



1 John

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1 John

1 John 5:6

- Verse 6 begins a testimony of the content of a valid faith in Jesus as “the Son of God” (v. 5).
- “The one who came” is Messianic language.
 - ὁ ἐρχόμενος = “the Coming One”
 - See www.randywhiteministries.org/thecomingone/ for references
- The message of v. 5: The Messiah came by water and blood, this is the witness of the Spirit.
 - Possible interpretations of water and blood
 - Oldest interpretation: The Baptism at the beginning of His ministry and the crucifixion at the end.
 - Augustinian interpretation: a reference to the “blood and the water” (Jn 19:34)
 - Reformed position: Baptism and the Lord’s Supper

1 John 5:6

- Why does John mention the blood and water?
 - Clearly it had some significance that was easily known to the recipient.
 - Clearly John wants to communicate that the reality of “with water and with blood” cannot be separated.

1 John 5:6

- Perhaps he was combating two kinds of Gnosticism:
 - Doceticism: Jesus did not really have a body, he only appeared to have a body.
 - Only a real body could have bled.
 - Cerentianism—the man Jesus and the spiritual Christ were separate. Jesus was a man, possessed by Christ.
 - Under the view of Cerenthus, Jesus was baptized and crucified, but Christ was only upon him between those two events.
 - Cerenthus was a 1st Century heretic that likely knew John. He is mentioned in Irenaeus' "Against Heresies."
 - Irenaeus says that Polycarp (a student of John) said that John once fled a building in which Cerenthus was visiting, John saying, "Let us flee, lest the building fall down; for Cerenthus, the enemy of the truth, is inside!"
 - Some say that John wrote 1 & 2 John to combat Cerentianism.

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- The Spirit *is testifying* of that which *has happened*.

1 John 5:6 – Translation Issues

- “*Jesus Christ is the one who came with **the water of his baptism and the blood of his death.** ...*” (1 John 5:6, GNB)
- “*And Jesus Christ was revealed as God’s Son **by his baptism in water and by shedding his blood on the ...***” (1 John 5:6, NLT)
 - While this may be the correct interpretation, it is not the translators job to interpret. Interpretations should be left to the reader. A study bible has interpretive notes, a Biblical text should not.

1 John 5:6 – Translation Issues

- “*Jesus—the Divine Christ! He experienced a life-giving birth and a death-killing death. Not only birth from the womb, but baptismal birth of his ministry and sacrificial death. And all the while the Spirit is confirming the truth, the reality of God’s presence at Jesus’ baptism and crucifixion, bringing those occasions alive for us.*” (1 John 5:6, The Message)
 - Nowhere does the New Testament refer to a “water-birth” as being the physical birth.
 - The Spirit is not confirming “the reality of God’s presence...” This sounds more Cerentian than Biblical.
 - The Spirit does not testify to “bring those occasions alive for us.” He testifies, “Because the Spirit is truth.”

1 John 5:7-8

- Verses 7-8 have a textual issue that must be mentioned first. The Majority Text (Textus Receptus) contains additional words.
- Because *Textual Criticism* has often been dominated by *higher criticism*, I default to the Majority Text, which was left alone by higher criticism.
- The additional words give strength to Trinitarian doctrine, but they do not give additional doctrine or change the meaning of this text.
- No serious English Bible study can be done without a King James Version of the Bible.
- The summary: Heaven's three witnesses and earth's three witnesses are in agreement in their testimony of Jesus as the Son of God.

1 John 5:7-8

- The testimony is that Jesus is the Son of God. When we see the Baptism and the Crucifixion, “Jesus as the Son of God” ought to be our main conclusion.
 - Not “Jesus as the one who identified himself with man’s sin” (Rick Warren, *The Life of Jesus in You*)
 - Not “Jesus as the great example of sacrifice” (The Moral Influence theory of Atonement...held by Augustine and many others)
- Challenge: When you talk about Jesus’ baptism and crucifixion, make sure you present it in such a way that others come away saying, “Christ is the Son of God.”

1 John 5:9

- “If we receive the witness of men...”
 - Should this be an “if” or a “since?”
 - We can take a survey or give our opinion
 - Or...We can use Greek grammar to answer!
 - An “if” with a subjunctive as an “if/then”
 - An “if” with a non-subjunctive is a “since”
 - In an interlinear, a subjunctive is usually translated with the word “might” (“we might receive” rather than “we receive”)
 - Yes, we do receive the witness of men. If we did not, we simply could not function!
- Since...then “the testimony of God is greater.”
 - The testimony of Father, Son and Spirit in heaven
 - The testimony of water, blood, and Spirit on earth
- What is the testimony God has given of His Son?
Verses 11-12 give the answer.

1 John 5:10

- The Spirit gives an inner testimony for the one who trusts in the visible/verbal testimony.
- Unbelief is the greatest sin. It is the equivalent of calling God a liar.
 - “does not believe” is in the perfect tense. The unbeliever made a decision not to believe, and stands firm in their decision.

1 John 5:11-12

- The testimony we have, and that God has given, is that “God has given us eternal life, and this life is in His Son.”
 - God gave (aorist) life and the life is (present)
- The testimony about receiving that which has been given is also clear: it is only found in the Son.

Questions?

- Call in your question: 888-238-8529
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 - The Circle Maker podcast
 - Old Testament Salvation (article...audio and video this weekend)
 - The Nazi No One Knows
 - Overview of End Times (video)
- A few open dates this summer for home or church Bible studies
- Next week – Bible study from Branson
- Thank you, Club members!