

John: The Word Became Flesh - John 5:30-47

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[0 : 0 0] Like Josh said, we're going to be in John 5 in verse 30. It says, I can do nothing on my own as I hear I judge and my judgment is just because I seek not my own will but the will of him who sent me.

If I alone bear witness about myself, my testimony is not true. There is another who bears witness about me and I know that the testimony that he bears about me is true. You sent to John and he has borne witness to truth.

Not that the testimony that I receive is from man, but I say these things so that you may be saved. He was a burning and shining lamp and you were willing to rejoice for a while in his light. But the testimony that I have is greater than that of John.

For the works that the Father has given me to accomplish, the very works that I am doing bear witness about me, that the Father has sent me. And the Father who has sent me has himself borne witness about me.

His voice you have never heard, his form you have never seen and you do not have his word abiding in you, you do not believe the one whom he has sent. You search the scriptures because you think that in them you have eternal life and it is they that bear witness about me.

[1 : 0 4] Yet you refuse to come to me that you may have life. I do not receive glory from people, but I know that you do not receive the love, or that you do not have the love of God within you.

I have come in my Father's name and you do not receive me. If another comes in his own name, you will receive him. How can you believe when you receive glory from one another and do not seek the glory that comes from the only God?

Do not think that I will accuse you to the Father. There is one who accuses you, Moses on whom you have set your hope. For if you believed Moses, you would have believed me.

For he wrote of me, but if you do not believe his writings, how will you believe my words? Great. With all of the Christmas decorations all throughout town, if we were to go downtown and we were to ask individuals, or it's walking by, doing their shopping, please tell me, who is Jesus?

This person that Christmas is about, who is Jesus? I am certain we would hear a lot of responses. Some would say, oh, he may have been just a moral good man, and some would say maybe he was a prophet of God.

[2 : 1 1] Others may have a curse word associated with his name. Still others, but few, probably may hear. But we might hear that Jesus Christ is fully God.

His divinity, the divinity, the deity of Jesus Christ, is one of the foundational truths to Christianity.

And its denial will lead to many consequences, some of which we will look today. It is the very truth that sets Christianity apart from false religions, from heresies, from cults.

Without the divinity or the deity of Christ, everything else will crumble. And this is why Satan is constantly attacking our confidence.

And one's confidence in the reality and the truth, that Jesus Christ is both fully man and fully God. We must guard against this apathy and indifference to this reality and this truth.

[3 : 21] See, as Lewis wrote to one of his friends who began to embrace atheism, he writes this to his friend, if Christ is not God, who or then what is he?

The doctrine of Christ's divinity is not merely something added on to the New Testament, but it is something that creeps out of every facet and crevice of God's word, so that you have to unravel the whole Bible to get rid of the fact that Jesus Christ is God.

And if you take away the Godhead of Christ, then what is Christianity about? And this is what he wrote to his dear friend. And to answer the question that Lewis is asking at the conclusion, then what is Christianity about?

Nothing. If Christ is not God, Christianity is nothing. In our text today that we were looking at, and if you're a guest with us today, we've been walking through the Gospels of John.

It's the fourth book in the New Testament, Matthew, Mark, Luke and John, and I encourage you to turn there with us. We're going to be looking at John chapter 5. We find ourselves today, our text is in verse 30.

[4 : 36] To remind us where we're at in chapter 5, we begin the chapter with this man who was born lame for 38 years. And for 38 years he had been lame, and Jesus heals him, and he walks, and he testifies the Jewish leaders.

It was this man, Jesus, who healed me. And Jesus goes on, they are not, the Jewish leaders are upset with Jesus for a few reasons.

Namely, they begin with, well, he did this on the Sabbath. That's working on the Sabbath, that's against the law, you can't do that. And so they're upset with Jesus because he healed this man on the Sabbath.

But Jesus escalates things because then he likens himself to God. He equates himself to God because we find in verse 18, this is why the Jews were seeking all the more to kill him.

Speaking of Jesus wanted to kill him because not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. And so because Jesus is making himself equal with God, the Jews are even getting more upset.

[5 : 47] And Jesus is saying, I am God, fully man, but fully God. And this is what is getting the Jews upset. So we heard last week a message where Jesus upsets them even further, and today he upsets them if it's even possible, even more.

And it is as if in our text today, Jesus calls five people on the witness stand to testify that he is God. And so he's going to call five different witnesses on the witness stand, and they are all going to testify to the same reality, the same truth.

Jesus is God. So let's now call the first witness. In John chapter 5 verses 32 through 35, Emmy has already read the text to us, but I'm going to read this section one more time.

He calls his first witness. His first witness is John the Baptist. So John, Jesus, speaking to the religious leaders, he says, well, let's see what John the Baptist had to say.

So in verse 32, we pick it up. There is also another who bears witness about me, and I know that the testimony of he bears about me is true.

[7 : 09] He was sent to John, and he has borne witness to the truth. Not that the testimony that I receive from this man, but I say these things so that you may be saved.

John the Baptist is the first one to be called on the witness stand, and he is fully convinced that Jesus is the Messiah, and he makes it known, and he has made it known to the religious leaders.

You recall that Jesus, John the Baptist, was ministering out into the wilderness. There he was eating locusts.

There he was in his dressed in camel's hair. There he was ministering. There he was after the baptism of Jesus. And notice what it says in verse 33.

You sent to John, and he has borne witness to the truth. You sent Jewish leaders. You sent to John the Baptist while he was out in the wilderness.

[8 : 17] You sent messengers to him. And their testimony about me is true, that I am God.

Remember what John the Baptist saw and heard as he baptized Jesus, and Jesus came up out of the water.

Everyone who was in hearing ear shots heard the Father from the heaven exclaim, this is my son in whom I am well pleased. And then everyone in ice shot of that event saw the Holy Spirit descending like a dove on Jesus.

John knew clearly who Jesus is. And so you send messengers out into the wilderness and to see what John the Baptist had to say about who Jesus is, guess what your messengers heard.

And notice. How in verse 35, those who are sent out to John, John testified so that they might be saved the bottom of verse 34.

[9 : 32] But verse 35 it says, and he was a burning and shining lamp, and you were willing to rejoice for a while in his light. Jesus is sharing that John, he likens them to this metaphorical lamp and this burning and shining lamp.

And it's metaphorical, lamps are provided, what lanterns do, what are they good for? They guide and they direct.

And so what was John the Baptist doing to these messengers who the religious leaders had sent out to him to do? He was guiding them and directing them to Jesus and to the reality that he is God.

And lamps serve a greater purpose. What's interesting is John's ministry is mentioned in the past tense. You sent to John in verse 33 and in verse 35, he was a burning and shining lamp.

Lamps eventually burn out after serving their purpose to guide and direct to a destination. And that's what John did.

[10 : 40] He was testifying to the reality that Jesus is God and he was providing light in that direction, guiding and directing those Jewish leaders. And notice their response.

Jesus knows the response of those who heard from John. It says, and you were willing to rejoice for a little while in that light. And for verse 35, your response, your messengers enjoyed hearing about Jesus.

And so when they came back to you and said, John says he's Christ, he is God and fully man, you ignored it because they enjoyed that time with John.

So you refuse to appreciate those messengers' words of who I am. And so John, he's our first witness. Thank you very much, John. You may stand off the stand, witness stand, and let's call our next witness.

Who is, and I want to say this, the big idea here is that the rejection of Christ's deity is inexcusable.

[11 : 52] Imagine John or imagine Jesus. He healed this lame man 38 years. He can now walk. They refused to appreciate that.

They refused to appreciate Jesus' own testimony. They refused to appreciate and take heed to John the Baptist's witness and testimony of who Jesus is.

Rejection of Christ's deity is inexcusable. Who is the second witness? Let's call him to the stand now. In verse 36, we find the second witness, the witness of Jesus' works.

Read with me in verse 36. But the testimony that I have is greater than that of John. And what is the testimony that is greater than John?

Oh, for the works that the Father has given me to accomplish. The very works that I am doing bear witness about me that the Father has sent me.

[12 : 53] What is the second witness? It's the works that Jesus did. One of the works just happened to be what they just witnessed this man who was lame for 38 years is now walking around.

Those accompanied by others, look with me and John, or it should be on the screen, John chapter 3, verse 2. What is it that Nicodemus noted that caused him to seek after Jesus at night?

What was it? This is what Nicodemus said to Jesus, Rabbi, we know that you are a teacher who has come from God. For no one could perform these signs you do unless God were with him.

What was it? Who is on the witness stand? Jesus' works. What was it that Nicodemus was stirred by? Jesus, I can't explain the things that you are doing, these miraculous things that you are doing in any other way unless God is with you.

The works of Christ are testifying that he is God and it is stirring in the lives of people. It must be true. Consider what the crowd said in John chapter 7, verse 31, should also be on the screen.

[14 : 17] It says this, this is what the crowd said, yet many of the people believed in him. They said, when the Christ appears, will he do more signs than this man has done?

It's a rhetorical question. The crowds were saying, this has got to be the Son of Man because no one can do more signs than this guy has done.

Signs and wonders as the second testimony, the entity that's giving witness to Christ is saying, signs and wonders, look at all I've done.

And then lastly, notice what Peter said in Pentecost in Acts chapter 2, verse 22. Men of Israel, hear these words, Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst as you yourselves know.

What is it that was bearing witness that Jesus is not just some ordinary man. In fact, he is fully God and fully man is his wonderful works and signs and time and time and time again.

[15 : 30] People were stirred by these and they couldn't rectify them in any other way other than saying, he's God, he's God. The works of Jesus make it clear Jesus is divine and by themselves, his works should be enough to convince them of his deity, but they refused.

And rejection of Christ's deity is inexcusable. And so Jesus turns up the heat a little more and says, let's call our third witness.

The works of Christ, you can step down, let's put on the witness stand, the third witness. Who is the third witness? The Father himself. Verses 37 and 38. And the Father who sent me has himself born witness about me, his voice you have never heard, his form you have never seen.

And you do not have his word abiding in you for you do not believe the one whom he has sent.

The third witness is the Father himself, God the Father. This is the greatest witness that could be called onto the witness stand to testify to Jesus.

[16 : 54] The Father has spoken all throughout the Old Testament, all throughout the New Testament, all throughout the Old Testament. These Jewish leaders were very familiar with and he is saying, listen, the Father, the God of the Old Testament that you so appreciate the Father, he has been testifying to me as well.

But notice they says, but wait, his voice you have never heard and his form you have never seen. But the reason why they have never heard or they never have seen and these words are meant to be understood metaphorically because Jesus has spoken.

They did read the Old Testament. So why is it? Well, the reason is given in the verse there and this is one of the highest insults you could give them. Imagine this being said of you saying, hey, listen, you know the God that you so claim that you love and all of that.

Well, you've never heard him. You've never seen him. And the reason that you've never heard him or seen him is this and you do not have his word abiding in you.

Oh, for a group of people who have massive amounts of Old Testament memorized, that is an insult. And so Jesus keeps poking the bear at these folks.

[18 : 19] Just they are getting more and more angry, but they have they have missed his testimony. They have missed the witness of John the Baptist.

They've missed the witness of his works. They've missed the witness of the father. And it's because they have not had his word abiding in him. It hasn't transformed them.

They have not spiritually heard. They have not spiritually seen. They have spiritual blinders on and order for them to see and to hear.

I appreciate the author of Hebrews in one chapter chapter one verse three. We read this. He is the radiance speaking of Jesus.

He is the radiance of the glory of God and the exact imprint of his nature. And he upholds the universe by the power, the word by the word of his power.

[19 : 23] And after making purification for sins, he sat down at the right hand of the Majesty on high. But notice the phrase, he is the radiance of the glory of God and the exact imprint that word exact imprint.

It is that Jesus is the exact imprint of God's very divine nature. The essence of who Jesus is divine is God.

Jesus is fully God. And I appreciate how Philip answers, how Jesus responds to Philip.

Philip asks Jesus, show us the Father. And this is how Jesus responds. Whoever has seen me has seen the Father.

Who because I'm the exact imprint, the very nature of God, in essence, I am, I am co-equal with the Father. And so if you have seen me, you have seen the Father and the Father is the third person on the witness stand.

[20 : 30] And so can you imagine these Jewish leaders looking at Jesus as he says, I'm, I'm speaking to you, the third witness.

If you've seen me, you've seen the Father. He's testified about you haven't seen him. And the reason they haven't seen him is their unbelief.

Read with me the verse that says, for you do not believe in the one whom he has sent. The whole reason why you haven't been able to hear the testimony of the Father is you haven't believed in the one whom he sent.

And it's me. This is why the rejection of Christ's deity is totally inexcusable. So Jesus resorts to his fourth witness.

The Father can step down from the witness stand and here comes number four. And I'm going to combine number four and number five together because while they, I can make distinctions that they're, they're going to be similar.

[21 : 39] The fourth witness is scripture. We find scripture in verse 39. You search the scriptures because you think in them that you have eternal life and it is they that bear witness about me.

So number fourth witness is scripture and they bear witness to Christ. And then the fifth witness that I'm going to combine with the scripture is found in verse 46.

For if you had believed Moses, there's our fifth witness, Moses. For if you had believed Moses, you would believe me. For he wrote of me. The fifth witness along with scripture, who, who is it that they both have written of and spoken of?

Jesus. And the, and what is the overall argument that Jesus is making is here saying, I am God. I am fully divine.

I share. I am co-equal with the Father. Notice why they searched the scriptures in verse 39 for they were looking for eternal life.

[22 : 49] And yet Moses is accusing them. They have set their hope in him being Moses. They have set their hope in the law that if we can keep the law of Moses, then then we might be able to be saved.

But there are many things in the Old Testament of the many things to rise to the surface. The first one is this. Humanity is hopelessly rebellious and unable to save himself.

Humanity is hopelessly rebellious and unable to save himself. Adam and Eve disobeyed God and ate the forbidden fruit because they, and they became captive to sin.

Their children were sinners. Their grandchildren were sinners. We were born sinners. Nothing they can do. They could never do anything enough to save themselves from this sin.

And apart from God, there is no hope of rescue. First theme, humanity is hopelessly rebellious and unable to save himself, is a theme that you see throughout the Old Testament.

[23 : 55] And have you ever noticed how the heroes of faith are recorded with unflattering terms? I'm glad my life is not recorded in the Bible because my life would be written in many unflattering terms as well.

But Noah, after the ark he landed, he got drunk, naked and sinned. Abraham, the friend of God. The father of Israel did not trust God enough to wait for a legitimate son.

Moses, he led the people of Israel out of Egypt, but he was forbidden from entering the promised land because of a fit of anger and disobedience. He struck the rock instead of speaking to it.

And David, a man after God's own heart, committed adultery and then murdered to cover it up. Why does God's word display such dirty laundry?

Because every man is a sinner in need of a savior. Every single one of us, no matter how noble we may appear like the Jewish religious leaders, there is a rebel without hope who is alienated from God.

[25 : 03] There's a second theme though that runs through the Old Testament that Scripture and Moses are testifying to. And that is that God will send a savior.

From the moment mankind fell into sin, God promised a rescuer. He promised a snake crusher.

The Old Testament describes in great detail the one who had come. He is the seed. He is the lion of Judah. He is the son of man.

He is the suffering servant. He is the Passover lamb. He is the Messiah. Christmas is coming. Who is the one who will condescend to earth and be born in a manger?

Who is that? Jesus Christ. And Isaiah tells us in Isaiah 9 verses 6 and 7, let's read about how Scripture and perhaps Moses, this isn't Moses, but this would fall under the fourth witness, Scripture, that the Jews would have been familiar with, that Jesus is speaking to.

[26 : 12] Look what Scripture says about this one. For unto us a child is born, and to us the Son is given, and the government shall be upon his shoulders, and his name shall be called. Wonderful counselor. Mighty God.

Everlasting Father. Prince of peace. Notice, okay, of the increase of his government and of peace there will be no end.

On the throne of David and over his kingdom to establish it and uphold it with justice and righteousness from this time forth forevermore, the zeal of the Lord of hosts will do this.

If you notice in verse 6 what Isaiah said about this child who would be born, he called him Mighty God.

What is the whole argument that Jesus is saying? The first witness who is John the Baptist, he's God.

[27 : 09] Second witness, the works of Jesus, Jesus is God. Third witness, the Father, what does he testify to? Jesus is God. Scripture and Moses, what of those witnesses testified to?

Jesus is God. And so Jesus throughout this whole argument with these Jewish leaders is saying, I am God.

And he is making no ifs ands or buts about the fact that he is fully divine.

This is why the rejection of Christ's deity is totally inexcusable. And you say, well Scott, if I do are there consequences?

If I reject Christ's deity, what are the consequences? Those two are mentioned in our text. And so the latter half of the message here, I want to talk about the consequences of rejecting Christ's deity.

[28 : 24] The first part, the big idea is the rejection of Christ's deity is totally inexcusable. The second part is this, unbelief in that fact has consequences. Unbelief has consequences.

And let's look at our first consequence that we find in the Scripture. The first consequence is this, that you cannot properly interpret Scripture.

If you reject Christ as fully divine and that all of these witnesses testified to that fact, then you cannot properly interpret Scripture.

Look with me in verse 38. Some of these verses we've already read, but now I'm making the consequential point to each of these. And you do not have his word abiding in you for you do not believe the one whom he has sent.

You search the Scriptures because you think that in them you have eternal life and it is they, the Scriptures, that bear witness about me. Yet you refuse to come to me that you may have life.

[29 : 32] You search the Scriptures. These folks were intimately acquainted with the Old Testament. They were intimately acquainted with the Old Testament, yet they missed this point.

And so you cannot properly interpret Scripture without seeing that Jesus is God. The entirety of Scripture is about the Son.

The entirety of Scripture is one story about how God created all things perfectly.

Humanity rebelling against God and God making a way for mankind to know him again and restore that relationship through the person and work of his son Jesus Christ.

Through his life, death and resurrection to forgive sin. And then one day restore all things unto himself. That is the big story of the Bible.

[30 : 41] And it is all about the panicle moment is the cross and resurrection of the entire Bible. And if you miss that, you miss everything.

But that person, Jesus Christ, has to be fully divine in order to forgive sin. This is one of the reasons why I appreciate these two Bibles.

What's my favorite Bible? One of these two. It's the Jesus Storybook Bible for children. The second one is the biggest story Bible storybook. The biggest story Bible storybook.

Both of these are for children. This one younger. This one's for older. They're both available in our book Nook in the Foyer. Why do I enjoy these? Because they tell the story of Scripture in the Old Testament, helping children see the whispers of Jesus that the Scriptures are pointing to.

And so I commend these to you for your consideration. When I was attending Washington State University, the truer public university of Washington State, that Pastor Jay has a hard time admitting.

[32 : 01] I heard that the English department had a Bible as literature class. The professor did not know the Lord. He was not a Christian. The professor was an atheist.

He did not believe in the miraculous. So he was always explaining Jesus walking on water and other things in common ways that are easily explainable.

Everything had to be explained naturally, like there were little shallow rocks right underneath the water. So it appeared that Jesus walked on water, but he really wasn't walking on water. Those kinds of things is what the students were hearing in his class.

So he would have to explain, imagine trying to explain creation, how all things came to be. And so he taught the Bible as more of like Aesop's fables.

And it was moralistic literature. And the professor denied the deity of Christ, which substantiates my point. You cannot properly interpret scripture without seeing the deity of Christ.

[33 : 06] Unfortunately for the first century Jews to whom Jesus was speaking, unfortunately for this Washington state professor, unfortunately for all the students who took his class, and unfortunately for those of us who spoke in and perhaps even in this room.

You deny the deity of Christ and you cannot properly interpret scripture. That's one consequence. There's three. The second one is this.

You cannot avoid judgment. You cannot avoid judgment. Look with me in verses 45 through 47. Do not think that I will accuse you to the Father.

There is one who accuses you, Moses, on whom you have set your hope. For if you had believed Moses, you would have believed in me. For he wrote of me.

But if you do not believe his writings, how will you believe my words?

[34 : 11] Jesus tells these Jewish leaders in verse 45, you basically stand before God accused. But I'm not the one who's accusing you.

Moses is accusing you. The one who you cherish so much. Because he wrote about me.

And the sad reality is, those who reject the deity of Christ, reject his sacrifice for sin. Only God can forgive sin. Only God can provide that perfect sacrifice on the cross to forgive sin.

You reject Christ's deity. You'll face the judgment before a holy God. And your sins you will still be in, and he will judge you accordingly.

The third and final consequence. And this is where application, I think, is the most applicable to us today.

[35 : 18] The last consequence for denying Christ's deity is you cannot love nor honor God. You cannot love nor honor God.

In verses 42 through 44. But I know that you do not have the love of God within you. There's love. I have come in my Father's name, and you do not receive me.

If another comes in his own name, you will receive him. How can you believe when you receive glory from one another and do not seek the glory that comes from the only God?

How can you do that? You seek the honor of what others say about you. You cannot love because you reject Christ and his deity.

Four times in this passage, verse 30, 36, 37, and 38, Jesus describes himself as the sent one from God. Sent from God. It's four times in the passage.

[36 : 21] Yet it is the rejection that those who claim to love God that are very guilty of this very thing, they reject the one who they claim to love.

Their declaration did not square with their lives. These Jewish leaders said, I love God. They would warmly receive him as Jesus, fully human and fully God.

They would have recognized his deity and yielded into submission who it was that they were speaking to. But what's the consequence of rejecting Christ's deity?

You cannot love nor honor the Lord. And this is what Jesus is telling these Jewish leaders. And this is what Jesus is telling us. If they love God, they would have embraced his deity.

They would have embraced his authority over their lives. And the reality of our love for God is witnessed in our submission to Jesus.

[37 : 20] Love is more than a declaration of our lips. Love is seen in our actions. Let's imagine for a moment, I did this when Wendy and I were engaged and I wanted to get to know her, I wrote her letters.

And let's imagine I went over to her apartment and I saw a stack of 20 letters unopened. And some managed to be in the trash.

I don't care if she would have said, Scott, I really love you. If you would have loved me, you would have read what I wrote.

The declaration of love does not matter. Your actions give evidence to your declaration.

Maybe you look at your life today and you say, Scott, I am here, aren't I? I go to church. I give money and the offering. I pray before meals. I try to do the right things. Therefore I love God.

[38 : 28] But did not the religious leaders do all of these things in far more? Didn't they do all of these things in far more? So what is the problem? They did not recognize Christ's deity as the one who has authority over their lives.

The only proof of your love for God that matters is your submission to Jesus. If we get this, this is the solution to every problem.

Let me try to explain. The solution to every marital problem is a submission to Jesus. You say, no, Scott, clearly my problem is with my spouse.

Let me explain. I say, no, it's your submission to Jesus. Should a husband in submission to Jesus' lordship in his life recognize, and he is God, and I live fully under his submission to him?

Love his wife as Christ loved the church, taking loving initiative to selflessly give himself away for his wife and for his family. One's marriage would improve.

[39 : 36] Not just improve, but grow and flourish. And should a wife in submission to the lordship of Christ respond to her husband and loving leadership, respecting him as he takes initiative to lead his family unto the Lord?

This is why the solution to every problem is rooted at its core to a submission to Jesus. I don't care if you say, I love the Lord.

The fruit of your love will be proven in your actions. Love is more than a declaration of your lips. Love is witnessed in our actions. Do you see how submission to Jesus is key?

The Jewish leaders loved God, but they did not submit their lives to him because they denied his deity. And some of us may be functional deniers today.

Yes, you have been born again, but you have not yielded areas of your life to him in submission. Every area of our lives should bear witness to our submission to Christ.

[40 : 44] What is the solution for every difficult marriage? Submission to Jesus. What is every solution to addiction one may have? Submission to Jesus. What is the solution to one's struggle with deceit? Submission to Jesus.

What is one who wrestles with body image? Submission to Jesus. I am fearfully and wonderfully made. What is the solution to one who is lazy?

Submission to Jesus. What is the one who is harsh with their words? We have the power of death and life in our tongue.

I want to yield my tongue to Jesus. I want to say this is an instrument under your authority. What is the one, what is the solution for one who wrestles with worry?

Submission to Jesus. What is the solution for one who fill in the blank? Ultimately, and at its root and core, is a submission to Jesus.

[41 : 46] The Jews were very religious people, but they denied Christ's deity, leading them to think Christ had no authority in their lives, so that they did not genuinely love God or honor Him.

And that's one of the consequences. You cannot love or honor the Lord. If you deny Christ's deity, if He's God, He has authority over our lives.

So let's put this all together. Rejection of Christ's deity is inexcusable. Jesus today just put five things on the witness stand, and they testified to the fact that He is God.

And if there is unbelief in that fact, it comes with consequences. You can't interpret Scripture, you can't avoid judgment, and you cannot love or honor God.

I pray, church, that we would be a people who would easily and freely and willingly yield to the Lordship of Christ.

[43 : 02] He is fully God, He is fully man. Only He can make payment for sin. And our total lives are to be lived in submission to Christ.

That's my hope and prayer for us. Let's pray. Father, thank you for this day. I pray that you have the opportunity to commune with you and to hear from you through your word.

Lord, I pray we would relish and revel in the fact that you are fully God and fully man. Thank you for the abundant clarity that you provide in this text.

How in the many, many, many ways you make it sure that we know you are indeed fully God. I pray our lives would be lived in submission to that reality, and we thank you for your kindness.

In your name we pray, amen.