Calvary Chapel Living Water

Got Life?

1 John 5

Vs. 1 [Being born of God is the source of love.]

Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

Vs. 2-3 [The demonstration of God's love.]

By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

*If you love Me, keep My commandments*. ([John 14:15](https://www.blueletterbible.org/kjv/Jhn/14/15/s_1011015))

Philippians 2:12-13

 Vs. 4-5 [Being born of God is the source of victory.]

For whatever is born of God overcomes the world. And this is the victory that has overcome the world; our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

Hebrews 11:6

Vs. 6-8 [Precisely identifying who **Jesus**, the **Son of God** is, the One on Whom we must believe.]

This is He who came by water and blood; Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness [in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth]: the Spirit, the water, and the blood; and these three agree as one.

**He who came by water and blood**: Probably the best explanation (though there are good points to some of the other ideas) is the oldest recorded Christian understanding of this passage (first recorded by the ancient Christian Tertullian). Most likely, John means the **water** of Jesus' baptism, and the **blood** of His crucifixion.

The New King James Bible makes a marginal note on [1 John 5:7-8](https://www.blueletterbible.org/kjv/1Jo/5/7-8/s_1164007), stating that the words **in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on the earth** are words that are not included in the vast majority of New Testament Greek manuscripts.

i. The words in question occur in no Greek manuscript until the fourteenth century, except for one eleventh century and one twelfth century manuscript in which they have been added to the margin by another hand.

ii. In the first few hundred years of Christianity, there were many theological debates regarding the exact nature and understanding of the Trinity. In all of those debates, *no one* ever once quoted these words in question from [1 John 5:7-8](https://www.blueletterbible.org/kjv/1Jo/5/7-8/s_1164007). If they were originally written by John, it seems *very* strange that no early Christian would have quoted them. In fact, though none of the ancient Christians quote from this verse, several of them do quote from [1 John 5:6](https://www.blueletterbible.org/kjv/1Jo/5/6/s_1164006) and [1 John 5:8](https://www.blueletterbible.org/kjv/1Jo/5/8/s_1164008). Why skip [verse seven](https://www.blueletterbible.org/kjv/1Jo/5/7/s_1164007), especially if it is such a great statement of the Trinity?

iii. In all ancient translations - Syriac, Arabic, Ethiopian, Coptic, Sahidic, Armenian, Slavonian, and so forth, this disputed passage is not included. Only in the Latin Vulgate does it appear.

b. It is probably best to regard these words as the work of an over-zealous copyist who thought that the New Testament needed a little help with the doctrine of the Trinity, and he figured this was a good place to do it. Or perhaps the words just started as notes written in the margin of a manuscript, but the next person who copied the manuscript thought they must belong in the text itself.

i. While there is no explicit statement of the Trinity in the statement (such as this), it is woven into the fabric of the New Testament- we find the Father, Son, and Holy Spirit working together as equal, yet distinct Persons (\*[Matthew 3:16-17](https://www.blueletterbible.org/kjv/Mat/3/16-17/s_932016); \*[28:19](https://www.blueletterbible.org/kjv/Mat/28/19/s_957019); [Luke 1:35](https://www.blueletterbible.org/kjv/Luk/1/35/s_974035); [John 1:33-34](https://www.blueletterbible.org/kjv/Jhn/1/33-34/s_998033) [14:16](https://www.blueletterbible.org/kjv/Jhn/14/16/s_1011016), [26](https://www.blueletterbible.org/kjv/Jhn/1/26/s_998026); [16:13-15](https://www.blueletterbible.org/kjv/Jhn/16/13-15/s_1013013); [20:21-22](https://www.blueletterbible.org/kjv/Jhn/20/21-22/s_1017021); [Acts 2:33-38](https://www.blueletterbible.org/kjv/Act/2/33-38/s_1020033); [Romans 15:16](https://www.blueletterbible.org/kjv/Rom/15/16/s_1061016); [2 Corinthians 1:21-22](https://www.blueletterbible.org/kjv/2Co/1/21-22/s_1079021); [13:14](https://www.blueletterbible.org/kjv/2Co/13/14/s_1091014); [Galatians 4:6](https://www.blueletterbible.org/kjv/Gal/4/6/s_1095006); [Ephesians 3:14-16](https://www.blueletterbible.org/kjv/Eph/3/14-16/s_1100014); [4:4-6](https://www.blueletterbible.org/kjv/Eph/4/4-6/s_1101004); \*[1 Peter 1:2](https://www.blueletterbible.org/kjv/1Pe/1/2/s_1152002)).

\*Matthew 3:16-17When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. **17**And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

\*Matthew 28:19Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Luke 1:35And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

John 14:16And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

John 14:26But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

John 20:21-22So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” **22**And when He had said this, He breathed on *them,* and said to them, “Receive the Holy Spirit.

Romans 15:16that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

2 Corinthians 1:21-22Now He who establishes us with you in Christ and has anointed us *is* God, **22**who also has sealed us and given us the Spirit in our hearts as a guarantee.

2 Corinthians 13:14The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen.

\*1 Peter 1:2elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

How did these words ever get included, if they are not in any ancient Greek manuscripts? The words were included in ancient Latin versions of the Bible, and in the year 1520, a great scholar named Erasmus produced a new, accurate edition of the Bible in ancient Greek. When people studied Erasmus' Bible, and compared it to the Latin version, they noticed he left out this passage, and they criticized him for it. When he was criticized, Erasmus said, "You won't find these words in any ancient Greek manuscript. If you find me one Greek manuscript with these words in them, I'll include it in my next printing." Someone "discovered" a manuscript with the words in them, but it wasn't an ancient manuscript at all. Erasmus knew this, but had already promised to add the words if someone found a manuscript with the words, so he reluctantly added the words in his 1522 edition. However, he also added a footnote, saying he thought that the new Greek manuscript had been written on purpose, just to embarrass him. That manuscript (*Codex Montfortii*) is on display in the library of Trinity College, Dublin.

Vs. 9-19 [The witness of men and the witness of God.]

If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

Vs. 11-13 [Assurance of life in the Son.]

And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God.

GOT LIFE?

Vs. 15-16 [Confidence in prayer.]

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

Vs. 16-17 [Praying for a sinning brother.]

If anyone sees his brother sinning a sin *which does* not *lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not *leading* to death.

Vs. 18-19 [Knowing who we are and who our enemies are.]

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies *under the sway of* the wicked one.

a. **Whoever is born of God does not sin**: In the battle against sin, it is all-essential that we keep our minds set on who we are in Jesus Christ. If we are **born of Him**, we then have the resources to be free from habitual sin.

i. John is repeating his idea from [1 John 3:6](https://www.blueletterbible.org/kjv/1Jo/3/6/s_1162006): *Whoever abides in Him does not sin.* The grammar in the original language makes it plain John is speaking of a settled, continued lifestyle of sin. John is not teaching here the possibility of sinless perfection. As Stott says, "The present tense in the Greek verb implied habit, continuity, unbroken sequence."

**Does not touch him**: The word **touch** here has the idea of *to attach one's self to*. John clearly says that the **wicked one** - Satan, or, by implication one of His demons- cannot attach himself to the one who is **born of Him**.

i. What Greek scholars say about this word **touch**: The word is "stronger than *toucheth*; rather *graspeth*, *layeth hold of*" (Smith, in *Expositor's*). "It means to lay hold of or to grasp rather than a mere superficial touch." (Robertson)

ii. The only other place in his writings where John uses this particular verb for **touch** is in [John 20:17](https://www.blueletterbible.org/kjv/Jhn/20/17/s_1017017), where He literally tells Mary to *stop clinging to Me*. Because we are **born of Him**, Satan cannot attach himself to us, or cling to us, in the sense he can in the life of someone who is not **born of Him**.

Vs. 20-21 [Abide in Jesus and avoid idols.]

And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen.

a. **That we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ**: In the conclusion of this letter, John returned to his major theme: fellowship with Jesus Christ. We must **know Him**, and the word John uses for **know** (*ginosko*) speaks of knowledge by *experience*. That is how Jesus wants us to know Him.

John Stott says of the statement, **this is the true God and eternal life**: "This would be the most unequivocal statement of the deity of Jesus Christ in the New Testament, which the champions of orthodoxy were quick to exploit against the heresy of Arius." (Stott)

In a great sermon in this last verse of John's letter, Charles Spurgeon first noted that John addressed **little children**.

- This is a title of deep affection.

- This is a title that indicates regeneration and family relation.

- This is a title that indicates humility.

- This is a title that indicates teachableness.

- This is a title that implies faith.

- This is a title that implies weakness.

 Then, Spurgeon noted that John gave a command: To **keep yourselves from idols**.

- This speaks against obvious, visible idols

- This speaks against worshipping yourself. We can do this by overindulgence in food or drink, by laziness, or by too much concern about how they look or what they wear

- This speaks against worshipping wealth

- This speaks against worshipping some hobby or pursuit

- This speaks against worshipping dear friends or relatives

He who has the Son has life; he who does not have the Son of God does not have life.

Q - GOT LIFE?