



Sermon #1 John 5:7-13

The Testimony That Makes Us Certain

Do you remember the last time someone pulled a prank on you and told you something that was not true that disoriented you for a moment, forcing you to re-evaluate what you thought was true until you got your bearings again and realized it was a joke?

Maybe a friend looked at you seriously and told you that you were adopted, and then there's that moment of hesitation where you think, wait, how do I know I'm not?

I remember being woken out of a dead sleep in the middle of the night in my college dorm by the sound of the fire alarm going off. I stumbled out of my bed and opened the door, and then splash, a bucket of water was dumped on my head, and there was a group of dorm-mates standing around laughing at me. As my foggy brain began to make sense of what was going on, I realized that one of the guys was imitating the sound of the fire alarm with his mouth.

Sometimes it's not a prank, though, like the first time you heard Santa Claus wasn't real, or the first time you engaged in conversation with a Mormon - or even a Muslim. It takes some effort to get your bearings and reassess what can and can't be trusted - and that's not necessarily a bad thing.

In the time that the epistles of John were written, false teachers, claiming to be Christians, had begun teaching new believers in the early church that the apostles had it all wrong, that you didn't really get eternal life when you believed in Jesus, instead, the good life was about having special spiritual feelings while partying. It sounded fun and made sense to some folks, so John had to write this letter to reassure the church members that the original gospel they had heard was the accurate one and that they could indeed be sure of their salvation if they were trusting in Jesus.

You too are going to have times when you experience doubts - whether it's because the Devil (or a person with the Devil's message) has told you that you're hopeless because of a sin in your life, or because it feels like everybody in the world has proved something else to be the truth, or maybe just because you woke up on the wrong side of bed. How are you going to get your bearings again and settle into peace about your relationship with God? John paints the picture of a courtroom in 5:7-13 to give us a way to get our bearings and find peace again:

Main theme: Μαρτυρία – 10x in 8 verses!

5:6 This is the One who came through water and blood, Jesus Christ--not in the water only, but rather, in the water and in the blood. And the Spirit is the One who **gives evidence** [bears witness^{KJV}/testifies^{NAS}], because the Spirit is the truth. 7 Because the ones who **testify** are three: 8 the Spirit, the water, and the blood, and the three are into one [agreement^{NAS}]. 9 If we are receiving the **testimony** of men, the **testimony** of God is greater, because this is the **testimony** of God, that [which^{Maj,NIV}] He has **testified** concerning His Son. 10 The one who is believing in the Son of God has the **evidence** [witness^{KJV}/testimony^{NAS}] in himself; the one who is not believing in God has made Him out to be a liar, because he has not believed in the **evidence** [record^{KJV}/testimony^{NAS}] of which God has **testified** concerning His Son. 11 And this is the **evidence**: that God gave eternal life to us, and this life is in His Son. 12 The one who has the Son has the life; the one who does not have the Son of God does not have the life. 13 These things I write to you [who believe in the name of the Son of God^{Maj,KJV}] in order that you may have known that you have life forever--to you who are believing [and that you may believe^{Maj,KJV}] in the name of the Son of God.

What's this testimony about? 10x in 8 vs!

5:6 **This** is the **One** who came through water and blood, **Jesus Christ**--not in the water only, but rather, in the water and in the blood. And the Spirit is the One who **gives evidence** [bears witness^{KJV}/testifies^{NAS}], because the Spirit is the truth. 7 Because the ones who **testify** are three: 8 the Spirit, the water, and the blood, and the three are into one [agreement^{NAS}]. 9 If we are receiving the **testimony** of men, the **testimony** of God is greater, because this is the **testimony** of God, that [which^{Maj,NIV}] He has **testified** concerning His **Son**. 10 The one who is believing in the **Son of God** has the **evidence** [witness^{KJV}/testimony^{NAS}] in himself; the one who is not believing in God has made Him out to be a liar, because he has not believed in the **evidence** [record^{KJV}/testimony^{NAS}] of which God has **testified** concerning His **Son**. 11 And this is the **evidence**: that God gave eternal life to us, and this life is in His **Son**. 12 The one who has the **Son** has the life; the one who does not have the **Son of God** does not have the life. 13 These things I write to you [who believe in the name of the **Son of God**^{Maj,KJV}] in order that you may have known that you have life forever--to you who are believing [and that you may believe^{Maj,KJV}] in the name of the **Son of God**.

As a side note, the presence of God in three persons is quite prominent in this text – and even more prominent in the King James Bible. Jesus Christ, the son of God (and second person of the Trinity) is borne witness by both “God” (as in God the Father, the first person of the Trinity), and by the Holy Spirit (the third person of the Trinity). The fact that Erasmus accidentally incorporated a marginal note concerning the Trinity into his edition of the Greek New Testament that was used by the translators of the KJV and that later Bible scholars produced an edition of the Greek New Testament that does not include that marginal note here and which was used by the NAS, NIV, and ESV and so forth, does not really change the fact that the Trinity is there in the text either way.

What's the message?

11 And this is the evidence [testimony]: that God gave eternal life to us, and this life is in His Son. 12 The one who has the Son has the life; the one who does not have the Son of God does not have the life.

- Jesus is the source of eternal life (1 John 1:2, 2:25, 3:15, 5:11, 5:13, 5:20)
- τὴν ζωὴν... τὴν ζωὴν - "The" (omitted by KJV, NIV, ESV) refers particularly to eternal life
- Jesus Himself claimed to be "the life" (John 11:25, 14:6, cf. John 1:4)
- Eternal life is a once-for-all-time gift: "given" not earned, (cf. "born of God") in which we are also "given" the Holy Spirit (3:24, 4:13).
- We "have" the Son the way we "have" a wife/husband.
- The converse in v.12 leaves no middle ground for someone to have eternal life without having Jesus.



- Vs.10-12 repeat over & over the interlocking principles of believing in the Son and having eternal life. In fact, all 6 uses of the phrase "eternal life" in I John include Jesus being the source of eternal life as their context. Jesus is the ONLY way; there's NO OTHER!
- [Read vs. 11-12]
- τὴν ζωὴν.. τὴν ζωὴν - "The" (omitted by KJV, NIV, ESV) refers particularly to eternal life
- It is true that God's voice of testimony at Jesus' baptism didn't actually say "eternal life is in this man," but God did say, "...hear ye Him," and Jesus taught that He was the life (John 1:4, 11:25, 14:6), so God did, in a sense, confirm this truth by His own voice!
- Eternal life is something God "gave to us." speaking of the one-time act of justification at which we were "born out of Him," received eternal life, and at which point He also "gave to us" His Spirit (3:24, 4:13). Note also that it is "given" and not "earned" (J.Cotton).
- Story of my experience of costly benefits given as a free gift at Marriage Encounter weekend. They said people were praying for me, but I didn't realize that meant that a total stranger who had no obligations to me and for whom I could do nothing in return, rented the hotel room next to mine for the whole weekend completely at their own expense, obtained my name, and prayed specifically for me all weekend.
- Now, in what sense can we "have" the Son? Own as a possession? Control as a pawn? NO! "Have a relationship with" gets us closer, but there are still people that Jesus will relate to negatively by throwing them in the lake of fire (Rev. 21:8). I believe that we "have" the Son when we experience a positive relationship with the Son, like you "have" a husband. This relationship with Jesus came about by Him initiating a covenant with you from eternity past and connecting Himself to you in history. Our side of this "having" of the Son comes by "holding on to belief" in Him and living faithfully in relationship with Him within the terms of His covenant.
- This principle, stated both positively and negatively in v.12, expands on the teaching in v.11 that "eternal... life is in His Son." No middle ground exists; either you have Jesus and have eternal life, or else you don't have Jesus and don't have eternal life.
- That's the message. It's either true or false, and it can be believed or disbelieved. If it has adequate evidence, it should be believed and acted upon.

What's the point?

13 These things I write to you who are believing in the name of the Son of God in order that you may know that you have life forever.



- If we are convinced by John's witnesses that the message is true, we will know that we have eternal life.
- The KJV follows the reading of most Greek manuscripts which add a second reason "that you may believe," and, while that is consistent with John's stated purpose in his Gospel (and so it doesn't introduce anything untrue), none of the earliest-known manuscripts of 1 John have this as a second reason, and for a long time the Western church did not have it in the Vulgate either, so I will focus on the one point of assurance of eternal life, although obviously, believing in Jesus is implied in that because that's in the verse.

Covenant Witnesses

(NASB)

Genesis 31:52 "This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm." (Jacob & Laban's covenant)

Exodus 25:22 "...from between the two cherubim which are upon the ark of the testimony, I will speak to you... (cf. Ex. 26:33-34; 30:6-26; 39:35; 40:3-21; Lev. 16:13; Num. 4:5; 7:8)

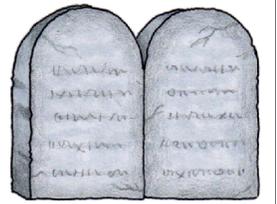
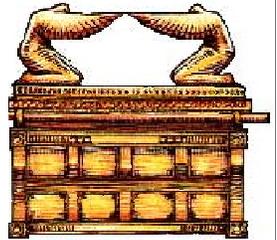
Exodus 31:18 "...upon Mount Sinai He [God] gave Moses the two tablets of the testimony, tablets of stone..."

Deut. 31:26-28 "Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you... Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them."

Josh. 24:22 "You are witnesses against yourselves that you have chosen the LORD, to serve Him... **27** Behold, this stone... has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, so that you do not deny your God."

Isaiah 8:2 "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah... **16** "Bind up the testimony, seal the law among my disciples..."

John 1:15 John testified about Him [Jesus] and cried out...



When we make an agreement (covenant/contract) we get witnesses who can establish in a court of law what the terms of the contract were that the parties agreed to. That's why a paper with the terms of the contract is signed by both parties and stored as a witness, or an End User License Agreement is presented onscreen to you to checkmark before you can use software. It's also why we have people present to hear your marriage vows – your church congregation or at least a justice of the peace. There has to be somebody who can say, "I heard them make a promise, and this is what they said."

Not surprisingly, God does the same thing. Agreements He made with mankind employed witnesses of some kind. And if God's people were ever to question the agreement, these witnesses could be brought out to testify what God actually promised. In the Bible, those witnesses were physical symbols (like the ark of the covenant which is also called the ark of the testimony), written documents (most notably the law of Moses, which is also called the testimony), and people (especially the prophets and apostles who bore witness to God's people in their lifetime).

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Exodus 25:22 "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel. (cf. Ex. 26:33-34; 30:6-26; 39:35; 40:3-21; Lev. 16:13; etc.)

Exodus 31:18 When He [God] had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone...

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Josh. 24:22 "You are witnesses against yourselves that you have chosen for yourselves the LORD, to serve Him." And they said, "We are witnesses..." **27** Joshua said to all the people, "Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, so that you do not deny your God."

Isaiah 8:2 "And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah... **16** "Bind up the testimony, seal the law among my disciples... to the law and to the testimony. If they do not speak according to this word, it is because they have no dawn."

John 1:15 John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

Introduction of Witnesses for the Defense

5:6 This is the One who came through **water** and **blood**, Jesus Christ--not in the **water** only, but rather, in the **water** and in the **blood**. And the **Spirit** is the One who **gives evidence**, because the **Spirit** is the truth. 7 Because the ones who **testify** are three: 8 the **Spirit**, the **water**, and the **blood**, and the three are into one. 9 If we are receiving the **testimony** of men, the **testimony** of **God** is greater, because this is the **testimony** of **God**, that He has **testified** concerning His Son. 10 The one who is believing in the Son of God has the **evidence** in himself; the one who is not believing in God has made Him out to be a liar, because he has not believed in the **evidence** of which **God** has **testified** concerning His Son.

• **Deuteronomy 19:15b** "...by the mouth of two or three witnesses the matter shall be established." (NKJV, cf. Mat. 18:16)



- The provision of "two or three witnesses" here makes it clear that John is carrying forth a legal metaphor here to help us recognize whether or not we have eternal life. In the Jewish civil courts, it took two or three witnesses to convict a man of a capital crime (Deut. 19:15), and Jesus said that in ecclesiastical courts it takes two or three witnesses to convict a church member of an offense worthy of church discipline (Matt. 18).
- So, if John can bring forth three witnesses that agree that you have eternal life, then he has won the argument against the Accuser of the brethren who says you are not worthy of God's love, who says you have done things that cannot be patched over with God and that you are hopeless.
- John brings forth the witness of the three persons of the Trinity who cannot lie, and even if you want to count the three persons of the one God as only one witness, we still have two more witnesses, the water and the blood, and even if you want to roll the water and the blood into only one witness, any way you cut it, there's at least two witnesses and five actually listed (counting the three persons of the Trinity plus the water and the blood).
- Will you listen to these witnesses and see if they agree with each other? Do they present evidence that proves the case?
- Verse 9 reminds us that if we are willing to believe people who provide sworn testimony in our courts of law, then we would be hypocrites to say that we're not willing to believe the sworn testimony of these witnesses to our salvation which God has provided! Not trusting God on this point is ridiculous, even humanly speaking!
- Yet, how often we get it all turned around! The lesser should bow to the greater, yet how often do we pay attention to the lesser because it broadcasts in neon, in color, on glossy pages, on flashing screens, and with more fleshly appeal? God's witness is greater, just as He is "greater than our heart" (3:20) and "greater than he who is in the world" (4:4).
- Anyway, the scene of the law court is set: The Antichrists have testified that Jesus is not God and that you can know God without righteousness or love. Then God Himself testifies by the water, the blood, and the Spirit that Jesus is His Son, who set the standard of righteousness and love. The reader is a juror who must be convinced of the truth of the case.
- To continue the law court theme, the juror, if he is a Christian, already knows that God is true. If the juror decides to reject the claim that Jesus is God, He is saying that the testimony which God brought to the court is false--and therefore God is a liar (v.10), so the stakes are high if you fall on the wrong side of this decision.

Examination of Witnesses for the Defense

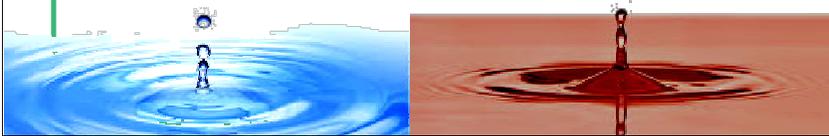
5:6-8 This is the One who came through **water** and **blood**, Jesus Christ--not in the **water** only, but rather, in the **water** and in the **blood**... the ones who **testify** are three: the **Spirit**, the **water**, and the **blood**...

- **WATER:**

- Historical event "through water": Jesus' baptism, beginning of His earthly ministry - "This is my beloved Son" & Spirit appeared as dove.
- Symbolic: "in water": purification from sin – Christ's Righteousness

- **BLOOD:**

- Historical event "through blood": Jesus' crucifixion, climax of His earthly ministry, around which time were several testimonies
- Symbolic: "in blood": life/death –price of justification – Christ's atonement



1. WATER

2. BLOOD

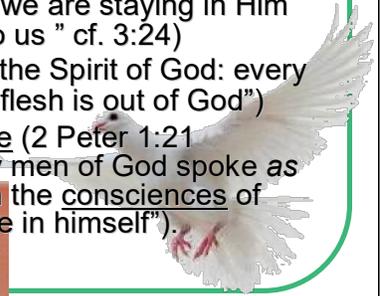
- Testimonies around the time of the crucifixion:
 - re-iteration of God the Father's testimony "This is my beloved Son" at the transfiguration. Jesus went straight from there to the cross.
 - Centurian at the cross testified, "Surely this was the Son of God"
 - The resurrection was the ultimate testimony of who Jesus is!
- "Not with the water only" is an "insistence that though the baptism marks [Christ's] public coming, He also accomplished His purpose by dying" (Gordon Clark)
- Christ's pure life was not enough to make us children of God; He also had to die for us. Since He was both righteous and an atoning sacrifice, we can be assured of the efficacy of His redemptive work--our faith rests secure. (Cotton 516).
- Leviticus 14 purification ceremonies involved mixing blood and water together, then sprinkling that mixture upon the one to be ceremonially purified.
- Hymn by Count Nikolaus Ludwig von Zinzendorf: *Jesus, Thy blood and righteousness My beauty are, my glorious dress! 'Mid flaming worlds, in these arrayed, With joy shall I lift up my head!*

Examination of Witnesses for the Defense

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- **WATER:** Jesus' baptism, Beginning, Purity in regard to sin, Righteousness
- **BLOOD:** Jesus' death, Justification, Atonement
- **SPIRIT:**

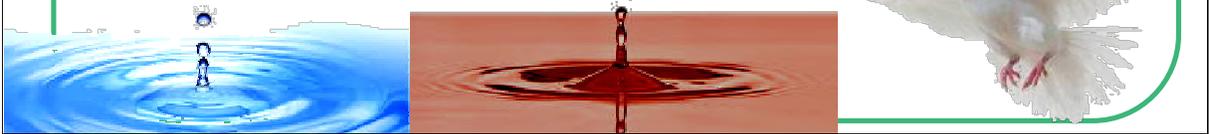
- Confirms who WE are (4:13 "In this we know that we are staying in Him and He in us: that He has given out of His Spirit to us " cf. 3:24)
- Confirms who CHRIST is: (4:2 "By this y'all know the Spirit of God: every spirit which agrees that Jesus Christ has come in flesh is out of God")
- He is truth and He confirms truth through Scripture (2 Peter 1:21 "prophecy never came by the will of man, but holy men of God spoke as *they were* moved by the Holy Spirit.") and through the consciences of God's people ("whoever believes has the evidence in himself").



Do the Defense's Witnesses Agree?

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- εἰς τὸ ἓν εἰσὶν "are at one" (R. Hanna), "agree in one" (KJV), "are in agreement" (NAS/NIV)
- "The three are for the one--to establish one truth" (BF Westcott)
- "These three are in agreement on the one point... that Jesus Christ is the Son of God" (G. Clark)
- "They all consent to one truth, further they all conspire in one work of our redemption" (J. Cotton)



- In a court of law, it is common to get slightly different stories from different witnesses, but this is not the case...

Comparison to Prosecutor's Witnesses

5:7 Because the ones who testify are three: 8 the Spirit, the water, and the blood, and the three are into one.

- **Gnostic's witnesses:**

- Ecstatic experiences
- Writings of Greek philosophers
- Initiation ceremony

- **Judiazzer's witnesses:**

- Circumcision
- Mama was a Jew
- Don't eat pork and other ceremonial laws

- **Secular Humanism's witnesses:**

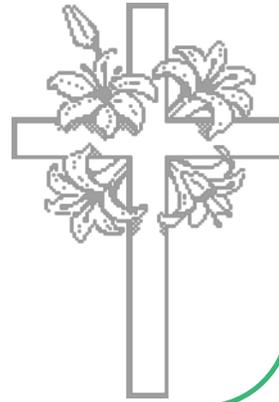
- Popular consensus
- "He who dies with the most toys wins"
- Feelings/Existentialism



Who Do You Believe?

13 These things I write to you who are believing in the name of the Son of God in order that you may know that you have life forever.

- “[T]he condition laid down is belief in the person of Christ [‘believe in’] and not belief in a fact [‘believe that’]” (BF Westcott).
- We know where life is to be found--Jesus v.12
- We know how to obtain it:
 - confess sin (1:9)
 - look to Christ as propitiation (2:1)
 - walk in the light (1:8)
- And we know the signs by which we may know we have it:
 - walking in the light (1:7)
 - keeping God's commands (2:3)
 - purifying ourselves from sin (3:3)
 - loving the brethren (3:14)
 - having boldness toward God (3:21)



What's the Verdict?

13 These things I write to you who are believing in the name of the Son of God in order that you may have known [εἰδῆτε] that you have life forever.

- When we know we are forgiven and have a clear conscience (Blood atonement) and when we see that we are growing in righteousness (water-purity), and when we love one another (fruit of the Spirit), all three witnesses are “in yourselves” and proof that Jesus is the Christ and that He has made us His children!
- V.7 says not only that God has borne witness in the past (v.9), but that the Spirit, water & blood continue to testify (present tense) to your eternal life. “Let us keep our hearts and ears always open to these testimonies.” (J.Cotton)
- ζῶν ἔχετε αἰώνιον lit. “life y’all have forever” - emphasizing the longevity (“life forever”) in addition to the quality of that life (“eternal”). How reassuring that it will never go away!
- Follow John’s example and help another believer become confident!

- The verb stating the purpose “that you may know” is of an interesting construction. It is in the Perfect tense, meaning that we arrived at the knowledge at a certain point and we are resting in that knowledge from that point on. This verb is also in the Subjunctive mood, meaning that John cannot be sure that his audience of believers will actually gain assurance of their faith through his letter. You can be a Christian and not have assurance of salvation, but it is God's best for us to arrive at that assurance.
- God gives us His Spirit to bring us to faith and to confirm the truth in us. The “witness/ evidence” is “in [the believer] himself,” in that God abides in him (4:15) and that he loves others (5:1, 3:10). “The witness is not [only] of external testimony, but internal also... the witness of the Spirit and water and blood becomes an inner conviction of life and cleansing and redemption...”
- V.7 says not only that God has borne witness in the past (v.9), but that the Spirit, water & blood continue to testify (present tense) to your eternal life. “Let us keep our hearts and ears always open to these testimonies.” (J.Cotton)
- ζῶν ἔχετε αἰώνιον lit. “life y’all have forever” – emphasizing the longevity (“life forever”) in addition to the quality of that life (“eternal”). How reassuring that it will never go away!
- Do you have that assurance? If so, are you seeking to bolster the faith of other believers, following John's example? (Cotton 563). We must be careful to continue discipling new believers so that they are grounded in the faith and are sure of their eternal life!

N.W.'s Greek edition & translation of 1 John 5:6-13

<p>6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ^{κ,Μαῖ} αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμα ἐστὶν ἡ ἀληθεῖα.</p>	<p>5:6 This is the One who came through water and blood, Jesus Christ--not in the water only, but rather, in the water and in the blood. And the Spirit is the One who gives evidence [bears witness^{KJV}/testifies^{NAS}], because the Spirit is the truth.</p>
<p>7 ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἐν εἰσι^{TR}].</p>	<p>5:7 Because the ones who testify are three:</p>
<p>8 [καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ^{2318,TR}] τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.</p>	<p>5:8 the Spirit, the water, and the blood, and the three are into one [agreement^{NAS}].</p>
<p>9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ ἣν^{σπ=κ,Α,Β+8,Lat,Copt,LUBS} μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.</p>	<p>5:9 If we are receiving the testimony of men, the testimony of God is greater, because this is the testimony of God, that [which^{Maj,NIV}] He has testified concerning His Son.</p>
<p>10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν [ε^{κ,049,LUBS}]αὐτῷ· ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεός περὶ τοῦ υἱοῦ αὐτοῦ.</p>	<p>5:10 The one who is believing in the Son of God has the evidence [witness^{KJV}/testimony^{NAS}] in himself; the one who is not believing in God has made Him a liar, because he has not believed in the evidence [record^{KJV}/testimony^{NAS}] of which God has testified concerning His Son.</p>
<p>11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.</p>	<p>5:11 And this is the evidence: that God gave eternal life to us, and this life is in His Son.</p>
<p>12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.</p>	<p>5:12 The one who has the Son has the life; the one who does not have the Son of God does not have the life. {"The"omitted by KJV, NIV, ESV}</p>
<p>13 Ταῦτα ἔγραψα ὑμῖν [τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ·^{κ,Α,Β,LUBS}] ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, [καὶ ἵνα πιστεύητε^{Maj,TR} / τοῖς πιστεύουσιν^{κ,Α,Β+2,Υβ,LUBS}] εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.</p>	<p>5:13 These things I write to you [who believe in the name of the Son of God^{Maj,KJV}] in order that you may have known that you have life forever--to you who are believing [and that you may believe^{Maj,KJV}] in the name of the Son of God.</p>