**Day 25 Witness of God**

5:6-8

In 5:1-5, the emphasis was placed on trusting Christ so that we may overcome the world. The key to trusting Christ is to believe that Jesus is the Son of God.

But how do we know that Jesus Christ is God? What do we know for sure? John will answer the last question all the way to the end of the chapter. In all, this chapter helps us in our assurance of salvation, which starts with the assurance that Jesus is God. (This also refutes the teaching of the Gnostics and much of the false teaching in more recent times.)

Now, John presents 3 infallible witnesses to prove that Jesus is God.

Let’s read our verses for today… 6-8.

**This is He who came by water and blood; Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.**

Christ came by water and blood. John makes the point that it was not just by water. And he tells us the Spirit of truth bears witness of these. John says in 8b, “The Spirit, water and the blood, agree as one.

In between these truths we have words that were not in the earliest 2 sets of manuscripts that our good word for word translations come from. My Bible as a note that tells us that… and that only some late manuscripts contain these words.

Now, the words added reflect truth we find in the Bible. Most Bible teachers say the best translation is to no have them in there. Why they were added, who knows? This has added fuel to the fire of controversy over the Trinity. Whether they are placed in there or not, it does not change any main doctrine of our faith.

**First**, go back and read these verses without the added words (underlined), to get the flow of thought. **Then**, read this good explanation of the different views of good Bible scholars down through the years, as to what the water and the blood refer to. It’s taken from **David Guzik’s Commentary… Blue Letter Bible.** Take time in your reading.

**“He who came by water and blood**: John makes it clear that the Jesus he speaks of is not the Gnostic, “phantom” Jesus who was so holy He that he had nothing to do with this world. The Jesus we must believe on is the Jesus who **came by water and blood**; the Jesus who was part of a real, material, flesh-and-blood earth.

Through the centuries, there have been many different ideas about exactly what John meant by this phrase.

Some believe that **water** speaks of *our own baptism*, and **blood** speaks of *receiving communion*, and that John writes of how Jesus comes to us in the two Christian sacraments of baptism and communion (Luther and Calvin had this idea). Yet, if this is the case, it is doesn’t add up with the historical perspective John had when he wrote "***came* by water and blood**." He seems to write of something that happened in the past, not something that is ongoing.

Others (such as Augustine) believe the **water and blood** describes the water and blood which flowed from Jesus’ side when He was stabbed with a spear on the cross: *But one of the soldiers pierced His side with a spear, and immediately blood and water came out* ([John 19:34](http://www.blb.org/Bible.cfm?b=Jhn&c=19#34)). This was an important event to the apostle John, because immediately after this description of water and blood, he added in his gospel: *And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe* ([John 19:35](http://www.blb.org/Bible.cfm?b=Jhn&c=19#35)). Yet, if this was John's meaning, it is a little unclear how it can be said that Jesus ***came* by water and blood**.

Still others believe the **water** spoke of Jesus’ first birth, being born of the “waters of the womb,” and **blood** speaks of His death. If this is the case, John would be essentially writing, “Jesus was born like a man and died like a man. He was completely human, not some super-spiritual being who had no real contact with the material world.” The Gnostics in John’s day thought of Jesus as just such a super-spiritual being. Probably the best explanation (though there are good points to some of the other ideas) is the oldest recorded Christian understanding of this passage (first recorded by the ancient Christian Tertullian). Most likely, John means the **water** of Jesus’ baptism, and the **blood** of His crucifixion.

When Jesus was baptized, He was not baptized in repentance for His own sin (He had none), but because He wanted to completely identify with sinful humanity. When He **came by water**, it was His way of saying, “I am one of you.”

When Jesus died on the cross, He did not die because He had to (death could have no power over Him), but He laid down His life to identify with sinful humanity and to save us from our sin. When He **came by . . . blood** it was to stand in our place as a guilty sinner, and to take the punishment our sin deserved.

This explanation also probably connects the best with what Jesus said in [John 3:5](http://www.blb.org/Bible.cfm?b=Jhn&c=3#5): *Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God*. The being *born of water* in this passage speaks of the cleansing waters of baptism.

Some taught (and still teach) that Jesus received the “Christ Spirit” at His baptism, and the “Christ Spirit” left Jesus before He died on the cross (for them, it is unthinkable that God could hang on a cross). But John insisted that Jesus did not only come by the *water* of baptism, but also by the **blood** of the cross. He was just as much the Son of God on the cross as He was when the Father declared, *You are My beloved Son; in You I am well pleased* ([Luke 3:22](http://www.blb.org/Bible.cfm?b=Luk&c=3#22)) at the baptism of Jesus.

We may find it difficult to relate to this ancient manner of trying avoid the offense of the cross by saying “It really wasn’t the Son of God who hung on the cross.” But in our modern age we have our own ways of trying to avoid the offense of the cross. Some deny Jesus was God at all, and just think of Him as a “noble martyr.” Some trivialize the cross, making it a mere ornament in jewelry and pop fashion trends. Others replace the cross with a self-help, self-esteem gospel of psychology, or use a cross-less evangelism.

**It is the Spirit who bears witness, because the Spirit is truth**: The Holy Spirit also bears witness to the true person of Jesus, even as Jesus promised He would (*He will testify of Me . . . He will glorify Me, for He will take of what is Mine and declare it to you*, [John 15:26](http://www.blb.org/Bible.cfm?b=Jhn&c=15#26) and [16:14](http://www.blb.org/Bible.cfm?b=Jhn&c=16#14)). The consistent message of the Holy Spirit to us is, “Here is Jesus.”

**The Spirit, the water, and the blood: These are all consistent witnesses in telling us who Jesus is. We can know that these three agree as one. It isn’t as if the Spirit tells us one thing, the water another, and the blood says something else. Jesus’ life, death, and the Spirit all tell us who Jesus is, and they tell us it in agreement.”**

Remember, John’s desire in these verses has been to assure us that Jesus is God. Interesting verses, indeed! **Do you find assurance in these verses?**