – Aor. Act. Ind. 3rd Pers. Sing.

καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

And / this / the life (Nom) / in / the son (Dat) / his / is

Translation – and this is the record, that God has given to us eternal life, and this life is in his Son.

Exegetical Comments – the word order is reversed in the second phrase – “ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,” The word order in Greek does not determine the meaning of the sentence. ὁ θεός is Nom and thus is the subject of the sentence.

1 John 5:12 TR

ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν;

He who is having / the son (Acc) / he has / the life (Acc)

ὁ ἔχων – Pres. Act. Part. Nom. ἔχει – 3rd Pers. Sing. Pres. Act. Ind.

ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

Not / He who is having / the son / of God / the life / not / he has

Translation – He who has the Son has life, and he who does not have the son does not have life.

Exegetical Comments – the life in v. 12 is the same life described as being eternal in v. 11.

1 John 5:13 TR

Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ;

These (Plural Neuter) / I have written / to you (Dat.) / ye all are believing / into / the son (Gen.) / of God (Gen.);

ἔγραψα – Aorist Act. Ind, 1st Pers Sing.; τοῖς πιστεύουσιν – Pres. Act. Part. Dat. Plu. Masc.

ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,

in order that; that / you all could know or might know / that or because / life (Acc) / you all have / eternal (Acc.)

εἰδῆτε – Perf. Act. Subj. 2nd Pers. Plu.; ἔχετε – 2nd Pers. Plu. Pres. Act. Ind.

καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

And / in order that; that / you all could believe / into / the name (Nom.) / the son (Gen.) / of God (Gen.)

πιστεύητε – 2nd Pers. Plu. Pres. Act. Subj.

Translation – I have written these things to you who believe in the name of the Son of God, that you would know that you have eternal life, and that you would believe in the name of the Son of God.

Exegetical Comments – It has always been interesting to me that the subjunctive fact of knowing was conditioned upon believing, and then believing was also conditioned upon knowing. I have thought that the meaning could possibly involve a basic belief in order to know, but then knowing increases belief, and so on. If you believe, you can know; but then if you know, you will believe more.