

“Let us teach the New Testament!”

First Epistle of John

Lesson 13, 1 John 5:6-13

1john.currah.download September 2019

Introduction

In this thirteenth of 15 lessons on the New Testament Book of 1 John, we shall deal with these ten topics:

1. 1 John 5:6-13 in the *English Standard Version* (2016)
2. 1 John 5:6-13 SBL *Greek NT* (2010) with English interlinear
3. Greek textual variants in 1 John 5:6-13
4. Parallels between 1 John 5:6-13 and the Gospel of John
5. Analytical outline of 1 John 5:6-13
6. Important vocabulary and historical meanings
7. Greek grammar: The predicate adjective corresponding to an adverb
8. Teachable points from 1 John 5:6-13
9. An historical Christian doctrine: The Testimony of God
10. Practical applications of 1 John 5:6-13 for Christians

1. The *English Standard Version* (2016) text of 1 John 5:6-13

⁶ This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. ⁷ For there are three that testify: ⁸ the Spirit and the water and the blood; and these three agree. ⁹ If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son.

¹⁰ Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. ¹¹ And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹² Whoever has the Son has life; whoever does not have the Son of God does not have life.

¹³ I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.

2. Interlinear Greek-English Text of 1 John 5:6-13

⁶This is the having-come by water and blood Jesus Christ; not in the water
⁶ Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
only but in the water and in the blood. And the Spirit is the testifying,
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
because the Spirit is the truth.⁷ For three are the testifying: ⁸ the Spirit
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ⁷ ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, ⁸ τὸ πνεῦμα
and the water and the blood; and the three for the one are. ⁹ If the testimony of-the
καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν. ⁹ εἰ τὴν μαρτυρίαν τῶν
humans, we-receive the testimony of-the God greater is, for this is
ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν
the testimony of-the God that he-has-witnessed about the Son his. ¹⁰ The believing
ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ πιστεύων
in the Son of-the God has the testimony in himself. The not believing the God
εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
liar has-made him, because not he-has-believed in the testimony that has-witnessed
ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν
the God about the Son his. ¹¹ And this is the testimony, that life eternal gave
ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹ καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν
the God to-us, and this the life in the Son his is. ¹² The having the Son has the life;
ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹² ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν·
the not having the Son of-the God the life not has. ¹³ These-things I write to-you that might-know
ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. ¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε
that life you-have eternal the believing in the name of-the Son of-the God.
ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

3. Manuscript Variants in 1 John 5:6-13

5:6 From the 4th century, some manuscripts insert “and Spirit” after “blood,” and from the 6th century, others invert the order of these words to “Spirit and blood.”

From the 4th century, two manuscripts make “only” and adjective rather than an adverb.

From the 4th century, some manuscripts read “and the blood” instead of “and in the blood.” It is hard to know if the repeated preposition was original or not.

5:7-8 Some late versions of the New Testament insert the words, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth” (KJV). However, these spurious

First Epistle of John, Lesson 13, 1 John 5:6-13

words were never part of the Greek New Testament or of ancient translations; they were added to some Latin translations after the 9th century, and to a few Greek manuscripts in the 16th century.

5:10 From the 5th century, a few manuscripts insert “of God” after “has the testimony”.

From the 4th century, a few manuscripts spell “himself” *eautôî* instead of *autôî*.

From the 5th century, some manuscripts have “not believe the Son” instead of “not believe God.”

5:11 From the 4th century, some manuscripts change the order of the words, “that God gave us,” with no change in meaning.

5:13 From the 5th century, some manuscripts alter the word order of the phrase, “you who believe in the name of the Son of God, that you may know that you have eternal life,” and some append the redundant phrase, “that you may believe.”

Download from 1john.currah.download a more complete list of textual variants in 1 John 5:6-13.

4. Parallels between 1 John 5:6-13 and the Gospel of John

1 John	Gospel of John
It is the Spirit who bears witness, because the Spirit is truth 5.6	The Spirit of truth, who proceeds from the Father, he will bear witness about me 15.26
There three are one 5.8	I and the Father are one 10.30
The witness of God is greater. He has testified to his Son 5.9	The Father, who sent Me, also testifies about Me 8.17
Whoever believes in the Son of God 1 John 5:10	Whoever receives his testimony sets his seal to this, that God is true 3.33
He who believes in the Son... He who does not believe ... has not believed the testimony that God has given to his Son 5.10	Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God 3.18
He who has the Son has life 5.12	He gave his only Son, that whoever believes in him ... have eternal life. John 3:16; 6:47
He who does not have the Son of God does not have life 5.12	Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him 3.36

5. Analytical outline for preachers, teachers and groups leaders.

Part 4: **The Source of Our Confidence** 5.6-21

XIII. **God's Testimony** 5.6-13

A. God's testimony about Jesus

1. Three events 5.6-8

- a. At Jesus' baptism
- b. Before his crucifixion
- c. After his resurrection

2. Its superiority 5.9

B. Our response to God's testimony 5.10-12

1. Faith 5.10
2. Everlasting life 5.11
3. One condition 5.12

C. Our firm faith 5.13

6. Important terms and their historical meanings in 1 John 5:6-13

blood αἷμα *haima*

b blood and life as an expiatory sacrifice ... 1J 1:7 ... 5:6, 8

water ὕδωρ *hudôr*

of John's baptism by water ... Mt 3:11; Mk 1:8; Lk 3:16; J 1:33 (26, 31); Ac 1:5; 11:16

Definitions condensed from Bauer, Arndt, Gingrich and Danker, *Greek Lexicon* (2001).

7. Greek grammar of 1 John 5:6-13. The Predicate Adjective

The Predicate Adjective Corresponding to an Adverb

Predicate nouns and adjectives in the accusative case can serve as adverbs.

"In classical Greek a predicate adjective appears in certain expressions added to the predicate... The adjective [*monos*] and the adverb [*monon*], which have already grown close in classical, are occasionally confused ... 1 Jn 5: 6." Blass, Debrunner, Funk, *Greek Grammar*, #243

Thus, 1 John 5:6, "Jesus Christ; not by the water only [*monon*] but by the water and the blood."

In the 5th century, one Greek manuscript, and another in the 11th century, alter the *monon* accusative form of *monos*, to its dative form, *monôi*, which matches the preceding dative "by the water". The meaning remains the same.

8. Teachable points from 1 John 5:6-13

Ask the Holy Spirit to show you teachable points from the passage. For example:

The Trinity

1. The Spirit testifies 5.6
2. God has testified 5.9, 10
3. About his Son 5.9, 10, 12

Three testimonies that agree

1. Water: "You are my beloved Son; with you I am well pleased" (Mark 1:11)
2. Blood: "This is my beloved Son, with whom I am well pleased; listen to him" (Matthew 17:5)
3. Spirit: "God has sent the Spirit of his Son into our hearts" (Galatians 4:6)

The logic of our faith

1. Jesus came, was baptized and crucified 5.6
2. God testified with a voice from heaven 5.7
3. We received the apostles' testimony 5.9
4. We believe God's testimony 5.10
5. We have the testimony in us 5.10
6. We have believed God 5.10
7. We believe in the Son of God 5.13
8. We have God's Son 5.12
9. We have eternal life 5.12
10. We know that we have eternal life 5.13

The objects of our faith

1. We have received human testimony 5.9
2. We have received God's testimony 5.9, 10
3. We believe in the Son of God 5.10
4. We have the testimony within us 5.10
5. We have the Son of God 5.11
6. We have eternal life 5.12
7. We believe in the name of the Son of God 5.13

Instead of reading or talking about all of these points, have learners form tiny groups. Have each group read a few verses of 1 John 5:6-13, looking for the topic. It is not necessary to find or to report all of the items. After a few minutes, ask someone in each tiny group to tell two or three items that the group members found. Thank all for their cooperation.

9. An historical Christian doctrine: The testimony of God

The testimony of God. The Creator God has borne testimony to his own existence and power, to every generation of every human community. He has done so in many ways, including logic, philosophy, dreams, prophets, prayers, Scripture, intuition and scientific inquiry.

God the Father has borne testimony to his own Son, Jesus, in many ways, including God's voice from heaven, Jesus' miracles, his resurrection from death, his ascension into heaven, the Holy Spirit indwelling believers, and answers to prayer made in Jesus' name.

God continues to bear testimony to Jesus through his apostles' Scriptures, by answers to prayer, by the Holy Spirit indwelling Christian believers, and sometimes by dreams or visions.

10. Practical application of 1 John 5:6-13 for Christians

After someone or several have read or recited 1 John 5:6-13 in small gatherings of learners, pose queries such as these:

- What have you learnt from this passage about God?
- What have you learnt from this passage about Jesus?
- What have you learnt from this passage about God's own testimony?
- What have you learnt from this passage about everlasting life?

Whilst preaching, teaching or leading, recommend ways in which to apply the passage or put it into practice. For example:

- Review the main events of Jesus' life and ways in which God showed that Jesus is his Son. Show pictures that illustrate Jesus' baptism, crucifixion and resurrection.
- Review the events of the Day of Pentecost, the arrival of the Holy Spirit, and the command that Peter gave to be baptized and to receive the Holy Spirit.
- Invite everyone to put their trust in Jesus crucified and risen. Arrange to baptize those who do so.
- Find or prepare teaching materials, diagrams and images, then supply copies of these to heads of household, to small-group leaders and to house church shepherds, that they can use in teaching others this lesson.

Conclusion

- Download documents for this lesson at 1john.currah.download.
- Read five times 1 John 5:14-17 before you view the next video lesson.
- Please, leave comments or queries, or write to me at the download site. I shall try to reply to you by email or in a video.