

First John 5:6-12

1. 5:6-12 focus on “witness” or “testimony”
 - a. Both “witness” and “testimony” are based on the Greek word *martus* where we get the English word “martyr”
 - b. Nine times you can see in the Greek the root word *martus* in these 6 verses.
2. 5:13 serves as a summary of the whole book, while also dividing the “God is love” section (3:11-5:12) with the conclusion of the book (5;13-21)
3. God has provided three witnesses for the believer.
 - a. Spirit
 - b. Water
 - c. Blood

First John 5:6 – “This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth.”

3778 [e]	1510 [e]	3588 [e]	2064 [e]	1223 [e]	5204 [e]	2532 [e]	129 [e]	2424 [e]	5547 [e]	3756 [e]
houtos	estin	ho	elthōn	di'	hydatos	kai	haimatos	Iēsous	Christos	ouk
6 οὗτός	ἐστίν	ὁ	ἔλθων	δι'	ὑδατος	καὶ	αἵματος	, Ἰησοῦς	Χριστός	; οὐκ
This	is	the [One]	having come	by	water	and	blood	Jesus	Christ	not
DPro-NMS	V-PIA-3S	Art-NMS	V-APA-NMS	Prep	N-GNS	Conj	N-GNS	N-NMS	N-NMS	Adv

1722 [e]	3588 [e]	5204 [e]	3440 [e]	235 [e]	1722 [e]	3588 [e]	5204 [e]	2532 [e]	1722 [e]	3588 [e]	129 [e]	2532 [e]	3588 [e]
en	tō	hydati	monon	all'	en	tō	hydati	kai	en	tō	haimati	kai	to
ἐν	τῷ	ὑδατι	μόνον	, ἀλλ'	ἐν	τῷ	ὑδατι	καὶ	ἐν	τῷ	αἵματι	. καὶ	τὸ
by	-	water	only	but	by	-	water	and	by	-	blood	And	the
Prep	Art-DNS	N-DNS	Adv	Conj	Prep	Art-DNS	N-DNS	Conj	Prep	Art-DNS	N-DNS	Conj	Art-NNS

4151 [e]	1510 [e]	3588 [e]	3140 [e]	3754 [e]	3588 [e]	4151 [e]	1510 [e]	3588 [e]	225 [e]
Pneuma	estin	to	martyrōn	hoti	to	Pneuma	estin	hē	alētheia
Πνεῦμά	ἐστίν	τὸ	μαρτυροῦν	, ὅτι	τὸ	Πνεῦμά	ἐστίν	ἡ	ἀλήθεια .
Spirit	is	the [One]	testifying	because	the	Spirit	is	the	truth
N-NNS	V-PIA-3S	Art-NNS	V-PPA-NNS	Conj	Art-NNS	N-NNS	V-PIA-3S	Art-NFS	N-NFS

1. Christian faith is based on the historical fact that Jesus is the Christ, the Son of God.
2. This fact needs witnesses, and so, John provides three to testify to this truth. A principle established in Deuteronomy 19:15 – “A matter must be established by the testimony of two or three witnesses”
3. Three options for the interpretation of “water and blood”
 - a. Baptism (water) and Lord’s Supper (blood)
 - i. Originates in the Reformation, but without Martin Luther or John Calvin’s support.
 1. Luther said most teach the two sacraments, but he said it referred to Baptism done the right way so that the sprinkling of the blood of Christ could later be applied in life.
 2. Calvin said water and blood referred to the ancient rites of the Law...blood was the expiation...but, concerning the water, Calvin said it is improbable that it refers to baptism.
 - ii. Problems:

1. John is combatting false teachers who rejected the human nature of Jesus. This is not on topic
 2. John uses the past tense “the one who came” which places the event in history. But, the rites of baptism and the Supper are current events.
 3. Water matches baptism, but the blood does not fit the Lord’s Supper rite.
- b. “Blood and Water” flowed when the spear was thrust into Jesus’ side on the cross.
- i. Augustine went with this.
 - ii. Problems:
 1. The word order is reversed
 2. John says came by water and blood, but the blood and water on the cross came from Jesus
 3. 5:8 says, “Jesus did not come by water only, but by water and blood.” This doesn’t fit
- c. Jesus’ baptism (water) and Jesus’ crucifixion (blood)
- i. Jesus “came” into power at his baptism. The baptism was a testimony of Jesus being the Son of God. God spoke from heaven.
 - ii. Jesus “came” into the completion of his work at the crucifixion.
 - iii. Both these events are historical and past events in John’s day
 - iv. John is countering early Gnostic teaching. These false teachers
 1. Denied the humanity of Jesus but both the baptism and the crucifixion prove the incarnation of the Christ.
 2. Cerinthus (and others) taught that the spirit of the Christ came upon the man Jesus at the baptism, but left him before the cross. Thus, the statement: “not by water only but by water and by blood.”
 3. Jesus, the Son of God, experienced historically both the testimony of water and the testimony of blood.
- d. The Spirit of God reveals and testifies to this apparent failure of a man’s ministry by testifying to believers that Jesus death was followed by the resurrection and glory because he was more than a man. Jesus was God.
- e. Literally this says: “This is the one who came through water and blood, Jesus Christ. Not in the water only but in the blood.”

First John 5:7 – “For there are three that testify:”

3754 [e]	5140 [e]	1510 [e]	3588 [e]	3140 [e]	1722 [e]	3588 [e]	3772 [e]	3588 [e]	3962 [e]	3588 [e]
hoti	treis	eisin	hoi	martyrountes	en	tō	ouranō	ho	patēr	ho
7 ὅτι	τρεῖς	εἰσιν	οἱ	μαρτυροῦντες	:	{εν	τῷ	οὐρανῷ	,	ὁ
For	three	there are	-	bearing testimony	in	-	heaven	the	Father	the
Conj	Adj-NMP	V-PIA-3P	Art-NMP	V-PPA-NMP	Prep	Art-DNS	N-DMS	Art-NMS	N-NMS	Art-NMS

3056 [e]	2532 [e]	3588 [e]	40 [e]	4151 [e]	2532 [e]	3778 [e]	3739 [e]	5140 [e]	1520 [e]	1526 [e]
logos	kai	to	Hagion	Pneuma	kai	houtoi	hoi	treis	hen	eisi
λόγος	, καὶ	τὸ	Ἅγιον	Πνεῦμα	—	καὶ	οὗτοι	οἱ	τρεῖς	ἓν
Word	and	the	Holy	Spirit	and	these	-	three	one	are
N-NMS	Conj	Art-ANS	Adj-NNS	N-NNS	Conj	DPro-NMP	Art-NMP	Adj-NMP	Adj-ANS	V-PIA-3P

First John 5:8 – “the Spirit and the water and the blood; and these three agree.”

3588 [e]	4151 [e]	2532 [e]	3588 [e]	5204 [e]	2532 [e]	3588 [e]	129 [e]	2532 [e]	3588 [e]	5140 [e]	1519 [e]	3588 [e]
to	Pneuma	kai	to	hydōr	kai	to	haima	kai	hoi	treis	eis	to
8 τὸ	Πνεῦμα	καὶ	τὸ	ὔδωρ	καὶ	τὸ	αἷμα	καὶ	οἱ	τρεις	εἰς	τὸ
the	Spirit	and	the	water	and	the	blood	and	these	three	in	-
Art-NNS	N-NNS	Conj	Art-NNS	N-NNS	Conj	Art-NNS	N-NNS	Conj	Art-NMP	Adj-NMP	Prep	Art-ANS

1520 [e]	1510 [e]
hen	eisin
ἓν	εἰσιν .
one	are
Adj-ANS	V-PIA-3P

First John 5:9 – “If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son.”

1487 [e]	3588 [e]	3141 [e]	3588 [e]	444 [e]	2983 [e]	3588 [e]	3141 [e]	3588 [e]	2316 [e]
Ei	tēn	martyrian	tōn	anthrōpōn	lambanomen	hē	martyria	tou	Theou
9 Εἰ	τὴν	μαρτυρίαν	τῶν	ἀνθρώπων	λαμβάνομεν	, ἡ	μαρτυρία	τοῦ	Θεοῦ
If	the	testimony	-	of men	we receive	the	testimony	-	of God
Conj	Art-AFS	N-AFS	Art-GMP	N-GMP	V-PIA-1P	Art-NFS	N-NFS	Art-GMS	N-GMS

3173 [e]	1510 [e]	3754 [e]	3778 [e]	1510 [e]	3588 [e]	3141 [e]	3588 [e]	2316 [e]	3754 [e]	3140 [e]
meizōn	estin	hoti	hautē	estin	hē	martyria	tou	Theou	hoti	memartyrēken
μείζων	ἐστίν .	ὅτι	αὕτη	ἐστίν	ἡ	μαρτυρία	τοῦ	Θεοῦ	ὅτι	μεμαρτύρηκεν
greater	is	For	this	is	the	testimony	-	of God	that	He has testified
Adj-NFS-C	V-PIA-3S	Conj	DPro-NFS	V-PIA-3S	Art-NFS	N-NFS	Art-GMS	N-GMS	Conj	V-RIA-3S

4012 [e]	3588 [e]	5207 [e]	846 [e]
peri	tou	Huiou	autou
περὶ	τοῦ	Υἱοῦ	αὐτοῦ .
concerning	the	Son	of Him
Prep	Art-GMS	N-GMS	PPro-GM3S

First John 5:10 – “Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.”

3588 [e]	4100 [e]	1519 [e]	3588 [e]	5207 [e]	3588 [e]	2316 [e]	2192 [e]	3588 [e]	3141 [e]	1722 [e]	848 [e]
ho	pisteuōn	eis	ton	Huion	tu	Theou	echei	tēn	martyrian	en	hautō
10 ὁ	πιστεύων	εἰς	τὸν	Υἱὸν	τοῦ	Θεοῦ	ἔχει	τὴν	μαρτυρίαν	ἐν	αὐτῷ .
The [one]	believing	in	the	Son	-	of God	has	the	testimony	in	himself
Art-NMS	V-PPA-NMS	Prep	Art-AMS	N-AMS	Art-GMS	N-GMS	V-PIA-3S	Art-AFS	N-AFS	Prep	PPro-DM3S

3588 [e]	3361 [e]	4100 [e]	3588 [e]	2316 [e]	5583 [e]	4160 [e]	846 [e]	3754 [e]	3756 [e]
ho	mē	pisteuōn	tō	Theō	pseustēn	pepoiēken	auton	hoti	ou
ὁ	μὴ	πιστεύων	τῷ	Θεῷ	, ψεύστην	πεποίηκεν	αὐτόν	, ὅτι	οὐ
The [one]	not	believing	-	God	a liar	has made	Him	because	not
Art-NMS	Adv	V-PPA-NMS	Art-DMS	N-DMS	N-AMS	V-RIA-3S	PPro-AM3S	Conj	Adv

4100 [e]	1519 [e]	3588 [e]	3141 [e]	3739 [e]	3140 [e]	3588 [e]	2316 [e]	4012 [e]	3588 [e]
pepisteuken	eis	tēn	martyrian	hēn	memartyrēken	ho	Theos	peri	tu
πεπίστευκεν	εἰς	τὴν	μαρτυρίαν	ἣν	μεμαρτύρηκεν	ὁ	Θεὸς	περὶ	τοῦ
he has believed	in	the	testimony	that	has testified	-	God	concerning	the
V-RIA-3S	Prep	Art-AFS	N-AFS	RelPro-AFS	V-RIA-3S	Art-NMS	N-NMS	Prep	Art-GMS

5207 [e]	846 [e]
Huiou	autou
Υἱοῦ	αὐτοῦ .
Son	Him
N-GMS	PPro-GM3S

First John 5:11 – “And this is the testimony, that God gave us eternal life, and this life is in his Son.”

2532 [e]	3778 [e]	1510 [e]	3588 [e]	3141 [e]	3754 [e]	2222 [e]	166 [e]	1325 [e]	3588 [e]	2316 [e]
Kai	hautē	estin	hē	martyria	hoti	zōēn	aiōnion	edōken	ho	Theos
11 Καὶ	αὕτη	ἐστὶν	ἡ	μαρτυρία	, ὅτι	ζωὴν	αἰώνιον	ἔδωκεν	«ὁ	Θεὸς» ↔
And	this	is	the	testimony	that	life	eternal	has given	-	God
Conj	DPro-NFS	V-PIA-3S	Art-NFS	N-NFS	Conj	N-AFS	Adj-AFS	V-AIA-3S	Art-NMS	N-NMS

1473 [e]	2532 [e]	3778 [e]	3588 [e]	2222 [e]	1722 [e]	3588 [e]	5207 [e]	846 [e]	1510 [e]
hēmin	kai	hautē	hē	zōē	en	tō	Huiō	autou	estin
ἡμῖν	, καὶ	αὕτη	ἡ	ζωὴ	ἐν	τῷ	Υἱῷ	αὐτοῦ	ἐστὶν .
to us	and	this	the	life	in	the	Son	His	is
PPro-D1P	Conj	DPro-NFS	Art-NFS	N-NFS	Prep	Art-DMS	N-DMS	PPro-GM3S	V-PIA-3S

First John 5:12 – “Whoever has the Son has life; whoever does not have the Son of God does not have life.”

	3588 [e]	2192 [e]	3588 [e]	5207 [e]	2192 [e]	3588 [e]	2222 [e]	3588 [e]	3361 [e]	2192 [e]	3588 [e]	5207 [e]
	ho	echōn	ton	Huion	echei	tēn	zōēn	ho	mē	echōn	ton	Huion
12	ὁ	ἔχων	τὸν	Υἱὸν	ἔχει	τὴν	ζωὴν ;	ὁ	μὴ	ἔχων	τὸν	Υἱὸν
	The [one]	having	the	Son	has	-	life	the [one]	not	having	the	Son
	Art-NMS	V-PPA-NMS	Art-AMS	N-AMS	V-PIA-3S	Art-AFS	N-AFS	Art-NMS	Adv	V-PPA-NMS	Art-AMS	N-AMS

	3588 [e]	2316 [e]	3588 [e]	2222 [e]	3756 [e]	2192 [e]
	tou	Theou	tēn	zōēn	ouk	echei
	τοῦ	Θεοῦ ,	τὴν	ζωὴν	οὐκ	ἔχει .
	-	of God	-	life	not	has
	Art-GMS	N-GMS	Art-AFS	N-AFS	Adv	V-PIA-3S