

Shalom AZ Ministries

In Pursuit of Israel's Redemption



“The Truth, the Whole Truth, and Nothing But the Truth”

Rabbi Cosmo Panzetta

Devotion and Discussion Questions

Key Texts (TLV): 1 John 5:6-13; 1 Jn. 5:1-5; 1 Jn. 1:7; Jn. 1:32-34; Jn. 3:5-8; Ezek. 36:25-27; Jn. 15:26-27; Deut. 19:15; Jn. 20:30-31; Matt. 16:24

When a witness takes the stand, the expectation is clear: tell the truth, the whole truth, and nothing but the truth. Not a distortion of the truth. Not a half-truth. Not a partial truth that leaves out the parts that make the truth whole. Because a truth with key pieces removed is not really the truth anymore. It may sound close. It may feel more comfortable. It may even carry some familiar language. But if it removes what God has actually testified concerning His Son, then it is no longer the testimony of God.

That is the weight John is carrying in 1 John 5:6-13. He is writing to believers who are being exposed to something like a “water-only” gospel, a version of Yeshua that may acknowledge part of His ministry but removes the blood, removes the cross, removes the atonement, and reduces Him to something less than the fullness of who He is. John is saying, no, no, no. The one who overcomes the world is the one who believes that Yeshua is Ben-Elohim, the Son of God. And the testimony God has given concerning His Son is not partial. It is the truth, the whole truth, and nothing but the truth.

1. YESHUA CAME BY WATER AND BLOOD

John writes, *“Messiah Yeshua is the One who came by water and blood—not by water only, but by water and blood. The Spirit is the One who testifies, because the Spirit is the truth”* (1 Jn. 5:6). The “water” points us to cleansing, purification, and the beginning of Yeshua’s public ministry. In John’s Gospel, water is connected again and again with purification: John the Immerser immerses with water, Yeshua speaks of being born of water and Spirit, and even the water set aside for Jewish purification is changed into wine at Cana. These pictures all point toward the greater purification Yeshua had come to bring—not merely an outward cleansing, but an inward cleansing by the Spirit of God.

But John says Yeshua did not come by water only. He came by water and blood. The blood points to His self-sacrifice, His death, His atoning work on our behalf. *“The blood of His Son Yeshua purifies us from all sin”* (1 Jn. 1:7). If we reduce the death of Yeshua to the death of a mere man, we undercut the significance of the atonement. If Yeshua is not truly the Son of God, then His death cannot bear the weight of our sin. But John says He came in the fullness of His identity and mission. He came by water and blood. Not a part gospel. Not a comfortable gospel. The whole truth.

2. THE SPIRIT, THE WATER, AND THE BLOOD TESTIFY TOGETHER

John continues, *“For there are three that testify—the Spirit, the water, and the blood—and these three are one”* (1 Jn. 5:7-8). The Spirit, the water, and the blood all bear witness to

the same reality: Yeshua is the Messiah, the Son of God. The water does not testify apart from the blood. The blood does not testify apart from the Spirit. The Spirit bears witness concerning the water and the blood, because the Spirit is the truth. These three witnesses converge on the same point and work together toward the same result: establishing the truth of who Yeshua is and what He has done.

This is important because we do not get to take the testimony apart and keep only the pieces we prefer. We do not get to say, “I like Yeshua’s teachings, but not His cross.” We do not get to say, “I want His blessing, but not His blood.” We do not get to receive a version of Yeshua that avoids the hard, holy, saving work of the cross – that moves beyond the call that *“If anyone wants to follow after Me, he must deny himself, take up his cross, and follow Me”* (Matt. 16:24). John reminds us that even in the Torah, *“By the word of two or three witnesses is a case to be established”* (Deut. 19:15). If we accept human testimony, how much more should we receive the testimony of God? God Himself has testified concerning His Son.

3. THE ONE WHO HAS THE SON HAS LIFE

John says, *“And the testimony is this—that God gave us eternal life, and this life is in His Son. The one who has the Son has life; the one who does not have Ben-Elohim does not have life”* (1 Jn. 5:11–12). The testimony of God is firm. It is rooted in His character, revealed in His Son, and witnessed by the Spirit, the water, and the blood. God has not given us eternal life as a vague spiritual idea or as a general religious principle. He has given us eternal life in His Son. Life is in Yeshua. Truth is in Yeshua. The way is in Yeshua.

This is why rejecting God’s testimony concerning His Son is not a neutral act. John says that the one who does not trust God has made Him a liar, because he has not believed the testimony God has given about His Son. That may sound strong, but John has already told us that denying our sin makes God a liar. Now he says denying God’s answer to our sin—His Son, Messiah Yeshua—also makes God a liar. But John is not writing to rob believers of assurance. He is writing so they may know. *“I wrote these things to you who believe in the name of Ben-Elohim, so you may know that you have eternal life”* (1 Jn. 5:13).

CONCLUSION

John’s purpose is assurance. He writes so that our joy may be full. He writes so that we would not sin, but if we do, we would know that we have an Advocate with the Father, the righteous Messiah Yeshua. And here he writes so that those who believe in the name of the Son of God may know that they have eternal life. Not guess. Not hope in a vague way. Not cling to a reduced gospel that cannot save past the grave. But know, because God has testified, and God does not lie.

Receive the truth, the whole truth, and nothing but the truth concerning Yeshua. Do not settle for a water-only gospel. Do not settle for Yeshua as merely a teacher, merely an example, merely a blessing-giver, or merely a religious figure. Come to the One who came by water and blood. Come to the Son of God who bore our sins, cleanses us from within,

and gives eternal life. If you have reduced Him, return to the fullness of who He is. If you have been unsure, let John's words bring assurance. If you have never truly trusted in Him, today is the day to say yes to the testimony of God: the one who has the Son has life.

DISCUSSION QUESTIONS:

1. Why does John emphasize that Yeshua came "not by water only, but by water and blood"? What is lost when the cross and atonement are minimized?
2. How do the Spirit, the water, and the blood together bear witness to the fullness of who Yeshua is?
3. John says that rejecting God's testimony concerning His Son is not morally neutral. How does that challenge the modern idea that spiritual truth is simply "whatever is true for you"?
4. In what ways are believers today tempted to embrace a "water-only" gospel—Yeshua's teachings, blessings, or example—while avoiding the blood, repentance, sacrifice, and atonement?
5. John writes so that believers may know they have eternal life. Where do you most need assurance right now, and how does God's testimony concerning His Son speak to that place?

CLOSING PRAYER:

Avinu Malkhenu, Our Father, Our King, thank You for the testimony You have given concerning Your Son. Thank You that You have not left us with confusion, half-truths, or empty religious ideas, but You have revealed the truth in Messiah Yeshua. Thank You that He came by water and blood, bringing cleansing, forgiveness, atonement, and life.

Spirit of the Living God, bear witness in us to the fullness of who Yeshua is. Guard us from every reduced gospel and every distorted version of the truth. Teach us to abide in what we have heard from the beginning, to walk in the light, to trust the Son, and to live with the assurance that eternal life is found in Him.

B'Shem Yeshua, In the name of Yeshua, amen.