

I John 5:6-12

- Intro.**
- After reading this passage, why do you think that many commentators regard it to be the most difficult passage in I John?
 - Does this passage have a Christological emphasis? i.e. an emphasis on the Person and Work of Jesus Christ?
 - Note the references to “water, blood and Spirit” in the following Johannine writings:
 - John 1:26-33
 - John 3:3-6
 - John 6:54-56
 - John 7:38,39
 - John 19:34
 - I John 1:7
 - I John 2:20,27
 - I John 3:24

- Which of these alternative interpretations do you think best explains “water, blood and Spirit” as referred to in verses 5-8?

	<u>“water”</u>	<u>“blood”</u>	<u>“Spirit”</u>
- Trinitarian:	Holy Spirit	Jesus Christ	God the Father
- Sacramental:	Baptism	Eucharist	Spirit anointing
- Historical:	Incarnation	Crucifixion	Pentecost
- Historical:	Jesus’ baptism	Jesus’ crucifixion	Jesus’ granting Spirit
- Symbolic:	cleansing	atonement	sanctifying
- Experiential:	initiation	vivification	inspiration
	initiation	martyrdom	glorification
	personal incarnation	personal death	pers. work of Spirit

- 5:6**
- After affirming that Jesus “came by water and blood”, John emphatically asserts, “not with water only.” What is the point he was trying to make?
 - the crucifixion was just as important as the baptism of Jesus?
 - the Eucharist is just as important as baptism?
 - martyrdom is just as important as initiation?
 - the crucifixion of Jesus was just as important as the incarnation of Jesus?
 - Why does John make this assertion?
 - were the false-teachers emphasizing initiation rites, but diminishing martyrdom?
 - were the false-teachers emphasizing Jesus’ baptism by John, but deemphasizing His death on the cross?
 - were the false-teachers emphasizing Christian baptism, but denying the Eucharist?
 - were the false-teachers accepting the incarnation of Jesus, but denying the full implications of His death?

- 5:7**
- To what does the Spirit bear witness?
 - to Jesus? (cf. John 15:26)
 - to Jesus’ coming by water and blood? (vs. 6)
 - to Jesus’ indwelling presence? (cf. vs. 10)
 - How does the Spirit bear witness?
 - through the sacraments?
 - through the Scriptures?
 - through His indwelling presence?
 - Does the statement that “the Spirit is the truth” contradict the statements concerning Jesus in John 8:32,36 and John 14:6? Why not?
 - Why does the AV/KJV have additional phrases in this verse, which are not found in more modern translations?

- 5:8**
- Do you think that John is going back to the Old Testament emphasis on having 2 or 3 witnesses? (cf. Deut. 19:15; Matt. 18:16; II Cor. 13:1. Also Eccl. 4:12)
 - In verses 7-11 there are many references to “witness”.
 - Is “witness”...
 - legal witness?
 - verbal witness?
 - observational witness?
 - affirmational witness?
 - Is the “witness”...
 - objective, historical, external?
 - subjective, experiential, internal?
 - Does the concept of “witness” change within these verses?
 - from historical to sacramental?
 - from historical to experiential?
 - from historical to symbolic?
 - Does “the three are unto the one” (literal translation) best refer to...
 - the Trinity being three in one?
 - the three historical facets of Jesus’ life converge in a singular reality?
 - the three sacramental acts are in agreement?
 - the three experiential factors are unified in the living Lord Jesus?
- 5:9**
- Does the “witness of God” being greater than the “witness of men” refer to...
 - the witness of the Scriptures being greater than the witness of human teachers?
 - the witness of the sacraments being greater than human preaching?
 - the witness of Jesus being greater than the witness of John the Baptist? (cf. John 5:33-36)
 - the witness of God through the apostle John being greater than the witness of the false-teachers?
 - the witness of God concerning Jesus, both historically and experientially, being greater than any human testimony?
 - How has God “borne witness concerning His Son”?
 - by water, blood and Spirit?
 - by a “greater” witness than “water, blood and Spirit”?
 - by the Self-revelation of Himself in His Son, both historically and experientially?
- 5:10**
- Does “the one who believes in the Son of God has the witness in himself” mean...
 - the one assenting to orthodox Christology has the epistemological message of Christianity?
 - the one trusting in Jesus has the internal evidence of the legitimacy of such trust?
 - the one receptive to the activity of the living Lord Jesus has the experiential implications of Christ’s life effective within him?
 - How does “making God a liar” in 1:10 relate to “making God a liar” in this verse? Is John referring to the activities of the false-teachers in both references?
 - How does “not believing in God” and “not believing in the witness that God has borne concerning His Son” make God “a liar”?
 - to disbelieve what God has said is true makes Him a liar?
 - to fail to trust God disallows Him to act in Truth?
 - to fail to be receptive to God’s activity in the ontological dynamic of Christ’s activity within disallows God’s expressing the reality of Himself?

- 5:11**
- Is the “witness” that John refers to...
 - external or internal?
 - epistemological or ontological?
 - historical or experiential?
 - When did “God give us eternal life”?
 - in the incarnation of Jesus?
 - in the regeneration of Jesus’ life in the Christian?
 - Is “eternal life”...
 - a promise for the future?
 - a package of benefits received because of Christ?
 - the Person of the living Jesus within the Christian?
- 5:12**
- Does “having the Son” and “having the life” refer to...
 - a static possession?
 - a deposit for future benefits?
 - the ontological reality of the indwelling presence and activity of the living Lord Jesus by His Spirit?
 - Is John referring to the false-teachers when he states, “he who does not have the Son of God does not have the life”?
- Conc.**
- How does John unite the historical Jesus and the experiential Jesus in these verses?
 - How does this passage relate to the over-all theme of “love” in the second major part of this epistle?