

**Three Depositions Confirm Christ Is Eternal Life, Jn 10:25-30; 14:6; 1 Jn 5:6-13;  
“Marturia”: Deposition Is Used Broadly by John; Intro to Fellowship, 1 Jn 1:3**

**VII. 1 John, Chapter 1:2:**

**1 John 1:2 -** and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—

1. The “life” that concludes verse 1 and introduces verse 2 speaks of the revelation by Christ of Himself as the source of eternal life. This is John’s subject in several other passages where the Lord is quoted directly by John or the doctrine is stated by John:

**John 10:28 -** “I give [ a grace provision absent any requirement of human works ] them [ those who believe in Him ] eternal life [ “eternal” means permanent and irrevokable ] and they will never not ever [ double negative of οὐκ, *ouk* and μή, *mē* plus the subjunctive mood of the verb intensifies the refutation ] perish [ aorist subjunctive of the verb ἀπόλλυμι, *apollumi*: deprivation of eternal life and incarceration forever in the lake of fire, Revelation 20:11-15 ]; and neither can anyone [ men, angels, or God ] snatch them from My hand.

**John 14:6 -** Jesus said to Thomas, “I am the only way [ the prototype spiritual life ], and the truth [ the exposition of doctrine ], and the modus operandi of the Christian way of life [ application ].

**1 John 5:11 -** This is the deposition [ μαρτυρία, *marturia* ]: God has given to us eternal life, and this eternal life resides in His Son.

**v. 12 -** He who has the Son has this eternal life. He who does not have the Son of God does not have this eternal life.

**v. 13 -** I have written to you who believe in the person of the Son of God these doctrines in order that you may know that you have eternal life.

2. The word *marturia* means “witness” but its use here is a legal one. It has to do with a “testimony” by God regarding the fact that eternal life is found in His Son, Jesus Christ. This testimony is recorded by John in the epistle by means of divine revelation from the Holy Spirit. John’s recording of this testimony in writing means that the best translation for the word is “deposition.”

Gifis, Steven H. *Dictionary of Legal Terms*. 3d ed. (Hauppauge, NY: Barron’s Educational Services, 1998), 131:

A transcribed statement of a witness under oath. When taken in this form it is called an oral deposition.

NOTE: John’s emphasis on the principle of testimonies that confirm the veracity of an issue if found throughout his writings by the use of the *martus* word group 83 times:

**μάρτυς, *martus*:** (noun) A judicial witness; deponent. One who has knowledge that can confirm something. Used in Revelation: 5 times.

**μαρτυρέω, *martureō*:** (verb) To testify; to depose. To testify to the truth of what one has seen, heard, or knows. Used in John 33 times, First John 7 times, Third John 4 times, and The Revelation 3 times.

**μαρτυρία, *marturia*:** (noun) A testimony; a declaration in a matter of fact or doctrine. A deposition. Used in John 14 times, First John 6 times, Third John 1 time, and The Revelation 9 times.

**μαρτύριον, *marturion*:** (noun) The declaration which confirms or make something known. A declaration of facts. Used in The Revelation 1 time.

3. The absolute validity and veracity of the content of the “deposition” is attested to by the number of witnesses that testify on its behalf. In context we have the Holy Spirit in 1 John 5, verse 6, God in verse 9, and the testimony of Scripture through John in verse 13.
4. The validity of a fact before a court is established by the testimony of two or three witnesses. This principle is established in the Mosaic Law in Deuteronomy 17:6 and 19:15, and confirmed for the Church Age in 2 Corinthians 13:1; 1 Timothy 5:19; and Hebrews 10:28.
5. Therefore, in 1 John 5 we have internal evidence by the testimony of three Witnesses confirming the truth that those who believe in Christ have eternal life.
6. This is referred to theologically by the Latin term *testimonium internum Spiritus Sancti*: internal testimony of the Holy Spirit:

Muller, Richard A. *Dictionary of Latin and Greek Theological Terms*. (Grand Rapids: Baker Book House, 1985), 297:

The inward work of the Spirit testifies concerning the truth of Scripture. The Reformers and Protestant scholastics were adamant in their belief both that the *testimonium* is necessary to the subjective receipt of the truth of Scripture, and that the *testimonium* only ratifies the truth of the text and adds *no new information*.

7. What this means is that, in the legal sense, the testimony of two or three witness establishes the truth of a matter. When these testimonies are from God, the Holy Spirit, and divine revelation then the veracity of the biblical message is ratified. The ratification itself adds nothing to the context it simply verifies its truthfulness.
8. We can see the deposition of God on this subject in verses 9-10:
 

**1 John 5:9 - If [ 1st class condition ] we accept the testimony of men [ two or three witnesses in a court of law ], and we do, the testimony of God is greater; because this testimony from God is this, that He has testified concerning His Son.**

**v. 10 - When anyone believes in the Son of God he has the testimony in himself. When anyone does not believe God's deposition he has made Him a liar [ those who reject the Gospel are saying that God is not telling the truth about salvation and eternal life ], because he has not believed the deposition [ to swear under oath in a court of law ] which God testified concerning His Son.**
9. This eternal life is said by John to have been revealed by the Son. Jesus Christ is eternal life having this attribute among His divine attributes. Jesus Christ has eternal life in the perfection of His true humanity, presently in resurrection body.
10. John and other apostles and disciples testify that the “life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us” (1 John 1:2).
11. The One who is eternal life was manifest in His true humanity to these men. He is real, He is human, He is flesh. What the Greek philosophers sought and what the Gnostics imagined is manifested to them through Christ. He is the Logos of Life.

**1 John 1:2 -** And the Life was revealed [ φανερός, *phaneros*: to be made plainly obvious during the Incarnation ], and we have both seen [ ὄραω, *horaō*: to see and perceive ] and testified [ μαρτυρέω, *martureō* ], and proclaimed [ ἀπαγγέλλω, *apangellō*: to make known, e.g., through the epistle of 1 John ] the Eternal Life [ τὴν ζωὴν αἰώνιον, *tēn zōēn aiōneon*: Jesus Christ ], the One Who was [ in Eternity Past ] with the Father and was manifest [ *phaneros* ] to us—

#### VIII. 1 John, Chapter 1:3:

**1 John 1:3 -** what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

1. John reiterates the fact that what he and other apostles and disciples have observed and heard he now proclaims in this epistle. The issue is the Incarnation of the Logos of Life: Jesus Christ. He is revealed by John to be eternal life and His eternal life is available to any who believe.
2. His initial purpose is to verify by the testimony of bona fide witnesses that Jesus Christ possesses true humanity but at the same time was with the Father in eternity past.
3. This presents the concept of the hypostatic union. Our Lord is necessarily undiminished deity and true humanity in one Person. His true humanity is as important as His undiminished deity with respect to His qualification to be our substitutionally sacrifice on the cross.
4. If we are to capitalize on the spiritual life Christ demonstrated during the Incarnation then we must learn how we are to have fellowship with God after salvation. This is John's emphasis beginning in chapter one, verse 5 and going through chapter 2 verse 27.
5. Fellowship with God is a status quo. It is not a condition of degree but an absolute. It is characterized by the filling of the Holy Spirit and enhanced by the inculcation of His Word into the *kardia* of the soul.