

THE TESTIMONY OF JESUS

New Year's Eve Message, December 31, 2017
John 5:30-47

I. WORDS TO MOTIVATE

1. Last Year

- a. all should read the word
- b. be familiar with the word
- c. consistent reading plan
 - could be any, but as a pastor, I choose M'Cheyne
 - church having same is blessing to its individual members

II. TOOLS TO MEDIATE

1. Four Questions – Ask...

- a. How is Jesus **expressed** in the text, **Jn 5:39**
- b. How is Jesus **exalted** in the text, **Rev 19:10**
- c. How the text **equates** to us because of Jesus, **Jn 6:56**
- d. How the text **empowers** us to bring Jesus glory, **Jn 15:4-5**

2. How does the text express the person and work of Jesus?

a. **Jn 5:39**, *You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,*

- **Matthew Henry**, [2.] *We must search the scriptures for Christ, as the new and living way that leads to this end. These are they, the great and principal witnesses, that testify of me. Note, First, The scriptures, even those of the Old Testament, testify of Christ, and by them God bears witness to him. The Spirit of Christ in the prophets testified beforehand of him (1 Pet 1:11), the purposes and promises of God concerning him, and the previous notices of him. The Jews knew very well that the Old Testament testified of the Messiah, and were critical in their remarks upon the passages that looked that way; and yet were careless, and wretchedly overseen, in the application of them. Secondly, Therefore we must search the scriptures, and may hope to find eternal life in that search, because they testify of Christ; for this is life eternal, to know him; see 1 Jn 5:11. Christ is the treasure hid in the field of the scriptures, the water in those wells, the milk in those breasts. [Commentary]*

- **1 Pet 1:11**, *inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.*

- **1 Jn 5:11**, *And this is the testimony, that God gave us eternal life, and this life is in his Son.*

3. How does the text exalt the person and work of Jesus?

a. **Rev 19:10**, *Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy.*

- **Charles Spurgeon**, All worship, therefore, of saints and angels is a gross error, not to be tolerated for a moment. John was mistaken in falling down to worship the angel; but he was speedily rebuked, and his mistake was quickly corrected. There is no doctrine that needs more to be preached just now than this message of the angel, "Worship God." Neither crosses, nor crucifixes, nor holy wafers, nor anything that can be seen or handled, must be worshipped: "Worship God." We need still to hear God's mighty voice proclaiming from mount Sinai the great law. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." [*Revelation Commentary*]

4. How does the text equate to us because of Jesus?

a. **Jn 6:56**, *Whoever feeds on my flesh and drinks my blood abides in me, and I in him.*

- **Charles Spurgeon**, And, lastly, another virtue of this feeding is that it produces union. Notice the next verse: — "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." How wonderful is that word — "dwelleth in me." You get by taking Christ into you as a whole Christ to live in Christ, and Christ in you. There is this difference between the two privileges: — to live in Christ is the peace of justification. You believe in him, you trust yourself with him, you feel that you

died with him and that you rose with him, that you have gone to heaven with him, and that, therefore, you are accepted in him, and so you live in him. For him to live in you is another thing, namely, the peace of sanctification, for when you have fed on Jesus he enters into you and abides in you, living again in you. He speaks through your lips, loves with your heart, looks through your eyes, works with your hands, and witnesses among the sons of men by your tongues: he lives in you. Oh, wondrous union! Blessed union. The next verse makes it more wonderful still, for it says "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." [*TRULY EATING THE FLESH OF JESUS, John 6:53-56; MTP, Sermon #1288, April 9, 1876*]

5. How does the text empower us to bring Jesus Christ glory?

a. **Jn 15:4-5**, *Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*

- **John Gill**, *as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me;* which strongly expresses the necessity of abiding in Christ by fresh repeated acts of faith: and it is easy to observe, that when believers depart from Christ, though it be but partially, and for a time, for they cannot finally and totally depart from him, in what a poor, withered, fruitless condition they are, both in their frames and duties. [*Commentary*]

III. EXAMPLE TO APPLY AND MAGNIFY

Malachi 4:1