



**BELIEVERS CHAPEL**

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The Sermons of Dan Duncan

1 John 5: 6-12

2011

"Water, Blood, and Spirit"

TRANSCRIPT

Thank you, Mark, and good morning. We are continuing our studies in 1 John. We're in 1 John 5, verses 6 through 12 this morning, where John writes,

<sup>6</sup>This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth. <sup>7</sup>For there are three that testify: <sup>8</sup>the Spirit and the water and the blood; and the three are in agreement. <sup>9</sup>If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. <sup>10</sup>The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. <sup>11</sup>And the testimony is this, that God has given us eternal life, and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life.

1 John 5: 6-12

May the LORD bless this reading of His Word.

(Message) It has been said, at least from the early 20th century to the present, that, 'Christianity is not a doctrine—but a life. It's not about believing certain statements of truth but about living well.'

And of course, Christianity is a life. That's made very clear in this first epistle of John. But the apostle makes it equally clear that Christianity is also 'a doctrine'. In fact, apart from doctrine, apart from the truth about Jesus Christ, there is no life; no spiritual life now, or ever.

Chapter 5 begins with two statements that we looked at last week and it's all doctrine and faith. John wrote in the first verse and then in the fifth verse that, 'Those who are born of God and overcome the world', (that's doctrine right there), 'those who are saved believe that Jesus is the Christ; and believe that He is the Son of God.' Well that's doctrine. And John is uncompromising in his statements of the doctrine and the results of doctrine.

If a person believes anything less than this, he or she cannot have eternal life. And if the man Jesus, is anything less than this, less than the Son of God, if He's anything other than both God and man, then He cannot be our Savior and eternal life is just a dream.

Men today dismiss that as myth; and as a very narrow myth: 'Jesus was a man, an aspiring man, (they might concede), but nothing more than that.' And, 'God is too big to be kept in such a small box that allows only one way of salvation.' That view, in fact, is so common today that it's even had an effect upon the church. And when I say the church, I mean the professing church, the Bible believing church—what would be called the evangelical church.

Some months ago a column appeared in the Dallas Morning News, that I know many of you read, and made the statement that 70 percent of Americans agree with the statement, "Many religions can lead to eternal life." In other words, 'There are many ways to God; there are many roads to heaven', which doesn't surprise us that the world

would say that. Maybe we're surprised, if we think America's a Christian nation, that 70 percent of its population would deny the Gospel.

But what is really striking in that article was the further statement that even 57 percent of evangelical Christians agree with that statement—57 percent! It would be surprising if 1 percent of evangelicals believe that because you can't believe that and be an evangelical—can't believe that and be a Christian.

Well John not only writes that 'The one who believes that Jesus is the Son of God overcomes the world'; but also in verse 12b of our passage that "...he who does not have the Son of God, does not have life." Now that's pure doctrine, (and it's a pretty exclusive doctrine, isn't it?), which must be believed in order to 'have the Son' and 'have eternal life.' Christianity is a life that can only be had by believing doctrine, believing the doctrine that Jesus is the Son of God. And while many would say, 'That's just too incredible, that God became a man, we don't believe such things anymore'; John would say it is completely credible, it is completely believable, and he gives three reasons for doing that. He gives that in our verses before us. The three that he cites here are what he calls 'Witnesses to the truth.' They are the *Spirit*, the *water*, and the *blood*. They testify about the person of Jesus, that He is, as John said, the Son of God.

But how they each testify that is not altogether clear. I suspect if you read through the passage you might have puzzled over some of the things that John says in this text. In fact, this statement in verse 6 that, 'Jesus is the one who came by water and blood', has been called *enigmatic* and the most *perplexing* in the book. What is certain is that John is trying to establish the historical factualness of the Lord's incarnation, (meaning His earthly ministry as a man), that the Son of God became a man and dwelt among us.

But the explanations of how John does that vary. You might expect that, with a difficult passage. For example, the words *water* and *blood* might remind you of the Lord's crucifixion, and the blood and water that came out of His side when a soldier

pierced it with his spear. That was Augustin's interpretation of this statement. Others interpret the *blood* and *water* as referring to our baptism and the Lord's Supper.

Probably most modern interpreters understand these words to refer to the *water* of the Lord's baptism, and the *blood* of His crucifixion. That fits the problem that John was answering in this book. This is the very thing that the opponents, (the Gnostics and the false teacher, Cerinthus), denied; that Jesus, who was baptized and crucified, was the Son of God—that the one who was baptized and crucified is the God-man.

That idea, that God would become a man, was *anathema*; it was foolishness to the Gnostics. They believed that matter, that physical substance, (the world of the seen that we can touch), all of that was unclean, that it was evil—and God could have nothing to do with that. He couldn't be joined to the material, have any contact with it. So they naturally denied the incarnation. They didn't believe in that. They didn't believe that God became a man.

Cerinthus taught, (and we've gone over this before, so you remember this, I'm sure), that Jesus was only a man. And at His baptism the 'Christ' came upon Him and empowered Him throughout His three-year ministry. But when He went to the cross, the 'Christ' left Him and Jesus, the man, died as just a man.

Now what gives support to that being the specific issue that John was correcting here is the ancient literature which portrays Cerinthus as an archenemy of John and living in the city of Ephesus with him; they had contact, according to the ancient literature.

Now as strange as that teaching may sound to modern ears, (it does sound strange to us and alien to our way of thinking), it's still quite contemporary. Because the end result is, whether you dismiss as odd what Cerinthus said or you hear some modern preacher teaching about Jesus, the end is really the same because in both cases Jesus was "just a man."

But if Jesus were only a man, He could not be a Savior. Likewise, if He were not a man, He could not be a Savior. He had to be both. That's the reason that John is stressing both. That's the reason John stresses the deity and the humanity of Jesus Christ.

Only a human being could be a substitute for human beings. The blood of bulls and goats won't do; we have to have a man to be a substitute for us in judgment. And only a human person could not do that. And that person has to be God as well, so that His sacrifice will be of infinite value—because He's turning away the wrath of a just and holy God—and His justice and holiness is infinite. So we need an infinite sacrifice as well as a human sacrifice. We need a God-man to die for us. That's what John's teaching here and that's what was dismissed by these early heretics—and is dismissed by many today.

Let me ask you though, 'Is it really so hard to believe that? Is it impossible to believe that there is a God? Is that a preposterous statement and belief?' Seems to me, even with a reasonable person if they didn't believe in God, it would be unreasonable to say there's no possibility of that. But it seems to be quite reasonable to believe that there's a God. (Of course, I believe it.)

Is it impossible to believe that the God, who created man, could Himself become a man? Now how He did that is impossible to explain, but is it really impossible to believe that He could, or did do that: Especially if He became a man for a very important reason—and that was to save lost men and women? If that was the only way to do it, is that unreasonable to believe that He would do so? I don't think it's unreasonable, I don't think it's strange or naïve. It doesn't have, at least to my way of thinking, the ring of mythology about it. The Bible teaches it very clearly and John gives witnesses to that very truth right here.

The first two are historical events. The two great events in Jesus' earthly ministry that establishes both His deity and His humanity, His baptism in the Jordan River, and His death outside of Jerusalem. So, John says first, that Jesus came by *water* because that was when He was inaugurated into His office and ministry as the Christ—as the man Jesus Christ. In His humanity, the Spirit came upon Him to empower Him—and anoint

Him as it were—and inaugurate Him into His ministry and give Him the ability to minister effectively. And if you read the synoptic Gospels you know He goes out immediately after being baptized into the desert, and He has this great power to minister because He meets the devil and defeats him and all of his temptations.

So He's inaugurated into His ministry as the Messiah at His baptism when the Spirit came upon Him. Now John didn't record that incident in his Gospel, in the fourth Gospel, but he did record the words of John the Baptist, who said in chapter 1, verse 32, that, '...he saw the Holy Spirit descending on Jesus and remaining on Him.' That wasn't 'the Christ' who descended on Jesus, but the Holy Spirit who descended on Jesus Christ, which confirmed that the historical Jesus, the man Jesus, is the Christ. It was the Son of God who came into this world. He came into this world by becoming Jesus of Nazareth. He was baptized and received the Holy Spirit. —He came by water.

He came by blood, and John, (the apostle), witnessed it. He was an early disciple of John the Baptist and may have witnessed the Lord's baptism in the Jordan, when John baptized Him. John the apostle may have been there and seen all of this. We don't know that, but it's very likely that he did. But we know certainly he witnessed the crucifixion; he was there at the cross. In fact, John recorded that the Lord's side was pierced—and blood and water came out. He wrote that he "saw" it. He "testified" to it and was, as he said, "...telling the truth so that you may believe." (Jn 19:34-35). So he was there—he witnessed these things.

These two events with eyewitnesses then, the baptism and crucifixion, are evidence from history that the One who died on the cross was the One baptized in the Jordan—the same person—Jesus, the Son of God. Now that's strong, historical, personal, eyewitness accounts that verify the truth of what John is saying in this epistle—what all the apostles say.

But there's a still greater witness to all of this, the third witness—and that is the Holy Spirit. He "testifies", John says, "because the Spirit is the truth." (vs6). And that's

what Jesus called it: In John, chapters 15 and 16, Jesus spoke of “the Spirit of truth”. And He said, “He will testify about Me” (Jn 16:13), and “...will convict the world concerning sin and righteousness and judgment.” (Jn 16:8).

The Spirit’s testimony is essential. In fact, no one can receive the historical witness of Christ; no one can receive these first two witnesses about Christ; no one can believe them apart from the Spirit’s witness to that individual, to him or her, about Jesus Christ. Apart from the Spirit’s ministry, we won’t believe it. Paul wrote, in 1 Corinthians chapter 12, in verse 3b, “...no one can say Jesus is Lord except by the Holy Spirit.” That’s a work of the Spirit. —That’s a supernatural thing.

It’s impossible to confess Christ; it’s impossible to believe in Christ; it’s impossible to understand any of these things apart from the witness and the ministry of the Holy Spirit—otherwise it’s foolishness. Paul tells us that in 1 Corinthians chapter 2, verse 14, the world thinks it’s “foolishness.” That’s just as these heretics, whom John is correcting, thought it was foolishness.

He bears witness; the Spirit bears witness to Christ, to His person and work, to His deity and humanity, to the sufficiency of His sacrifice, to the necessity of faith in Him for salvation. He bears witness to us that Jesus Christ is that very One that the Samaritans confessed Him to be, “the Savior of the world.” (Jn 4:42). That is the only reason people believe it.

It’s true, whether they believe it or not. But the only reason they can enter into that and believe that is because the Spirit of God opens their eyes—gives them the witness that convinces them of that by spiritually giving them ‘eyes to see and ears to hear’. He illuminates, He enlightens the heart. It’s as though the Spirit of God puts glasses on our faces so that everything comes into clear focus. Otherwise it’s not.

Well those are the three witnesses. And then John writes in verses 7 and 8, that these three witnesses, the *water*, the *blood*, and the *Spirit*, are all in “agreement.” In other words, ‘This is legitimate. —This can’t be dismissed. It corresponds to the Old

Testament requirement to establish a legal matter on the basis of two or more witnesses—which makes the case for Christ both credible and convincing.’

So in verses 9 and 10, John presses the point further by showing why it should be believed. There are two reasons. First of all, it's reasonable to believe this about Jesus Christ, that He's the Son of God. Secondly, it is sin not to believe it.

It's reasonable to believe these three witnesses because their witness is the witness of God. And God, John tells us, ‘has testified about His Son.’ (vs9). When did He do that? Where did He testify about His Son? Well, in the same incident and according to the same context that John has been writing about: He did so at the Lord's baptism when the Spirit descended on Jesus. And you'll remember Matthew quotes this in Matthew chapter 3, in verse 17. From heaven they heard this voice. The Father spoke and said, "This is My beloved Son, in whom I am well-pleased." —'This One who is baptized is the Son of God.' So it is His witness that Jesus is the Son of God, that the One who was baptized in the Jordan and crucified at Calvary are one and the same person— He is the God-man and God the Father declared that.

Now John says, “If we receive the testimony of men, the testimony of God is greater.” (vs10). Well, do we receive the testimony of men? Of course we do. We receive the testimony of men every day in all kinds of ways; from making social arrangements, to making agreements or drawing up contracts in business; to deciding cases in a law court. All of society functions on the basis of trusting people.

So if we will believe men, who lie and cheat, should we not believe God whose Word is always reliable—“Who cannot lie”? (Tit 1:2). That's not only reasonable, it's necessary. God is truth; His *witness* is the *witness* of the three. He's in agreement with them. Their *witness* is the same. The person who does believe God's witness about Christ, John tells us, has the testimony in himself. And the testimony he's referring to there is the inner witness of the Holy Spirit, who assures the believer that what he has believed is true; assures the believer that he was right in trusting in Christ. He bears *witness* within—in the heart itself.

The *witness* then is, at that moment, no longer something a person 'hears about' or simply 'reads about' but, as F. F. Bruce wrote, "It comes to life in its own experience." It becomes a reality within our own experience. It's not just something we know about, it's something we know with conviction. It's part of us. The Holy Spirit lives within us and makes that so. At the moment of faith, every believer in Jesus Christ is "sealed" permanently with the Holy Spirit; that's Ephesians chapter 1, in verse 13. He's permanent; He's in us; He never leaves us and He ministers to us constantly. And the ministry, among His ministries, is to give us confidence, to give us certainty in the truth of what we have believed.

The statement that, 'the man Jesus is the Son of God', is the statement of the Father and the Spirit and the Son Himself. It is the testimony of the Triune God. Now the Father testified to that at the Lord's baptism. And the Holy Spirit confirmed that when He came upon Christ.

But God the Father has spoken of that all through history. He didn't just speak about it one time. The author of Hebrews tells us he spoke about it from the ancient times. He begins His book by saying, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son..." (Heb 1:1-2). What the Father said, 'Through the prophets in *lots* of different ways', (in direct prophesies and in the types, and the shadows of the ceremonies of ancient Israel and its religion), He has now said through His Son. And what the Father has said in the past, and what Jesus proclaimed is that He, Jesus Christ, is the Son of God and the Savior of the world—and the only Savior. That is the testimony of the Godhead. It agrees. It is true.

So to reject that, (to disbelieve it as the heretics did and as many ministers and theologians do today; and evidently as 70 percent of Americans do), is very, very serious. John says, 'It is calling God a liar.' (vs10).

Listen, men used to meet at dawn on a field of honor and shoot each other over such an offense. Today they go to court and sue each other, over such things as

defamation of character, and it's very expensive. If it's that serious with men, how much more serious is it to slander the name of Almighty God, who is Light, and in whom "there is no darkness at all"? (1 Jn 1:5).

And I might add, who also holds the slanderers in His powerful hand and patiently gives them each breath of life every day—which they then use to slander Him. It's serious...serious to call God a liar. I'm uncomfortable even saying that. It's serious, and it's dangerous, deadly dangerous.

Now, John's charge here has special reference to the heretics; to Cerinthus or those who followed him. They claimed to know God. They claimed to be initiates into the mystics, these secrets that only they knew—and have special knowledge of God. But John demonstrates how false that claim is; not only how false their ideas are but their claims to be God's special elect. They can't *know* God; they can't be His elite elect ones when they deny His testimony about His Son. They can't be His elect when they call Him a liar.

Well that's true today with any preacher or teacher who rejects the claims of God's Word. They may be people who are well-heeled, polished, well spoken, well educated, gentle, and kind people. All of that can be true of them: But if they deny God's Word, they're doing something very, very serious. —They're calling God a liar.

God's Word is true. It is, in fact, the standard of truth. We know truth by knowing God's Word. And only those who teach it and preach it and who believe it are true. Only they have eternal life.

That may seem narrow; I guess it is. But it's what John says in the next verses, verses 11 and 12. It says that, 'Those who believe God's testimony have eternal life—and this life is in His Son.' So His testimony is not only that Jesus is the divine, human Christ, the eternal Son of God, who became a man—but His testimony is also that He is the Savior, He is the life giver. Eternal life is in Him, and Him alone. It's not in the sacraments. It's not in church membership. It's not in the teachings of some sage or in a moral code.

It is in the person of Jesus Christ; He is the Savior of the world. That's not my testimony: That is God's testimony.

And there is a chilling corollary to that, a consequence that John states in the next verse. Since eternal life is in God's Son and nowhere else, in no one else, those who don't believe the testimony that Jesus is the Son of God don't have Him—and so they don't have eternal life. That's what John says in verse 12, "...he who does not have the Son of God...", meaning he or she, who does not believe in Jesus Christ as the eternal Son of God and Savior, then that person, he says, "...does not have the life."

John Stott wrote, "We cannot escape the logic." And he's right, we can't escape the logic here. If eternal life can be found nowhere else but in Christ, then it follows that those without Christ are without life—without eternal life. That's an uncompromising exclusive statement. It excludes the idea that, 'There are many paths to God' or 'Many religions lead to eternal life.' There's only one way—and that is Christ. His death for sinners is the only atonement. His death for sinners is the only propitiation for sins. Only His sacrifice satisfies the justice of God and turns away His wrath from the believer. Only that.

Whoever seeks another way may be sincere and may be a wonderful person; and I'm not being sarcastic; it may be true, a fine individual. But if they seek life any other way, they don't have it. They're lost. This is exclusive.

And yet it's not only exclusive, it's inclusive, Stott's statement, because the promise of eternal life is for everyone who has the Son. And we have the Son by simply believing the testimony. This is what John has been teaching all through this book. And that's true for everyone whoever he or she may be; Jew or Gentile, male or female, self-righteous legalist or sin enslaved hedonist—believe and you will be saved.

God accepts us through faith alone. He doesn't require that we pay penance, or that we clear the slate of sin before He receives us into His family. He doesn't require that we climb some ladder of learning to reach a higher level of enlightenment before He receives us. He says, 'Come now. Come where you are. Believe now, today. Receive

forgiveness and eternal life this moment.' That's what happens when we believe. At that moment we're received, we're forgiven, we're justified. It's a gift. It's all a gift. It's a gift of God's sovereign grace.

That's what John writes in verse 11, "And the testimony is this..." (the Gospel is 'this', the testimony we must believe is 'this'), "...that God has *given* us eternal life, and this life is in His Son." (vs11).

It's *given*. It's undeserved. We couldn't earn it even if it wasn't. If we had to earn it we couldn't have earned it—Christ earned it. We simply receive what He's done. We receive it as a *gift*.

And just look at what He gives. Look at the gift: Eternal life! Now just reflect on that for a moment. Eternal life is just that, unending life. It is life of the age to come; it is life in heaven. Death is not the end, it is really just the beginning.

But it's not only spiritual, it is physical. It is life in the resurrection to come. It is life in the kingdom to come. It is life in the new heavens and the new earth; world without end. It is future glory; physical, spiritual glory—forever. That is our hope; it is a great hope.

This life is brief; and it's often hard. In fact, I think it's probably hard for everyone. Harder for some than others; but life's hard. And once we get through the early years of youth, (we look back on them as being sort of idyllic and wonderful), but they weren't wonderful when we were back there in our teens or whenever; the 'When we get through all of that and we begin to make our way in life as a young adult' we begin to quickly lose it; and we start growing old and sick and tired.

Paul spoke of this. He really spoke a truism when he told the Corinthians, in 2 Corinthians chapter 4, verse 16, that, "our outer man is decaying." That's true. It's presently in decline. We fight it, (and it's good to fight it. We exercise, we take vitamins, we do all of that, and I think that's good and proper), but let's face it, ultimately it's fruitless. We can't stop the process. And really, from the moment we enter this world, from the moment we're born, the clock is ticking. God though, has given us, (if we're a

believer in Jesus Christ), He's given us eternal life, so that when the clock finally runs out on us, (as it will), it really just begins, new and better...forever!

Now, we could stop there, because that's, I think, John's main point here. And it is a blessing beyond comprehension. But there is more. This is not only a future hope, this is a present reality. We have eternal life now. That's what John says in verse 12. "He who has the Son has," (presently *has*), "the life." This isn't something that we can only anticipate. This isn't something we only look forward to. What we look forward to is great and glorious; it is a hope beyond our comprehension, but it's not just that. This is a present blessing and it begins at the moment of regeneration and faith, and it lasts forever. —Never stops.

And what is this eternal life? Well, it's really nothing short of fellowship: It's communion with God; it's knowing Him; it's a relationship. That's how Jesus defined it in John 17, in verse 3 in His high priestly prayer. He's praying to the Father for His disciples there with Him and those who would come, all of us. And He says, "This is eternal life, that they may *know* You, the only true God, and Jesus Christ whom You have sent." Eternal life is *knowing* God.

It's knowing about God, certainly. It's knowing doctrine, that's important. We learn about Him through the statements of Scripture and the doctrines of Scripture. But it is knowing about Him and knowing all of that so that we can *know* Him—that is so we can know Him personally, have a personal relationship with Him, and enter more deeply into that relationship.

Now think of that for a moment. Just think of that. You and I, as believers in Jesus Christ, have a personal relationship with the Almighty Triune God; God the Father, God the Son, and God the Holy Spirit. Christ "abides in us", John said earlier. (1 Jn 3:24). He lives in us through the Holy Spirit. He gives His life and power to us, power that "overcomes the world", (1 Jn 5:4&5), that liberates us from the power and the shackles of sin. That's power. That's the life that He's given us. And we know that through the Holy Spirit. The Spirit communicates Christ's life to us and communicates with us. The

Holy Spirit is not some influence or some power: He's a person, a person of infinite power. He's the third person of the Trinity and He dwells within us; and ministers to us, and assures us that this is true—that we are in Christ and Christ is in us; and we have life.

John wrote in the next verse, (that we'll look at on our next time), that this is the reason that he wrote the letter, "...so that you may *know* that you have eternal life." (vs13b), so that we would have the assurance of salvation. One basis of that assurance is faith in God's testimony that Jesus is the Son of God. Those who believe that should have confidence.

Maybe some of you who struggle with assurance, you're wondering, "Am I really born again? Am I really saved?" Well here's one question you need to ask yourself. Do you believe this statement that God made? Do you believe that Jesus is the Son of God? You can't believe that apart from the work of the Spirit within you. If you really believe that, that's the evidence that you're a child of God. You should have that confidence. The Spirit bears witness to that.

At the beginning of our study I quoted a statement of modern, liberal theology, that "Christianity is not a doctrine, but a life." It certainly is a life; but not in the sense of that statement—which really reduces the Christian faith to mere moral behavior. It is a life in the sense of eternal life. But again, we only have that life through faith in a doctrine; the doctrine of Christ as the Savior of the world. Those who believe in that, believe in Him and are joined to Him at the moment of faith; and in being joined to Him are joined to His life—and joined to it forever.

And the Spirit of God bears witness to that fact, giving us inner conviction that it is true *for* us, it is true *of* us, that we are in Him. That we believe that, and what we believe is true; we have a relationship with God the Father, God the Son, God the Holy Spirit. We're joined to Him. That's what we have at the moment of faith, and that's what we're to enjoy now.

Jesus said in John chapter 10, verse 10, something I think most of you just studied recently with Mark in the adult study, that 'He came that we might have life, and have it abundantly.' What a great statement that is; Christ came so that we would have abundant life. He didn't come to give us a repressed life; a joyless, dreary life. Just the opposite, to give us joy and freedom and liberation and power. —He came that we might have life and have it abundantly.

That is the life that we possess as believers in Jesus Christ. It's a life of peace, because we're at peace with God. We've been justified—declared righteous. It's a life of order because the Spirit of God within us is a God of order, not confusion. And He puts our lives in order as we walk by faith and walk by the Spirit. It's a life in which we are protected; day by day, moment by moment, as we live faithfully to Him and walk by the Spirit. And the providence of God protects us; things that we don't see or not even aware of. That's the life we have.

It's a life of learning; of gaining knowledge and wisdom and experiencing the Lord God, experiencing His love for us. It is personal. It's a life that imparts power; life changing, life directing power. That's what you possess as a believer in Jesus Christ. And it becomes increasingly your personal experience as you study God's Word; as you learn His doctrines, which really, are simply the explanations of who God is; what He's done; what His promises are. And as we study that, as we obey Him, as we live faithfully in fellowship with Him through prayer, we increase in the experience of this life—and we grow and become stronger. Now that's what we have in Christ.

But if you're here without Christ, if you've never believed in Him, then you don't have life. You don't have spiritual life; you don't have eternal life. You can have that, though. It's very simple. It's not complicated. It's through faith and faith alone. It's believing this testimony. It's believing that Jesus Christ is the eternal Son of God who became a man in order to die in the place of sinners; and bear the wrath of God for them so that they might escape. And believe in that because everyone who does is

joined to Him and joined to His sacrifice; we're saved from that wrath to come and we're brought into God's family through faith alone.

So if you're here without Christ, believe and trust in Him. May God help you to do that. Let's pray.

Father, we thank You for that power that keeps us; we thank You for the power that saved us; we thank You for the atonement that was made in our behalf, the purchase You made when You bought us for Yourself at Calvary. We give You all the glory. We thank You for all that we've received in Christ, and it's in His name we pray. Amen.

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