

The Witness Of God For The World

1 John 5:6-12 KJV This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. [7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. [9] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. [10] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. [11] And this is the record, that God hath given to us eternal life, and this life is in his Son. [12] He that hath the Son hath life; and he that hath not the Son of God hath not life.

I. INTRODUCTION -- THE IDENTITY OF JESUS CHRIST

As this study has progressed in 1st John one of the concepts that you have seen is the fact that John will mention a subject and then leave it for another thought only to return to it again in deeper or wider approach. This portion of the text is again a further pattern of his writings. He affirmed in 1 John 1:1 that this Jesus was who John “heard,” “seen,” “looked upon,” and have “handled.” Such categories of explanation prove that John was literally a witness of Jesus Christ in His earthly ministry. He now returns to that theme of being a witness of Jesus Christ.

Biblical Christology is the study and understanding of who Jesus Christ literally is and He has done for the world. One of the main things that devil would try to do to subvert the minds of the world is to alter the identity of Jesus Christ. The gospel of John is perhaps the most important definition of who Jesus Christ really is in our day. Numerous times throughout John’s Gospel are the great “I Am” statements (6:35; 6:48; 6:51; 8:12; 8:24; 8:58; 9:5; 10:7; 10:9; 10:11; 10:14; 11:25; 13:13; 14:6; 15:1; 15:5). In fact the whole driving force behind the gospel of John is to give us the identity of Jesus Christ.

The critics of His day were always doing their best to discredit Him. They tried to change His true identity by resorting to calling Him:

- | | | |
|------------------------|-----------------|---------------|
| • A rebel. | • A lawbreaker. | • A drunkard. |
| • A heretic. | • A fanatic. | • A fake. |
| • A liar. | • A madman. | |
| • An illegitimate son. | • A devil. | |
| | • A deceiver. | |

This pattern still continues in our times in very overt ways. There are other ways that have become more subversive and the enemy is attempting to attack from within the Church by questioning some of the core doctrines of the Apostolic faith. All of these efforts to disarm the Lord approach through the ideas of allowing more toleration or to be more loving. While both of these ideas may seem harmless and covered in attractive packaging, one must understand that anything that attempts to change the identity of Jesus Christ in the world and in His Church is satanic. Those who believe that there are “more paths” that lead to Heaven and work in ways to bring “inter-faith dialogue” are falling into the trap of changing the identity of God. This is heretical. An easy-believism in our times has become vogue but it still has the same sense of deceptive flavor that was present in the Garden of Eden (Genesis 3:1-7) and it will lead to spiritual death.

Sometimes in our attempts to be loving and kind there is a tendency not to confront those who bring about another Gospel. While there has to be kindness expressed toward others our times demand that there be an unfailing commitment to communicate the Gospel as accurately as does the Bible. Sometimes in doing this, the Truth of God’s Word will make the separation very quickly to which this will make some people very uncomfortable. There are those who feel as if we cannot know what Scripture says with certainty and that vagueness about who Jesus Christ is and what He does is the way to go. It seeks out the lowest common denominator and reduces salvation to sort of a playground mentality that encourages us to “play well with others” and be “kind.” This is *not* the true Gospel.

Galatians 1:6-9 KJV I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: [7] Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. [8] But

though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [9] As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

In fact what Paul has expressed is literally the spirit of antichrist at work. Consider again from 1st John what those who change the identity of God are doing:

1 John 2:22 KJV Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1 John 4:1-3 KJV Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: [3] And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Contrast those verses with the following:

1 John 5:1 KJV Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1 John 5:5 KJV Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Therefore for those who are truly saved, there will be an understanding of who Jesus Christ is.

John 1:1 KJV In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:10 KJV He was in the world, and the world was made by him, and the world knew him not.

John 1:14 KJV And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

These are nutshell summaries of who the Christ really was.

II. THE PRINCIPLE OF BEING A WITNESS

In the passage that we are presently at a word “witness” comes alive at the prompting of the Spirit from John. In the New Testament this word is found over 100 times in differing variations but all lead toward the same thought. A witness is one who remembers and can report or testify. The witness is bound by the truth and for him to be a reliable witness he has to clearly state the things that he saw and experienced. Every saint of God is a witness for Jesus Christ. An Old Testament reference that gives a good idea of what it means to be a witness for God is found in Isaiah, note also how strongly monotheistic it is.

Isaiah 43:10-15 KJV Ye are my **witnesses**, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. **[11]** I, even I, am the LORD; and beside me there is no saviour. **[12]** I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my **witnesses**, saith the LORD, that I am God. **[13]** Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? **[14]** Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. **[15]** I am the LORD, your Holy One, the creator of Israel, your King.

Another passage from Isaiah also indicates to us the power of a witness:

Isaiah 44:6-9 KJV Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. **[7]** And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. **[8]** Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my **witnesses**. Is there a God

beside me? yea, there is no God; I know not any. [9] They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own **witnesses**; they see not, nor know; that they may be ashamed.

Witnesses are active in their propagation of the Gospel. They speak with their words and their actions. The Greek word in 1st John is μαρτυρέω martureō and from the root word the English derivative is “martyr.” Therefore to be a true witness of God very possibly means that one will have the potential to become a martyr. There is a cost that is involved with discipleship that our own creature comforts in our day resists. Comparatively speaking of the Early church, discipleship for them meant an almost certain appointment with persecution. Some were physically harmed and others found that martyrdom was their fate.

Foxe’s *Book of Martyrs* gives some of the most heartrending stories of the early saints who gave their blood and their life for the message that we have in our day. Consider what happened to some of these men and then ask, “*what would have been my response to the threats of those who were going to harm or kill me?*”

- **Stephen**—Stoned to death.
- **James**—Killed with a sword. He was led to the place of martyrdom with his accuser observing it all. When he saw the courage of James, he cried out for a pardon to the authorities. It was denied. The accuser affirmed Jesus Christ and was beheaded beside James.
- **Philip**—Scourged, thrown into prison and then crucified.
- **Matthew**—Martyred in Ethiopia.
- **James the Less**—At age 94 was stoned and beaten by the Jews, then his head was crushed with a club.
- **Matthias**—Stoned and then beheaded.
- **Andrew**—Crucified.
- **Mark**—He was tied to the tail of a bull and dragged through the streets of Alexandria, Egypt. His body was literally left in pieces.
- **Peter**—Crucified upside down.
- **Paul**—Beheaded.

- **Jude (Thaddeus, the brother of James)**—Crucified.
- **Bartholomew**—Beaten and then crucified.
- **Thomas**—Thrust through with a spear by pagan priests in India.
- **Luke**—Hanged from the branches of an olive tree.
- **Simon Zelotes**—Crucified in Britain.
- **John**—Only apostle who died of old age. However, he was attempted to be boiled in a pot of boiling oil and was also exiled to the island of Patmos.
- **Amphianus**—A woman tortured to death on a rack having to witness the death of her child.
- **Julitta**—a woman who had boiling pitch poured on her feet then her sides were torn with hooks. Almost mercifully she was beheaded.

This is the cost involved in discipleship and furthering the message. While we may not be faced with the same persecution, the fact is that we must have the same level of commitment that pushes us to sacrifice as the opportunity presents itself in our times. Persecution has a way of purging and purifying the Church but it also has the great ability to encourage revival and evangelism both locally and globally.

We are to be witnesses. In the Old Testament the types were constantly pointing toward the coming Messiah. The types found fulfillment in the New Testament and served on their own accord as being witnesses of Jesus Christ and His plan for redemption.

Now John comes to the point of determining to use the pattern of two or three witnesses to establish the greatness of Jesus Christ.

Deuteronomy 19:15 KJV One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 18:15-20 KJV Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. **[16]** But if he will not hear thee, then take with thee one or

two more, that in the mouth of two or three witnesses every word may be established. [17] And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. [18] Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. [19] Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. [20] For where two or three are gathered together in my name, there am I in the midst of them.

1 Timothy 5:19 KJV Against an elder receive not an accusation, but before two or three witnesses.

2 Corinthians 13:1 KJV This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

III. THE WITNESSES OF 1ST JOHN 5:6-12

A. 1st John 5:6-9—Water, Blood, and Spirit

1 John 5:6-9 KJV This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. [7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. [9] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

John affirms the three witnesses of the power of God—the water, the blood, and the Spirit—which are the emblems necessary for a person to be saved. The Incarnation made a provision for all three of these steps to be carried out. The Incarnation is important to understand.

1 Timothy 3:16 KJV And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

John 1:11 KJV He came unto his own, and his own received him not.

John 1:14 KJV And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

GOD MANIFEST IN FLESH—Kelsey Griffin

MYSTERIOUS HAS BEEN ITS DEVELOPMENT

- *It was darkly shadowed by types.
- *It had a gradual preparation.
- *It came through many prophetic utterances.

THIS MYSTERY HAS--

1. Baffled the wit of devils to explain
2. Exceeded the capacity of angels to unravel.
3. A magnitude that only eternity can explore.

The manifestation is of Jehovah-God in the body of Jesus Christ.

- *Of the creator, preserver, and Lord of all.
- *Of Him to whom all worship is due.
- *Of Him to whom all dominion and glory belong.
- *Of Him in the world, the church, His works and His word.
- *Of His divine power, wisdom, holiness and love.
- *Of His attributes and glory

Through the Incarnation, the saint has the ability to see God ever working in the world. All three of the elements that John mentions played an important

role in an example for us and our entrance into the church of God. The water is evident in the baptism of Jesus. The correct interpretation of this passage would be for an understanding of the significance of baptism. On a sidebar, there are some scholars who take the water and blood in this passage to mean that the water and the blood that came from His side on the Cross when he was pierced by the spear of the Roman soldier. But the testimony of God would hold that the water was the baptism and the blood would be correlated to the events at the Crucifixion.

i. Baptism

There is much significance to water baptism.

- For the remission of sin—Acts 2:38; 22:16
- Part of the New Birth. Born of water is the spiritual work that God performs in the person being baptized—John 3:5. (However, this does not mean that baptismal regeneration occurs. The baptism in water by immersion in the Name of Jesus Christ is a response of obedience. There is no power in the water itself.)
- Baptism identifies us with the death and burial of Jesus Christ—Romans 6:1-4; Col. 2:12
- Baptism is part of the one baptism that places us in the body of Christ—Romans 6:3-4; Gal. 3:27
- Water baptism is part of our spiritual circumcision and removal of the “old man”—Col. 2:11-13

The baptismal mode does matter. One has to be immersed in water.

- Baptism is a biblical command, so we must follow the directives of the Bible. The biblical mode is by immersion.
- Jesus was immersed as an example for us to follow. It should be done as Jesus and the apostles practiced it (by immersion).
- Other modes of baptism come from non-biblical traditions. Jesus condemned tradition very strongly when it was a deviation from the Word of God.
- Immersion demonstrates obedience to God and respect for His Word.

- Only by immersion do we show the significance of baptism as a burial with Christ.

Some may ask that if Jesus was a perfect and sinless sacrifice, then why would it be necessary for Him to be baptized? The following can help explain some of the reasons:

- Jesus was baptized to introduce Himself publically and to inaugurate His ministry. Both water (baptism) and Spirit (in the form of a dove) were present on this occasion, foreshadowing His message in John 3:3-5.
- By this act, Jesus sanctioned John's baptism and his message of repentance, water baptism, and Spirit baptism.
- Jesus provided an example to follow. He did not need baptism for Himself but He submitted to it for our benefit. If we are to conform our lives to His (Romans 8:29), we must follow His footsteps in baptism.
- Since Jesus was baptized to fulfill all righteousness, He did not regard it as a mere ceremony or ritual.

Furthermore concerning baptism, which is a New Testament practice, the principle exists in the typology of the Old Testament in three different areas.

- **The Ark**—When Noah built the ark, there were specific plans that were given to him concerning the construction, type of wood, and the pitch that was used to seal the ark. Any deviation from these instructions would have been an act of disobedience and would not have been acceptable to God. Later in the NT, Peter would refer to the ark (1 Peter 3:20-21) and make the connection between water baptism being an essential component of salvation.
- **The Red Sea**—Israel's passage through the Red Sea in escaping Egypt is also a great type in Scripture. They were "baptized" (1 Cor. 10:1-2) by passing through the Red Sea.
- **The Brazen Laver**—This was an important piece of furniture in the Tabernacle. The brazen altar was the place of death for the sacrifice (repentance) and the brazen altar was a place of washing and it symbolized water baptism (Acts 2:38; 22:16; Romans 6:3-6; Gal. 3:27; Ephesians 5:26; Col. 2:12; Titus 3:5-7; 1 Peter 3:20-21).

Lastly, it must be pointed out that in all instances of baptism recorded in the book of Acts that it was done in the Name of Jesus Christ (Acts 4:12; Col. 3:17; 1 Cor. 1:13).

- **At Jerusalem**—In Acts 2 on the Day of Pentecost they were baptized in Jesus name.
- **At Samaria**—In Acts 8, the Samaritans had repented and been baptized in Jesus name but had not yet received the Holy Ghost. This occurred when Peter and John laid their hands on them.
- **At Caesarea**—In Acts 10 at the outpouring on the Gentiles, they were baptized in Jesus Name (Acts 10:48).
- **At Ephesus**—In Acts 19, the Ephesians were led more perfectly by Paul (Acts 19:1-5).

ii. Blood

The second element that serves as a witness was the blood which was the crucifixion of Jesus. The crucifixion is associated with the death of Christ. Here John is doing two things; he is directly confronting the heresy of the Gnostics who were the adherents to the divine flesh which did not believe that the body of Jesus was flesh. It was an emanation from God so they said and taught. However when confronted with the grisly details of the crucifixion the element of blood their heresy was defeated. The element of blood points to the work of the Atonement (also an OT point of typology). Anything that tampers with the blood, death, burial, and resurrection of Jesus is satanic!

Secondly, John is moving through the process of the death of Christ as an important component of New Testament salvation. The crucifixion is equivalent to the process of repentance where a man is willing to die out at an altar. Repentance is brought on by a conviction of sin in which an individual has to willing admit that there are some things that must be confronted and changed in his life.

The righteousness of God demands our repentance. There is something about the purity and holiness of God that causes all sinners to shrink back from Him. Yet the plan of God demands that repentance be fulfilled. However, what is even more compelling about repentance is that the grace of God leads us to

repentance and to turning our back on sin. Sacrifice, judgment, and repentance are all equivalents when looking at the OT patterns and then following them through in NT salvation. Blood calls for death, repentance calls for death.

Repentance involves the following things:

- The realization of the fact of sin and its consequence of separation from God.
- Faith is the atoning sacrifice of Jesus Christ for our sins.
- Our confession or admission to God that we have committed sin and outside of the blood of Jesus Christ we are hopelessly separated from God.
- The deliberate surrender of the human will to the will of God and the willingness to turn away from those things that constitute the works of the flesh (Gal. 5:19-21).

Repentance is never complete until a person has completely surrendered himself unconditionally to the will of God. Repentance starts with the heart or the emotions as one is confronted by sin. However, at some point the mind must begin to embrace and appropriate the teachings of Scripture into a life that practices the calling of God and righteousness. In addition, the mind will cause the will to be activated toward really accomplishing the work of the Church.

iii. Spirit

The third element that John mentions as a witness of God is the Spirit. The Spirit of Truth is the active force in the life of a saint of God. The Spirit literally becomes an agent of revelation. There are some who are embracing the idea falsely that the Spirit is not a necessary aspect of salvation it is only there to empower the saint but is not necessarily required for salvation. But too much evidence is indicated biblically that states otherwise. When a man is baptized in the Spirit, there will be a radical change of life. He will not continue on with the same feelings, thoughts, and actions as he did when he was a sinner. If there is not active change that has taken place, then conversion has not occurred.

As for the Spirit being an agent of revelation, the following references advocate this:

2 Peter 1:21 KJV For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Hebrews 9:8-9 KJV The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: [9] Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

John 14:16-17 KJV And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [17] Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26 KJV But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13 KJV Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

It is through this work of the Spirit that men are saved. There are five accounts of the Spirit filling groups or individuals in the book of Acts. While these are not exhaustive they are a representative of the way the Spirit worked. The book of Acts is the pattern by which all New Testament churches are to operate. If there is an absence of these actions in a church it cannot be considered apostolic in nature.

The first mention of a group receiving the Holy Ghost is found in Acts 2 in the upper room as the 120 disciples were tarrying as they had been commanded to do. There were 120 initially which received the Holy Ghost accompanied by tongues of fire and speaking with tongues followed by 3000 later in the day.

David Bernard writes in *The New Birth* pp. 203-204: Some people contend that only the twelve apostles received the Spirit, but this is demonstrably incorrect: **(1)** Jesus gave the promise to all those at His ascension, not just to the Twelve. **(2)** All the 120 went to the upper room to await the fulfillment of the promise, and we find no record that any of them left. **(3)** In Joel's prophecy, which Peter applied to Pentecost, God said He would pour out His Spirit on all flesh, including sons, daughters, young men, old men, servants, and handmaidens (Acts 2:16-18).

This certainly describes more than the Twelve; all 120, including the women, received the Spirit. We can assume that an additional 3000 received the Spirit in response to Peter's sermon, as shown by the following: **(1)** Peter promised the gift of the Holy Ghost to all who heard his word (Acts 2:38-39), and 3000 received his word gladly (Acts 2:41). Peter began his sermon by explaining what had just happened to him; he ended it by offering the same experience to his audience. **(2)** The 3000 believed his message and applied it to their lives, and he preached that the gift of the Holy Ghost was available to them. **(3)** The 3000 were baptized (Acts 2:41) Even if this means water baptism alone, the Spirit was promised to all who would repent and be baptized in water. **(4)** The 3000 were "added unto them," namely to the 120 who had just received the Spirit. We conclude, as does *The*

The second account is given in Acts 8 where Philip preached to the Samaritans. It is also the first time that a record is given of the apostles laying their hands on men and then they received the Holy Ghost. The laying on of hands demonstrated a submission to God's plan and His leadership. Also it symbolized the blessing of God along with His promise and calling to all saints. Furthermore, the laying on of hands helped to instill faith in the seeker. For those who claim that there is no reference to the Samaritans speaking with tongues, one would have to agree. However, there was something that happened to these Samaritans because Simon the sorcerer wanted to buy the ability to lay hands on men and have them apparently to speak with tongues to the amazement of others.

The third account is the conversion of Saul in Acts 9. He was stricken with blindness while on the way to Damascus to persecute the church. After the Lord directed Ananias to go to Saul and pray for him, Saul was healed, baptized, and filled with the Spirit. Although in this passage it is not explicitly stated that he spoke with tongues, later Paul would write that he spoke with tongues frequently (1 Cor. 14:18).

David Bernard writes in *The New Birth* pp. 210-211: Our study of these five cases demonstrates two important concepts this chapter has emphasized: **(1)** The baptism of the Holy Spirit is an essential part of salvation for the New Testament church age (the new birth) and not a separate experience subsequent to salvation. **(2)** The baptism of the Spirit is for all people in the New Testament church age (from Pentecost to the Second Coming of Christ), not just for a special group segregated from us by race, nationality, time, or position.

The fourth account is in Acts 10. This is the account of Cornelius and his household. Peter went to him after being directed by God in a vision and preached to them. In Acts 10:44-48, the account is given of both receiving the Holy Ghost with evidence of tongues and also of baptism in Jesus name.

The fifth account comes from Acts 19 when Paul met the disciples of John in Ephesus. This shows the importance of all who profess to be "believers" to experience this gift and the baptism of water in Jesus name. In concluding this section, notice what the power of this witness of the Spirit does in the life of the saint:

- It convicts the world of sin, righteousness, and judgment—John 16:7-11.
- It gives life to those who are willing to believe—John 6:63; 2 Cor. 3:6.

- It shows their position in the kingdom of God—Romans 8:16; 2 Cor. 1:22; Gal. 4:6; Eph. 1:13-14; 4:30; 1 John 3:24; 4:13; 5:6.
- The Holy Ghost is a teacher—John 14:26; 1 Cor. 2:13.
- It makes the saint a holy vehicle for God to work through—1 Cor. 3:16; 2 Tim. 1:14.
- It shows us the things to come—John 16:13.
- It gives the saint power to witness—Luke 24:49; Acts 1:8; 2 Tim. 1:7-8.
- It will lead and guide—John 16:13; Romans 8:14; Psalm 48:14; 73:24; Isaiah 30:21.
- It will call some for special ministry and will gift them for that ministry—John 15:16; Acts 13:2; 1 Cor. 12:4-11.
- It will be a part of the resurrection of the saint—Romans 8:11.

B. 1st John 5:10-12—The Saint and the Unbeliever

1 John 5:10-12 KJV He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **[11]** And this is the record, that God hath given to us eternal life, and this life is in his Son. **[12]** He that hath the Son hath life; and he that hath not the Son of God hath not life.

The first set of witnesses (Water, Blood, and Spirit) all conveyed the work of God from above. The second set of witnesses is present on the earth. The great reality of the work of God is that even those who profess to not believe are literally in their own life testifying to the power of God through their unbelief. It is amazing how that God will use their own voice and actions to speak lies of the truth of God. Of even greater importance is the fact that a saint of God will demonstrate the love of God with a fruitful life.

There are certain evidences that will be in the life of the saint of God because he is a believer in the things that God has placed in the world to save us. However, for those who refuse to believe and live in system of error, God determines them to be a “liar.” When God determines that a man is a “liar” this is a serious charge! They have wholeheartedly rejected the truth.

- They reject the witness of the words and works of Jesus Christ, the Savior of the world.

- They reject the witness of the water—the baptism of Christ and the believer.
- They reject the witness of the blood—the Cross and death of Jesus.
- They reject the witness of the resurrection—the work of the Spirit.
- They reject the witness of the Scriptures.
- They reject the witness of the Spirit as it convicts the human heart.
- They reject the witness of the saints who are living godly examples of the power of God.

Eternal life can only come through the work of Jesus Christ and the finished work at Calvary. John defines the real life is that which comes through Jesus (5:11). Outside of Christ there is no life at all, in fact a man who lives outside of the power of a Christ driven life will constantly be controlled by the whims and wants of his fleshly drives. The picture of a man who is living a true life will be the one who is actively demonstrating the fruit of the Spirit (Gal. 5:22-23).

It is a great blessing to have this kind of life here and also to know the promise of a better life that will come after one death or the Rapture.

- Life in God is the very force that directs us—John 14:6; 17:3.
- Life in God is deliverance from death, condemnation, corruption, and decay—John 5:24; 5:29; 10:28.
- Life in God will be forever. Do not make the mistake of thinking of eternal life simply in its duration but rather in the quality that one will experience. It will be a life that consistently knows love, peace, joy, power, and responsibility—John 10:10.
- Life in God is accompanied by great satisfaction, security, and pleasure—John 6:35; 10:10.
- Life in God finds its source to be God—John 5:26; 6:27; 6:40; 10:28; 17:23.
- Life in God has been revealed through Jesus Christ. His life shows what our life will ultimately be—John 1:4-5; 5:26; 1 John 1:2.