

First John 5:6-12

- 1) True identity of Jesus—5:6
  - a) Authenticated by the witnesses of history—<sup>6</sup> *This* (cf. 5:5) *is the One who came* [aor. act. ptc. ἔρχομαι] *through* [διά] *water* [ὑδωρ] *and blood* [αἷμα], *Jesus Christ*,
    - i) Negatively—*not with* [ἐν] *the water* [ὑδωρ] *alone*
    - ii) Positively—*but* [ἀλλά] *with* [ἐν] *the water* [ὑδωρ] *and the blood* [αἷμα].
      - (1) The whole of His earthly ministry—from His baptism to His death
  - b) Authenticated by the witness of the Spirit—*And the Spirit is the One bearing witness* [pres. act. ptc. μαρτυρέω],
    - i) Why? *because* [ὅτι] *the Spirit is the truth*.
      - (1) It is His nature and ministry to witness concerning Jesus (John 15:26; 16:13)
- 2) The unity of the three witnesses of Jesus' coming—5:7-9
  - a) Agreement—<sup>7</sup> *For* [ὅτι] *three are the ones bearing witness* [pres. act. ptc. μαρτυρέω]. (cf. Deuteronomy 17:6)
    - The TR stands alone against the CT and the MT. The debated phrase appears in no Greek witness until A.D. 1215.
    - i) Three distinct witnesses—<sup>8</sup> *The Spirit and the water* [ὑδωρ] *and the blood* [αἷμα],
    - ii) But they are in agreement—*and the three are unto* [εἰς] *the one* [εἷς].
  - b) Argument from the lesser to the greater—<sup>9</sup> *If* [1<sup>st</sup> class condition] *we are receiving* [pres. act. ind. λαμβάνω] *the witness* [μαρτυρία] *of people, the witness* [μαρτυρία] *of God is greater*,
    - i) Why? *because* [ὅτι] *this is the witness* [μαρτυρία] *of God which He has witnessed* [pf. act. ind. μαρτυρέω] *concerning* [περί] *His Son*. (cf. Matthew 3:16-17; 17:5; John 5:37; 1<sup>st</sup> John 3:20)
- 3) Human response to these witnesses—5:10-12
  - a) Contrast # 1—5:10-11
    - i) A parenthesis? The internal witness—5:10
      - (1) Positively—<sup>10</sup> *The one characterized by trusting* [pres. act. ptc. πιστεύω] *in* [εἰς] *the Son of God has the witness* [μαρτυρία] *in* [ἐν] *himself*;
      - (2) Negatively—*the one characterized by not trusting* [pres. act. ptc. πιστεύω] *God has made* [pf. act. ind. ποιέω] *Him a liar*, (cf. Titus 1:2; Hebrews 6:18)
        - (a) Why? *because* [ὅτι] *he has not trusted* [pf. act. ind. πιστεύω] *in* [εἰς] *the witness* [μαρτυρία] *that God has witnessed* [pf. act. ind. μαρτυρέω] *concerning* [περί] *His Son*.)
    - ii) The content of God's witness (cf. 5:9)—5:11 <sup>11</sup> *And this is the witness* [μαρτυρία],
      - (1) Gracious—*that* [ὅτι] *God has given* [aor. act. ind. δίδωμι] *eternal life to us*
      - (2) Eternal—*eternal life*
      - (3) Exclusive—*and this life is in His Son*.
  - b) Contrast # 2—5:12 the verdict; parallel in thought to 5:10
    - i) Positively—<sup>12</sup> *The one characterized by having* [pres. act. ptc. ἔχω] *the Son has* [pres. act. ind. ἔχω] *the life*;Negatively—*the one characterized by not having* [pres. act. ptc. ἔχω] *the Son of God does not have* [pres. act. ind. ἔχω] *the life*. (cf. John 3:36)