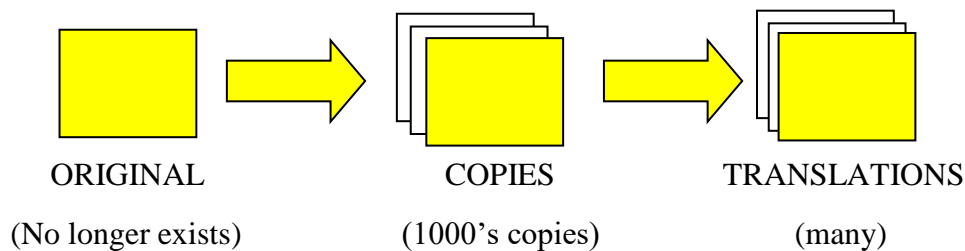


## 1 John 5:6-8, Part 2

1Jn 5:6 **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. <sup>7</sup> For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. <sup>8</sup> And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.**



We know what the originals were (and they do not exist any longer), and we know how we got the copies from which we developed the Hebrew and Greek texts. So, how do we get translations, and how accurate are they? That is the question. The issue of “translation” is the most difficult. Why? Because there are bad translators, and consequently bad translations. For instance, there are translations that did not use the original texts from which to translate. **Translation is a science which MUST follow very strict and clearly defined guidelines.** It has to. And there has to be “faithfulness” to the original meaning. I.e., what was the writer communicating through his words to his readers? What was he trying to tell them? That is what has to be  **duplicated**. In some instances, it is very simple and easy, but in other cases, it is not quite as easy because what was being said was being communicated to a people with a much different culture, worldview, and perspective of life than we have. So, the translator has to **ENSURE** that he maintains the “**original intent**”, or he has not properly translated the text.

I run into this all of the time in Indonesia or Romania when I use a word or a phrase that is not common to them. Let me give you an example. Let us say I use the idiom, “just push the Easy Button”. Well, you understand clearly what I am saying because you have seen the Staples advertisements very often and you know what the “Easy Button” means. However, they do not have Staples in Indonesia or Romania, and even though they understand all the words – push, easy, and button, they do not understand the figure of speech, the idiom, or the expression. It means nothing to them. They have never heard it. In the same way, there were figures of speech used in the Old Testament and the New Testament that they understood, but if the same exact words were used today, we would not understand them. So, the translator has to communicate the “meaning” as well as the actual words. That is why in your Bibles sometimes you will have what they call “Alternate Readings”, which simply means that the translator is trying to help you understand what a word or phrase meant to the original hearer.

There are **textual considerations**. The translator must base his work on the best original Hebrew and Greek texts and manuscripts available. Today, those texts are called the “**critical**” editions of the Hebrew and Greek testaments. They reflect the original manuscripts exactly. They are the Word of God and they are inerrant. So, what is it that makes a Bible a good translation? It is the fact that the scholars who did the translating used the most accurate critical editions of the manuscripts available in order to make

the transition from one language to another. They were scholars who did not in any way try to manipulate the translation. They followed the linguistic rules for interpretation. They understood the cultural differences and the exegetical considerations, but they remained true and faithful to the original intent. That is what makes a good translation. It is understandable, it is readable, and it is true to the original text and meaning.

There are three **major** methods of translation. The first is what is known as “**formal equivalence**”. In formal equivalence, the objective is to find a “formal equivalent” for the words being translated. It would be what we call a “**word for word**” translation. I.e., this is the word in the Hebrew or Greek text, and this is the equivalent word in the language being translated into. As much as is possible, it is an exact duplication of words – word for word, a formal equivalent that does not allow for any more modification than is absolutely necessary.

The second major method of translation is called “**dynamic equivalence**” where the priority is to communicate effectively the meaning of the text being translated. If “formal equivalence” means “word for word”, then “dynamic equivalence” means “**meaning for meaning**”. Supporters of this view take the position that translation should communicate with the reader as effectively as the original did with its readers and that translating “meaning for meaning” vs. “word for word” is necessary to accomplish this. That is why a lot of people do not like the KJV of the Bible because they say that it is not very “readable” to them, and it is too difficult for them to understand. So, they find another translation that to them is more readable, more understandable, and more at their level. Normally, the translation they choose has used the “dynamic equivalence” method of translating. A literal translation, it is argued, may obscure the intention of the original author. So a dynamic equivalence translator attempts to convey the subtleties of context and subtext in the work, so that the reader is presented with both a translation of the language and the context. The New Living Translation (NLT) is an example of a translation that uses dynamic equivalence. The New International Version (NIV) attempts to strike a balance between dynamic and formal equivalence.

The third method, and this is not really a valid method of translation, is called a “**paraphrase**”. This method attempts to convey some key concepts while not retaining even a dynamic equivalence with the text. Paraphrases may even omit large sections of text, or add other explanatory material not in the original as part of the main text. You cannot use paraphrases for any serious or in-depth study. Paraphrases are designed for someone who has no theological background, someone like a child, or a new believer. The Message Bible and the Living Bible are examples of this kind of translation. Paraphrases take very large and dangerous liberties in their translations, and it is not good. In the “Emergent Church” movement in America, many of those churches use the Message Bible – which is not a translation, but a paraphrase. The eventual result is that they will lose any doctrinal integrity they may have previously had. It is very dangerous to use a paraphrase as your primary source Bible. In fact, we would not even call it a Bible.

Last week we looked briefly at the controversy that surrounds [1 John 5:7-8](#). The translation issue that must be addressed occurs in v7 and the first part of v8. In the KJV and the NKJV, the verses read as follows:

**1Jn 5:7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. <sup>8</sup> And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.**

The KJV and NKJV were translated from what is known as the “*Textus Receptus*” manuscript (AD 1633). In the NIV, NASB, ESV, and most of the other good translations, the text reads as follows:

**1Jn 5:7 For there are three that testify: <sup>8</sup>the Spirit, the water, and the blood; and the three are in agreement.**

The question that we have to address is why the discrepancy. The additional phrase is known as the “Johannine Comma”. In Greek, the word “*comma*” means a sentence or a clause. The oldest textual witness of this addition occurs in Latin manuscripts of the 7<sup>th</sup> century and were erroneously accepted into what is known as the “Latin Vulgate”.<sup>1</sup> The Latin Vulgate was a Latin translation of the Bible that began in the late 4<sup>th</sup> century by Jerome, who was probably the greatest Biblical scholar of his time. During the time of Jerome, the Old Testament was in Hebrew and the New Testament was in Greek. However, the Old Testament had been translated into Greek in what was known as the Septuagint, but it had not been accurately translated into Latin. So, the reigning Pope of Jerome’s day named Damasus commissioned him to create a single Latin translation because so many people spoke Latin at the time. Jerome’s translation became the prominent version of its time and remained prominent until the Reformation. At the Council of Trent (a Catholic council basically formed to refute Martin Luther), the Catholic church declared the Latin Vulgate to be the official Bible of the Roman Catholic Church. So, when the KJV of the Bible was written, the Latin Vulgate was one of the primary sources that the translators used in the translation process.<sup>2</sup>

The Johannine Comma only appears in eight other copied manuscripts, none of which can be dated before 1400, and in four of the eight manuscripts, the insertion appears only in the margin of the text. So, it barely appears in any of the early manuscripts at all. In fact, not one Greek or Latin church father of the first four or five centuries even mentions the insertion. If it were actually a part of the text, then certainly they would have quoted it as part of their defense of the doctrine of the Trinity.<sup>3</sup> Most of the later manuscripts that actually had added the insertion were dated in the 1500’s. There is no actual evidence of this insertion in any accepted “Greek” manuscript until the 1500’s.<sup>4</sup> So, the passage is absent from all of the manuscripts of ancient versions, except the Latin, and it is not found in the Latin Vulgate written by Jerome in the 4<sup>th</sup> century.<sup>5</sup>

So what happened? How did it actually find its way into the KJV? Erasmus was a prominent New Testament Greek scholar who lived in the 15<sup>th</sup> century, and he developed several editions of the Greek New Testament. In the first two editions, he rejected the sentence in question in [1 John 5:7-8](#) (the Johannine Comma). However, he began to receive criticism for omitting it and after being challenged on it he made a very serious error. He made a comment to one of his critics and said the following,

*“If a single manuscript which had come into my hands, in which stood what we read, then I would certainly have used it to fill in what was missing in the other manuscripts that I had.”*

Shortly thereafter, his critics produced a bogus Greek manuscript that did contain the Johannine Comma so as to induce Erasmus adding it back into his third edition – which he in fact did. However, he omitted it from later editions that he produced. Unfortunately, his third edition became the precursor to the

Textus Receptus from which the KJV was developed, so that is why it was included in the text, even though it should not have been.<sup>6</sup> There are just several other very minor passages in the KJV that have added texts that are not accepted in the later and better manuscripts and translations, but they do not in any way impact either truth or doctrine.

Now, as we begin the actual exposition of this passage it is important to remember that many theologians consider these verses to be the most difficult in the Scriptures to interpret, and certainly the most difficult in [1 John](#). We looked previously at the key terms that John uses. They are the words “**bear witness**” and the word “**testimony**”. Both terms come from the same Greek word “*martyria*”, and are used nine times in seven verses. John is testifying concerning the person of Jesus Christ that He is the “**Son of God**”. This really a very critical issue because everyone’s eternal destiny depends on whether or not they truly believe that Jesus Christ is the “**Son of God**”. Obviously, God has not left men without a true and accurate testimony of Jesus Christ. There are many that bear witness to the reality of His Person and His deity. The Scriptures prophetically bear witness to His coming and provide a monumental number of prophecies related specifically to His crucifixion. The amazing details of His birth, where He would be born, the fact that he would be born of a virgin, and many other details are undeniable in their validity and truthfulness. The disciples bear witness of Christ. Every one of them, except the apostle John, were martyred because of Christ. There was no value in them giving their life for someone who was dead in a grave. If that was the case, then Christianity would have had a very short life. Their testimony is clearly written down in the New Testament. There was John the Baptist who testified of Christ. [John 1:29-34](#) declares,

**Jn 1:29 The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup> This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.' <sup>32</sup> And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' <sup>34</sup> And I have seen and testified that this is the Son of God."**

There was the testimony of Christ Himself. He said the following in [Mathew 26:63-64](#),

**Mt 26:63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" <sup>64</sup> Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."**

The Father testified of Christ in the Old Testament, the New Testament, at His baptism, during His ministry, at His transfiguration, and at His death. At his baptism, a voice came from heaven and declared that Christ was the Son of God. [Luke 3:21-22](#) says,

**Lk 3:21 When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. <sup>22</sup> And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."**

At His crucifixion, darkness filled the land from noon until 3pm and the veil in the temple was torn from top to bottom. The earth quaked and the rocks were split and the centurion believed. [Matthew 27:45](#) and [Matthew 27:51-54](#) testify as follows,

**Mt 27:45 Now from the sixth hour until the ninth hour there was darkness over all the land.**

**Mt 27:51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, <sup>52</sup> and the graves were opened; and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming out of the graves after His resurrection, they went into the holy city and appeared to many. <sup>54</sup> So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"**

In [1 John 5:6](#), it says the Holy Spirit bore witness to Christ,

**1Jn 5:6 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.**

The difficult part about interpreting this verse is the phrase “**water and blood**” and determining what it actually represents. There have always been differences relative to the meaning of “**water and blood**”. The most common interpretation sees both of these words as representing the bookends to the earthly ministry of Jesus Christ. The many that hold this position say that the “**water**” represents His baptism and the “**blood**” represents His crucifixion and death. John MacArthur, for instance, holds to this view. In both of these events, God the Father testified concerning His Son, so that would be in keeping with the issue of John bearing witness and giving testimony. Others see the “**water and blood**” as referring specifically to His death when His side was pierced with the spear and both “**blood and water**” came out signifying that He had actually died. [John 19:34](#) says,

**Jn 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.**

Obviously, in [1 John 5](#) John is using some kind of symbolism, and that is what creates the difficulty because he does not specifically give the meaning. It would not be hermeneutically correct to just give the words for “**water**” and “**blood**” a meaning without a legitimate basis. The actual words “**water**” means water and “**blood**” means blood. There is no hidden meaning in either of the Greek words, even though there are places in the New Testament that specifically use them in a symbolic way. For instance, take the word “**water**”. Jesus said this in [John 4:10](#) to the woman at the well.

**Jn 4:10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."**

Then, speaking of the Holy Spirit, Jesus said this in [John 7:37-39](#),

**Jn 7:37 On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." <sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.**



So, v39 defines what Jesus meant by the term “**living water**”. Obviously, the term “**water**” as used in this passage had a very distinct meaning to it that was clearly defined. However, when we come to the passage in [1 John 5](#), there is nothing in v6-12 that would give us any particular clue as to what John is referring. There are some that say that the “**water**” refers to the Incarnation and how a child is carried in a sac of water in the mother’s womb and is therefore born of the water. Martyn Lloyd-Jones is a great Bible expositor who holds to that position fairly adamantly. The problem with that position, however, is that John never talks about or even mentions the birth of Christ in any of his writings. His is the only gospel that does not talk about Jesus’ birth. The other three gospels provide great detail, even to include two different genealogies. So, if John never specifically addresses the birth of Christ or the Incarnation, the question has to be asked as to why he would mention it here for the first time in any of his letters. The only significant reference to “**water**” that John talks about other than what was previously mentioned is at the baptism of Christ by John the Baptist. Certainly, the view that the “**water**” represents the baptism of Christ has to be considered.

So, where do we go, where do we start? Well, one of our consistent hermeneutical principles is that we never want to lift a passage out of its context or its overall context. At a very fundamental level, John is still refuting the claims of the Gnostics who consistently were undermining the deity of Jesus Christ. They seemed relentless in their teachings and efforts to prove that the Christ who died was only a phantom Jesus, a kind of spiritual hologram, and not the real Jesus at all. They taught that what they called the “Christ spirit” descended on the “man Jesus” at His baptism and made Him the “anointed one of God” at that time. However, right before His death and crucifixion the “Christ spirit” left the “man Jesus” and so the Gnostics taught that Christ died as a mere man and not as the God-Man of the Incarnation. If that were the case, then just a man died for our sins and we have no salvation. If Christ did not possess a divine nature at His death, then He had absolutely no power as a mere man to conquer either sin or death.<sup>7</sup> That has to be the ultimate context of what John is doing, and contrary to what we may understand about what was going on at the time of this letter’s writing, John’s readers clearly understood the doctrinal dilemma that John was addressing. He had been addressing this since the very first verse, and I think that we can be fairly sure that he had been addressing the same with the individual churches for which he had oversight. This was no small issue and actually plagued the Christian church for several centuries.

When understood in its context, it appears that John is clearly addressing the issue of the substitutionary death of Jesus Christ as being the only means by which men can be saved. It is difficult for me personally to buy into the idea that the “**water and blood**” are bookends to Jesus’ earthly ministry. Certainly Christ began His earthly ministry at His baptism and then was immediately led up into the wilderness by the Holy Spirit where He was tempted by the devil ([Matthew 4:1](#)). In like manner, the crucifixion certainly consummated His earthly ministry. So, we have no contention with those events or their spiritual significance. However, to say that what John is addressing is the baptism of Christ based on the word “**water**” seems difficult to reconcile from the text in [1 John 5](#). I would not totally discount it, but still it seems somewhat problematic and challenging to do so.

Obviously, the baptism of Christ happened and we do not want to minimize that in any way, but it would have no meaningful significance in refuting the false doctrine of the Gnostics related to the death of Christ or even the Person of Christ – the very things upon which salvation rests. Refute the death, burial,

and resurrection of Christ from the Bible, and everything else is meaningless and salvation becomes worthless. [John 19:34](#) that we read earlier about the soldier piercing the side of Christ is the only other place in the New Testament where the words “**blood and water**” are actually used. Obviously John wrote both passages – [John 19](#) and [1 John 5](#), and what we need to discern is how closely what he says in [John 19:34-37](#) relates to this passage in [1 John 5](#). Look at [John 19:34-37](#) again,

**Jn 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> 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. <sup>36</sup> For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." <sup>37</sup> And again another Scripture says, "They shall look on Him whom they pierced."**

The words in this passage for “**testified**” and “**testimony**” come from the same Greek word “*martyreo*” or “*martyria*” that John uses in [1 John 5:6-12](#). The language is almost identical, however there is no reference here to Jesus’ birth or His baptism, but only His death.

The word order is different than in [1 John 5:6](#) - “**blood and water**” vs. “**water and blood**”, but I am not sure that that is significant. [1 John 1:7](#) is the only other place in [1 John](#) where “**blood**” is specifically mentioned, and it is talking specifically about the benefits of the sacrificial death of Christ.<sup>8</sup>

**1Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.**

Now, please notice in [1 John 5:6](#) how part of the verse actually reads both in English and in the Greek text. It reads

**1Jn 5:6 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.**

The first word “**by**” is “*dia*” in the Greek and means “**through**”. Because it does not say “**by water and by (added) blood**”, it grammatically means that “**water and blood**” are to be taken together as one composite event. If it represented two completely separate and distinct events detached from one another, then the second preposition “**by**” would have been added to indicate that was what the author was addressing. However, by not having the second preposition, it grammatically represents one event, one action, one occurrence, one occasion, or one experience. I.e., if John had wanted to indicate Christ’s baptism as one event and His death as another, he would have added the second preposition “**by**”. It seems that a significant truth that John is defending throughout the entire epistle is the salvific meaning, magnitude, and importance of the death of Christ and the Person of Christ. So by using this particular phrase and making it one grammatical event, it seems that John is pointing specifically to the death of Christ.<sup>9</sup> Notice all of the benefits that John gives to us throughout this letter:

[1 John 1:7](#) – “**the blood of Jesus Christ...cleanses us from all sin**”.

[1 John 1:9](#) – “**He is faithful to forgive us our sins and to cleanse us form all unrighteousness**”.

[1 John 2:1](#) – “**we have an Advocate with the Father, Jesus Christ the righteous**”.

[1 John 2:1](#) – “**He Himself is the propitiation for our sins...**”

[1 John 2:29](#) – “**He is righteous**”.

[1 John 3:2](#) – “when He is revealed, we will be like Him”.

[1 John 3:16](#) – “He laid down His life for us”.

[1 John 4:9](#) – “God has sent His Son into the world that we might live through Him”.

[1 John 5:11](#) – God’s life “is in His Son”.

[1 John 5:12](#) – “He who has the Son has life”.

[1 John 5:20](#) – “the Son of God has come and has given us an understanding”.

[1 John 5:20](#) – Jesus Christ “is the true God and eternal life”.

In the second use of the phrase “**water and blood**”, John uses a different preposition. He uses “*en*” instead of “*dia*”, and in the actual Greek text it reads “**but in (by) the water and in (by) the blood**”. It actually has two separate prepositions. It is not possible from the actual text to determine if John is referring here to two separate events as opposed to the one event in the first usage. My opinion, and an opinion only, is that John is referring to the same event as in the first usage. It does not make sense for John to just change his flow of thought in the same sentence and have different meanings for the same words. If that was what he wanted to accomplish, the logical thing to do would simply be to identify the differences, but he does not do that. We do not need to lose sight of what John is doing. He is testifying to the person of Christ as the “**Son of God**”. It is His incarnation and His death, burial, and resurrection that provide the greatest testimony to that. So, where is John headed? He is headed to [1 John 5:13](#),

<sup>1Jn 5:13</sup> **These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to believe* in the name of the Son of God.**

John wants every believer to be fully assured of their salvation, and that c If a believer is not settled in this one area, if they are uncertain of Christ, not sure of who He truly is, and always wondering whether or not He truly is the eternal God, they will never have assurance. In [1 John 1:5](#), John said this,

<sup>1Jn 5:5</sup> **Who is he who overcomes the world, but he who believes that Jesus is the Son of God?**

If a person does not deeply believe that “**Jesus is the Son of God**”, they will never be overcoming in their life.

The last part of [1 John 5:6](#) says that “**And it is the Spirit who bears witness, because the Spirit is truth.**” If there is any one thing that the Holy Spirit accomplishes in multiple ways, it is that He witnesses to both the Person of Christ and the work of Christ in His death, burial, and resurrection. The Bible declares that the Holy Spirit is the One who has “**sealed**” believers as the guarantee of their salvation. [2 Corinthians 1:22](#) says,

<sup>2Co 1:22</sup> **who also has sealed us and given us the Spirit in our hearts as a guarantee.**

[Ephesians 1:13](#) declares,

<sup>Eph 1:13</sup> **In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,**

[Ephesians 4:30](#) further adds,



Eph 4:30 **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**

The gift of the indwelling of the Holy Spirit in the believer's life is the earnest and pledge of their actually possessing salvation. He is called the "**Spirit of Christ**", and within every believer His ministry is that of constantly testifying to the saving work of Christ in our life. John repeats the same thing in [1 John 5:7-8](#) which says,

**1Jn 5:7 For there are three that bear witness (in heaven: the Father, the Word, and the Holy Spirit; and these three are one. 8 And there are three that bear witness on earth): the Spirit, the water, and the blood; and these three agree as one.**

In reality, it does not impact the truth of [1 John 5:6-8](#) if someone takes the position that the "**water**" represents the Incarnation, or that it represents Christ's baptism, or if they take the position that the "**water and blood**" refer specifically to the actual crucifixion. No matter what position one takes, they all lead to the sacrificial work of Christ on the believer's part. In reality, the Incarnation itself is probably the greatest of all sacrifices in all of eternity where God the Son became the God-Man forever. The eternal magnitude of that sacrifice is immeasurable.

Listen to what Jesus told His disciples in [Luke 24:44-49](#),

**Lk 24:44 Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." <sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures. <sup>46</sup> Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. <sup>48</sup> And you are witnesses of these things. <sup>49</sup> Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."**

It was all about His suffering and dying so that He could be our Savior. On the cross He cried out that "**It is finished**". The work of salvation that God the Father had given to Him was now completed, and that is why we can be saved. Listen to what Jesus told Peter in [John 6:68-69](#). This is great and should represent the very cry of our heart.

**Jn 6:68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. <sup>69</sup> Also we have come to believe and know that You are the Christ, the Son of the living God."**

I pray that that is the very cry of your heart – that you "**have come to believe and know**" that "Jesus is the Christ, the Son of the living God.

## ENDNOTES

<sup>1</sup> Akin, 198.

<sup>2</sup> Shirley, electronic page.

<sup>3</sup> Akin, 198-199.

<sup>4</sup> Harris, 214.

<sup>5</sup> MacArthur, 196.

<sup>6</sup> Akin, 199.

<sup>7</sup> MacArthur, 192.

<sup>8</sup> Harris, 212.

<sup>9</sup> Harris, 212.

## **BIBLIOGRAPHY**

---

Akin, Daniel. *The New American Commentary: 1,2,3 John*. Edited by Ray Clendenen. Vol. 38. Nashville, Tennessee: B&H Publishing Group, 2001.

Harris, W. Hall III. *1, 2, 3 John: Comfort and Counsel for A Church in Crises*. Richardson, Texas: Biblical Studies Press, 2003.

MacArthur, John. *The MacArthur New Testament Commentary: 1-3 John*. Chicago, Illinois: Moody Publishers, 2007.

Shirley, Steve. "What Is The Latin Vulgate." *Jesus Alive*. n.d. <http://jesusalive.cc/ques392.htm>.