

## 8. 1 John 5:1-12 of a Verse by Verse Study of the Letters of John and Jude

In Chapter 5, John taught two main principles. The first principle is that we do not believe every spirit for false prophets and teachers go out among us. In 1 John 4:1-3, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." The second principle is that we love one another. 1 John 4:7-9 teaches, "7 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. 8 Whoever does not love does not know God, because God is love." Chapter 5 will extend these principles by instructing us to obey the commands of God.

### ***Victory That Overcomes the World***

1 John 5:1-5

*5 Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well. 2 This is how we know that we love the children of God: by loving God and carrying out his commands. 3 This is love for God: to obey his commands. And his commands are not burdensome, 4 for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. 5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.*

In John 5:1-5, John extends the two principles of chapter 4 to a third principle: Love of the children of God and love of God both depend on our carrying out his commandments. The conclusion in verse 3 forever links true love of God and obeying his commandments: "This is love for God: to obey his commands." The chain of logic is clear: if we believe in Christ, we are born of God. If we are born of God, God loves us, we love the children of God, we obey his commands, and we overcome the world. His commands are not burdensome, for this is how we overcome the world. This is the victory in Jesus. Only those who believe that Jesus is the Son of God overcome the world. Sin and the world have no victory 1 Cor 15:54-57

54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

55 "Where, O death, is your victory?

Where, O death, is your sting?"

56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God! He gives us the victory through our Lord Jesus Christ.

### ***The Testimony of God***

*6 This is the one who came by water and blood – Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit, the water and the blood; and the three are in agreement. 9 We accept man's testimony, but God's testimony is greater because it is the testimony of God, which he has given about his Son. 10 Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. 11 And this is the testimony: God has given us eternal life, and this life is in his Son. 12 He who has the Son has life; he who does not have the Son of God does not have life.*

## **The False Doctrine of the Trinity**

1 John 5:6-12 is one of the more abused passages in the New Testament. It is abused because of a faulty translation stemming from the KJV and NKJV, which forms the basis of false teaching on the widely held doctrine of the Trinity. The doctrine bases its belief on a reading found in the Latin Vulgate—the basis of all Roman Catholic translations and the basis of the KJV and the NKJV translations of this passage. An estimated 150 prior translations exclude portions of verse 7. 1 John 5:7 translated from the Vulgate reads, “7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.” Compare this reading to the one found in ancient manuscripts, which precede the Vulgate, “7 For there are three that testify” There is on mention of the Father and the Word. The three that agree are the spirit, the water, and the blood.

The version of the Latin Vulgate did not appear in permanent form until about 1000 AD. However, the Trinity doctrine had its origin in 325AD when the Council of Nicea accepted it as church doctrine. One might ask, “So what difference did it make?” Those who believe it to be true give the clear answer:

### **TRINITY**

1. The Term "Trinity": The term "Trinity" is not a Biblical term, and we are not using Biblical language when we define what is expressed by it as the doctrine that there is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence. A doctrine so defined can be spoken of as a Biblical doctrine only on the principle that the sense of Scripture is Scripture. And the definition of a Biblical doctrine in such un-Biblical language can be justified only on the principle that it is better to preserve the truth of Scripture than the words of Scripture.

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The danger of the doctrine is easy to illustrate in its most absurd form. If Jesus is God and Mary is the mother of Jesus, Mary can be the Mother of God, Queen of heaven.

## **The Father, the Son, and the Holy Spirit**

The Godhead including the Father, the Son, and the Holy Spirit are central to Bible teaching. When Jesus instituted baptism, he called on all three in Matt 28:18-20:

"All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

That the Godhead is plural in form is stated repeatedly in the Scriptures, taught so from the very beginning. In Gen 1:26-27, God so affirmed this truth

26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

27 So God created man in his own image,  
in the image of God he created him;  
male and female he created them.

God repeats this truth in Gen 3:22, "22 And the Lord God said, "The man has now become like one of us, knowing good and evil." And once again repeats it in Gen 11:7, "7 Come, let us go down and confuse their language so they will not understand each other." Later, Isaiah quoted God affirming the same truth in Isa 6:8, "8 Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"

The teaching is just as clear in the New Testament and laid out completely in Hebrews. In Heb 1:5-9, the writer teaches the separation of the person of God and His Son:

5 For to which of the angels did **God** ever say,

"You are my **Son**;

today I have become your **Father**"?

"I will be his **Father**, and he will be **my Son**"?

6 And again, when **God** brings his **firstborn** into the world, he says,

"Let all **God's** angels worship **him**."

7 In speaking of the angels he says,

"He makes his angels winds, his servants flames of fire."

8 But about the **Son** he says,

"Your throne, O **God**, will last for ever and ever, and righteousness will be the scepter of **your kingdom**. 9 You have loved righteousness and hated wickedness; therefore **God**, your **God**, has set **you** above your companions by anointing you with the oil of joy."

[Emphasis Added]

In Hebrews beginning with chapter 2, the writer separates completely the person of Jesus from the person of the Holy Spirit. In Heb 2:11-13, the writer credits Jesus with a quotation from the Old Testament:

Jesus is not ashamed to call them brothers. 12 He says,

"I will declare your name to my brothers;

in the presence of the congregation I will sing your praises."

13 And again,

"I will put my trust in him."

And again he says,

"Here am I, and the children **God** has given **me**."

In Heb 3:7-11, the writer credits the Holy Spirit:

7 So, as the **Holy Spirit** says:

"Today, if you hear his voice,

8 do not harden your hearts

as you did in the rebellion,

during the time of testing in the desert,

9 where your fathers tested and tried **me**  
and for forty years saw what **I** did.

We must conclude that the Father, the Son, and the Holy Spirit are separate personalities, but one in purpose. Jesus was the fullness of the Godhead bodily as expressed by Paul in Col 2:9-11, "9 For in Christ all the fullness of the Deity lives in bodily form, 10 and you have been given fullness in Christ, who is the head over every power and authority."

### **What Does 1 John 5:6:12 Teach?**

That Jesus came by water and blood comes as a reiteration of what the Lord taught in the first few chapters of the Gospel of John, beginning in John 1:14 when Jesus came by the flesh,"14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." The flesh and blood of the Lord were one in John 6:54-57:

54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh is real food and my blood is real drink. 56 Whoever eats my flesh and drinks my blood remains in me, and I in him.

A divine Jesus come in the flesh and blood was central to power of God and the basis for our redemption, according to 1 John 4:2-3:

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, 3 but every spirit that does not acknowledge Jesus is not from God.

Indeed, without the coming of Jesus in the flesh to shed his blood, we would have no salvation. Heb 9:14 is explicit:

14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Heb 9:22 requires the shedding of the savior's blood for forgiveness: "22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness."

The spirit's testimony is two-fold. First, he dwelt in the flesh and blood man, called Jesus. Second, he empowers each of us through the word and though dwelling within us. He dwelt in Jesus according to John 1:32-34:

32 Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. 33 I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' 34 I have seen and I testify that this is the Son of God."

Just as the flesh and blood combined to give us the living savior, Jesus, water and the spirit combine to give us a spiritual man like Jesus – people in whom the Spirit of God dwells: John recorder in John 3:5-7

5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. 6 Flesh gives birth to flesh, but the Spirit gives birth to spirit. 7 You should not be surprised at my saying, 'You must be born again.'

John 3:33-35 describes Jesus as having the Spirit without limit, “ 34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.”

As we are born again of water and the Spirit, we receive living water from the Lord. In John 4:10-14 Jesus speaks of this living water:

13 Jesus answered, "Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

It was with water that he cleansed the church in Eph 5:25-27, “Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word.”

It was with water that he cleansed each of us in 1 Peter 3:21-22,

and this water symbolizes baptism that now saves you also – not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, 22 who has gone into heaven and is at God's right hand – with angels, authorities and powers in submission to him.

The three that testify are the Spirit, the water and the blood; and these three are in agreement that Jesus is the Christ come in the flesh and that we are born of God through the Spirit. If we believe the testimony of man, how much more so should we believe the testimony of God?

11 And this is the testimony: God has given us eternal life, and this life is in his Son. 12 He who has the Son has life; he who does not have the Son of God does not have life.