



Date: November 9th, 2025

Text: 1 John 5:1-12 NLT

Sermon Title: The DNA of the Born Again

Three Spiritual Birthmarks that Identity people who are in the family of God.

1. _____
2. _____
3. _____

1 John 5:1–5 NLT

Everyone who believes that Jesus is the Christ has become a child of God. And everyone who loves the Father loves his children, too. We know we love God's children if we love God and obey his commandments. Loving God means keeping his commandments, and his commandments are not burdensome. For every child of God defeats this evil world, and we achieve this victory through our faith. And who can win this battle against the world? Only those who believe that Jesus is the Son of God.

Notes:

Matthew 11:30 NLT

For my yoke is easy to bear, and the burden I give you is light.”

Notes:

The key word appears 8 times in the following verses: **testify** or **testimony**.

1. The testimony of the _____
2. The testimony of the _____
3. The testimony of the _____
4. The testimony of the _____
5. The testimony of _____

1 John 5:6–12 NLT

And Jesus Christ was revealed as God’s Son by his baptism in water and by shedding his blood on the cross—not by water only, but by water and blood. And the Spirit, who is truth, confirms it with his testimony. So we have these three witnesses—the Spirit, the water, and the blood—and all three agree. Since we believe human testimony, surely we can believe the greater testimony that comes from God. And God has testified about his Son. All who believe in the Son of God know in their hearts that this testimony is true. Those who don’t believe this are actually calling God a liar because they don’t believe what God has testified about his Son. And

this is what God has testified: He has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have God's Son does not have life.

Notes:

The picture of the High Priest an illusion to Christ

A picture of three testimonies Exodus 29 & Leviticus 8

1. Wash with water - Purify
2. They would sacrifice an animal and place the blood on the ear, the thumb and the toe
3. They were anointed with oil which is a picture of the Holy Spirit.

Are we living in such a way that our testimony reflects the family we belong to?

1. Washed with the _____.

Ephesians 5:26 NLT

to make her holy and clean, washed by the cleansing of God's word.

Psalms 51:7 NLT

Purify me from my sins, and I will be clean; wash me, and I will be whiter than snow.

Notes:

2. Covered in the _____.

Hebrews 9:14 NLT

Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins.

Notes:

3. Walk in the _____.

1 John 2:20 NLT

But you are not like that, for the Holy One has given you his Spirit, and all of you know the truth.

1 John 2:27 NLT

But you have received the Holy Spirit, and he lives within you, so you don't need anyone to teach you what is true. For the Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. So just as he has taught you, remain in fellowship with Christ.

Notes:

Life Group Questions:

Get to Know You

Question: What are some funny or unique traits that run in your family — physical features, habits, or sayings that make people say, “You must be related”? Follow-up: Do you see any “family resemblances” in your spiritual life — things that show you belong to your heavenly Father?

Digging Deeper in the Bible

Read 1 John 5:1–5.

Birthmark #1 — Love

John says everyone who loves the Father also loves His children.

How does genuine love for God naturally produce love for His people?

Birthmark #2 — Obedience

John writes that loving God means keeping His commands — and that His commands are not burdensome.

What does it mean that God’s commands are “not burdensome” even though following Christ can be costly or hard? How does obedience demonstrate love rather than legalism?

Birthmark #3 — Faith

In what ways have you seen faith transform your thinking, priorities, or relationships?

Read 1 John 5:6–12.

The Testimony of Water, Blood, and Spirit

What do these three witnesses reveal about who Jesus truly is? Why do you think John emphasizes God's own testimony over human opinion?

Application

Living Out the Family Resemblance

How can your daily “testimony” (your words, actions, and attitudes) reflect that you’ve been washed by the Word, covered by the blood, and walking in the Spirit?

JOHANNINE COMMA. In the Clementine edition of the Vg and in the Textus Receptus, 1 John 5:7–8 reads:

For there are three who bear witness [*in heaven, the Father, the Word and the Holy Spirit; and these three are one. And there are three who bear witness in earth*], the spirit and the water and the blood; and these three are one.

The bracketed words constitute the so-called “Johannine Comma,” a reading which has been the object of considerable controversy in NT textual criticism.

Support for the reading in Gk manuscripts is meager, occurring only in 61, 629, 918, and 2318, as well as in varying forms by later hands in the margins of five others (88, 221, 429, 635, and 636), and none of these can be dated earlier than the 14th century. In ancient versions other than the Lat, the Comma is noticeably absent from all pre-14th century manuscripts of the Copt, Syr, Eth, Arm, Ar, and Slav translations of the NT. It does not occur in the Gk Fathers, who would certainly have used it to their advantage in the trinitarian controversies if only they had known it. Even in the Lat version, the Comma does not appear in OL manuscripts until after A.D. 600, nor in the Vg until after A.D. 750, and even then it is geographically limited to texts of Spanish origin or influence until the 10th century.

The tripartite reading of spirit, water, and blood in 1 John 5:7–8 was the subject of trinitarian reflection in North Africa in Cyprian, *De eccl. cath. unit.* 6 and *Epist.* 73.12, but with no certain reference to the Comma. Facundus, a 6th century bishop from N. Africa, cites the text without the Comma (*Pro Def. Tri. Cap. Iust.* 1.3.9) and quotes Cyprian as giving a trinitarian understanding of the shorter text. The earliest uncontested use of the Comma is the *Liber Apologeticus* (1.4) of Priscillian, a 4th century bishop in Spain. It occurs in the 5th century *Contra Varimadum* (1.5), a trinitarian treatise of N. African provenance, and in the *Hist. persec. Afr. Prov.* (2.82) of Victor, bishop of Vita, as well as in *De Trinitate* (1.4.1) of Fulgentius, 6th century bishop of Ruspe, both in N. Africa. In Italy, Cassiodorus quotes the Comma in *Epist. S. Joannis ad Parthos* (10.5.1) and in Spain, Isidore of Seville, who died A.D. 636, has awareness of it in *Test. div. Script.* 2. So, certain Latin Fathers from N. Africa and Spain from A.D. 400–650 evidence knowledge of the Comma and about A.D. 600 the reading begins to surface in some Lat manuscripts of the NT of Spanish origin. It must be remembered, however, that the Comma does not appear in Tertullian, Hilary of Poitiers (treatise on the Trinity), Ambrose, Augustine, Bede, and other major Latin Fathers, nor does it occur in the Vg of Jerome.

The Comma, which interrupts the thought of the passage, is an interpolation originating in the 3d or 4th century as a trinitarian explanation of 1 John 5:7–8. What was likely a marginal gloss was incorporated into certain Lat texts and eventually translated back into Gk in some late Gk manuscripts.

In view of the paucity of external evidence and the transcriptional probability that the Comma arose due to theological reasons, this reading would have been relegated to a historical footnote had it not been for certain events in the 16th century. Observing that the Comma occurred only in the Lat version and not in any Gk manuscript known to him, Erasmus omitted it from his editions of the Gk testament in 1516 and 1519. Stunica, editor of the Complutensian Polyglott (printed 1514; published 1522), assailed Erasmus for omitting the Comma and included it in his own text, translated from the Lat. In response to a wider outcry, Erasmus maintained that he had searched many Gk manuscripts, failing to find even one which contained the Comma. Ms. 61, containing the Comma and apparently produced at the time for that very purpose, was brought to Erasmus' attention and, fearing a negative response to his edition, he included the Comma in his 3d edition of 1522, but not without suspicion that 61 had been revised according to the Lat. The reading was accepted into Stephanus' 3d edition of 1550 and the Elzevir text of 1633, later known as the Textus Receptus. It then achieved wider currency in the Clementine Vg in 1592, which became the official Bible of the Roman Catholic Church, and in the Rheims edition. Not originally in Luther's Bible, later editors added it to his text beginning in 1582. Although earlier bracketed by Tyndale as questionable, the reading was adopted in the KJV. Thus the Comma gained widespread acceptance in the 16th and 17th centuries.

However, since Lachman in 1831, the Comma has been rejected from critical editions of the Gk text as a dogmatic expansion of the text in the Latin tradition.

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¹ Carroll D. Osburn, [“Johannine Comma,”](#) in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 882–883.