

## 1 JOHN 5 and the alleged spurious verse

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This chapter opens up with the Son who is 'He who came' which correctly is rendered He who is to come (Matthew 11- 3 etc.). He came through water, a reference to His baptism, and through blood which speaks of His death. Some at time of this epistle stated that Christ only came through water and not through blood. This was one of the many heresies in the Corinthian church who taught that Christ came upon Jesus at His baptism and left Him at the time of His passion thus denying His incarnation and atonement. The apostle, Paul, insists that He who passed through water and shed His blood was the same Jesus Christ.

John's reference to the water and the blood is to the miraculous issue of blood and water from the slain side of the Saviour to show the propitiatory power of the death of Christ. In his baptism, the Lord was committing Himself to being the servant and saviour and to enduring the suffering and death of the wood and nails in fulfilment of prophecy and the Will of God. Many believers of the time did not understand the atonement and the death of Christ. A reference to water may be hinted in the verse of the Lord pouring out His soul unto death (Isaiah 53. 12).

Verse 7 of this epistle has been claimed by some to be spurious and an insertion but it certainly does fit the context.

The Holy Spirit, who descended on the Lord as a dove, makes a third witness completing the full number of witnesses which the law might require (Deuteronomy 19.15).

Their testimony is in full agreement that the Eternal Word is Jesus, the Christ, the Son of God.

The present tense may be significant. There are three witnesses bearing their concurrent testimony to Jesus ; the gracious Spirit whose ministry is teaching, witnessing and helping which is a known fact in the life of any church or assembly ; the water of Christian baptism and the blood of Christ represented in the Cup are permanent memorials of the Lord's baptism and His death. And it is undoubtedly true that these two ordinances have great evidential value. The fact that from apostolic days the Church has met to break bread and drink the cup is a continuing testimony to the truth of Christ's interpretation of the significant of His own death in ratifying a new covenant between God and man.

The breaking of bread and the drinking of the cup performed numberless times by every generation of Christians is an impressive reminder that as oft as ye drink this cup you do show the Lord's death till He come (1 Corinthians 11. 6).

This is a memorial and a reminder and we must also recall that it is the Trinity in Heaven which bears witness to the concurrent and continuing testimony of Jesus. The Eternal Word became flesh and now is back in the glory as the Word of God. When He returns in judgement to the earth it will be as the Word of God (Revelation 19.13).

Philippians 2 is important when we read that the Lord made Himself of no reputation and was made in the likeness of men and was humbled and obedient unto death...but that was only when He was here, since He is now highly exalted and has a name that is above every name.

Verse states that we accept the testimony of men so why do we do accept the testimony of God?

There are three that bear witness in Heaven and this is the Eternal and Divine Trinity, the Father, the Word and the Holy Spirit.