

Jesus Christ's Testimony #1

by Hoseah Wu

The sermon emphasizes the inseparable testimony of Jesus Christ and the importance of faith in knowing God amidst spiritual challenges.

Duration: 1:29:02

Scripture: John 1:1-8, John 1:14, John 1:16, John 1:18, John 3:11-13, Hebrews 11:6

Topics: "Jesus Christ"

Description

In this sermon, the speaker discusses the concept of the fullness of Christ and how no individual or group can fully express it. The speaker emphasizes the importance of knowing Jesus Christ, stating that it is the greatest miracle in the universe and brings life and everything. The sermon also mentions the rejection of Jesus in the world and the need for hearts to be prepared to receive him. The speaker concludes by referencing the story of redigging the well as a metaphor for restoring God's testimony among people.

Transcript

We bow our heads for the word of prayer. Heavenly Father, we thank you that again we are found in your very presence. We thank you that you promised us that you will not leave us at all.

You will be with us until the end of this age. We thank you for your presence with us last evening. We thank you for your presence with us this morning.

We thank you tonight you are with us. We thank you. If you are with us, you will do the work.

You will do the speaking. And you will realize your purpose. And we will wait before you to see you work.

To see you work. And to see you finish your work. That your heart may be satisfied.

And your name be glorified. We commit our time to you. We commit our heart to you.

Lord, reign over us this time. And to you be all the glory. We give praise.

We give thanks. In the victorious name of Jesus. Amen.

Before we open God's word, I'd like to say a few words from my heart. I'm very thankful to the Lord for what our brother shared last evening. I'm very thankful to what the Lord shared through our brother this morning.

Indeed, the testimony of God and the testimony of Jesus Christ in our testimony are inseparable. Because God is in Christ and Christ is in us. And we are in Christ and Christ is head in God.

And therefore, it's inseparable. Whether it's God's testimony or the testimony of the Lord Jesus Christ or our testimony is all one testimony. Now, in Revelation 19 verse 10, an apostle Paul, he put it this way.

He said, the testimony of Jesus Christ is the spirit of prophecy. In other words, every word that's uttered by the prophet is not just about things and events that is all focused on a person. It is God's beloved Son, our Lord Jesus Christ.

So this book is all about God's beloved Son, our Lord Jesus Christ. This book is also about the Godfather of our Lord Jesus Christ. This book is also about the people that belong to Jesus Christ in God.

So these three areas are inseparable. And they are one. Now this evening, I'd like to share with you from the book of John about the testimony of the Lord Jesus Christ.

But before we read those verses I want to share with you tonight, I'd like to share with you a little background about this gospel of John written by Apostle John. Why the Holy Spirit prompted or moved John to read this gospel? Now we all know John the Apostle, he lived the longest of all the apostles. He lived to about 100 years old.

He had a long walk with the Lord. He knew the Lord personally and very intimately. He was one who leaned on the Lord's bosom.

He called himself disciple whom Jesus loved. Now we are told the Gospel of John was the last book in the Old Testament that was written. The last book written by John the Apostle Now before he wrote the Gospel of John, he also wrote the Epistle.

He also wrote the Revelation. But the last book he wrote is the Book of the Gospel. And that's the reason why the Lord moved him to write this gospel at his mature age, when he's in his maturity.

So he was very mature in the Lord. He knew the Lord very, very well. And through the years he witnessed how the Lord worked.

Now as he looked back through the years as he looked back through the years and he witnessed what transpired and then because of what had transpired the Holy Spirit moved him to write this gospel. Now the condition of God's people in John's day were not all that very good. Because at the end of his age there's departure.

There's spiritual decline. So at the end of John's life the churches were not what it was once upon a time in the beginning. And so John in his epistle particularly the fifth epistle the end of chapter five he said, Little children keep yourselves from idols.

Now it's very unusual for one to finish a test or letter with such a phrase. He ended his epistle with a real warning. He said, Little children keep yourselves from idols.

Now it is a warning because it's very easy for us to fall into adultery. And in fact many of the saints in that day in his days had already fallen into adultery. Foreign elements came in.

So the testimony of Lord Jesus was polluted. It was not as pure as it was at the beginning. So if we go to the book of Revelation first chapter we saw the Lord Jesus as a son of man.

He was walking in the midst of the lampstand and he was looking for himself. Then when we come to chapter two of Revelation we have what John wrote to all the seven churches in Asia. And almost every church that we find in Revelation two and three there's something the Lord was not pleased with.

He was looking for himself but he could not find himself in his people. And even to the church in Philadelphia and there was even a warning there is that keep what you have and so that no one may take away your crown. Even something that we have possessed eventually if we are not careful we can lose it.

Now it's a warning because the adversary is out there. He's out to destroy out to kill God's testimony. And therefore it's costly very costly to maintain his testimony.

Now when we come to the last church church later this year we discover it's a very sad very sorry state. The Lord was outside of his own church. He was locking the door he wished to come in.

But he was set up. Man became the ghost. And the Lord he's just mere guest.

So when we need him we open the door and we allow him to come in. Because we need him. So when we don't need him we can do without him we put him outside of our door.

Now Pauline says is that true in a lot of those gatherings? Is that true with our own condition? Instead of Christ center we become man center. And it's Christ center it becomes our need center. Everything is revolving around us or me.

And the centrality of the Lord Jesus is no longer there. Because if the ark is there where is the testament of the Lord Jesus? If the ark is not there where is the testament of the Lord Jesus? Because the ark is a type of Lord Jesus. So Pauline says we have to search our ark and our gatherings locally.

What is the center what is the main attraction for us to meet together? Is the Lord himself or something other than the Lord himself? Now because of the declension spiritual decline in John's day and the Holy Spirit moved John to write the gospel when there is departure when there is pollution when the church is not in pure state where the Lord cannot be comfortable with his people he is treated more or less like a guest. He is the right true boss but he was treated like a guest. Now when God the Father who loves his son so much when he saw that kind of condition then he reacts he will react so Pauline says John's gospel is a reaction of God and he reacted in a very positive way he wants to bring us back to the beginning he wants to bring us to the original he wants to have a new and fresh look of who Christ Jesus is so without Jesus Christ what is there? what is there for us? and therefore John was moved to bring Christ back to his rightful place and so he begins with the Word and this Word in the beginning was the Word now we all know that this beginning is not the beginning of time this is the beginning before there was time so it brings us to what was in God's time so we see John's gospel is a gospel about the testimony of God's beloved Son our Lord Jesus Christ now I think we should be very clear with that Gospel of John was written for a very specific purpose because of our departure from God's original thought and mind for his people God's purpose cannot be changed remain the same he wants to bring us back to his original purpose when we come back to his original purpose God can begin to do his work now we can look at some of the scriptural verses so we turn to Gospel of John chapter 1 I hope you don't mind we will read some pauses from the Gospel of John I think it will help our young people to familiarize with this gospel and not only for the young

people but also for myself I need it chapter 1 of the Gospel of John we will read verse 1 we will read verse 1 to 8 in the beginning was the Word and the Word was with God and the Word was God he was in the beginning with God in the beginning was the Word and the Word was God he was in the beginning with God all things were made through him and without him nothing was made that was made in him was light and the light was the light of man and the light shined in darkness and the darkness did not comprehend it there was a man sent from God whose name was John this man came for a witness to bear witness of the light that all through him might believe this man came for a witness of the light that all through him might believe He was not that light, but was sent to bear witness of that light.

And let's go to verse 14. Verse 14 to verse 18. And the Word became flesh, brought among us, and we beheld His glory.

The glory of the only begotten of the Father, full of grace and truth. John bore witness of Him, and cried out, saying, This was He of whom I said, He who comes after me is preferred before me, for He was before me. And of His fullness, we have all received graceful grace.

For the law was given through Moses, but grace and truth came through Jesus Christ. For the law was given through Moses, but grace and truth came through Jesus Christ. No one has seen God at any time.

The only begotten Son, who is in the bosom of the Father, He has declared Him. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

Let's turn to verse 11. Let's read from verse 11 to verse 13. Now you know, this is the conversation our Lord had with Nicodemus.

Very, very, very late, or as surely as surely, I say to you, we speak what we know, and testify what we have seen. And you do not receive our testimony. I say to you, we speak what we know, and testify what we have seen.

And you do not receive our testimony. I have told you earthly things, and you do not believe. If I tell you heavenly things, how can you believe? But He who came down from heaven, that is the Son of Man, who is in heaven.

And we will now go to verse 30, chapter 3 of John's Gospel. Now, verse 30, John says, He must increase, but I must decrease. Now, G. Campbell Morgan told us that this verse was the last utterance of John the Baptist.

These are his last words. When he said these two words, he faded away. And the Lord Jesus came to interview him.

One, out of the way. One, was stolen. And so from verse 31, we have the welcoming of the new man.

Now, before John said, He must increase, I must decrease, there is a history behind that utterance. Now, before John said, He must increase, I must decrease, there is a history behind that utterance. We know that in Jerusalem, there was an investigator who investigated who Jesus was.

Because he was drawing a large following. And the religious hierarchy, they were just curious, just who was this man? Could this be the Christ they were waiting for? And you remember John's reply to the committee that was sent to inquire about him? And you recognize that every time John uttered something,

he got himself smaller and smaller and smaller. Now, you remember he first said, I confess, I do not deny, I am not the Christ.

Now, you remember he first said, I confess, I do not deny, I am not the Christ. And then he said, Are you Elijah? He said, I am not. He said, Are you one of the prophets? He said, No.

Then he said, I am but a voice crying out in the wilderness. But at the end he said, He must increase, I must decrease. So you notice in John's ministry, he did not get bigger and bigger and bigger.

His ministry is getting him smaller and smaller and smaller. To make room for the I Am to come. Because in the Gospel of John, we have the seven great I Am.

So in the light, in the presence of that great I Am, what can John do? But he said, He must increase, I must decrease. So Brother and Sister, that was John's ministry. Not to make himself bigger, but to make himself smaller.

And when he's making himself smaller, he's making Christ bigger and bigger. Now, let's read on from verse 31. He who comes from above is above all.

He who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all. And what he has seen and heard, that he testifies, and no one receives his testimony.

He who receives his testimony has certified that God is true. Now, Brother and Sister, verse 32. What he has seen, what he has heard, he testifies, and no one receives his testimony.

What he has seen, what he has heard, he testifies, and no one receives his testimony. What is from above is very foreign to us. We are going to touch it just a little bit.

Because the natural man has no way, he has no way to know everything. The spiritual thing is foolishness to the natural man. In Matthew 11, there's one verse.

It says, no one knows the Father but the Son. No one knows the Son but the Father. Unless the Son wills to reveal Him.

So, Brother and Sister, unless we have revelation, there's no way we can understand the spiritual thing. Now, we find that at the very outset of John's Gospel. You remember, John said, he came to his own way, with his own mind.

We remember he said, he came to his place, his place did not welcome him. Because immediately when he came, there was a rejection. Because this world is not friendly to the testimony of the Lord Jesus.

When he came, there was rejection. He was not welcome. But there were those who received.

As many as received him, he gave them the right to become God's children. When he came, their very, very true hearts were prepared to respond or to receive him. So, Brother and Sister, we see that when he came, there were very few who were prepared to receive him.

This is what we call the heart of God's Father. He sent his Son into this world. This world was made by him.

It belongs to him. It belongs to him. But we rejected him.

Now brothers and sisters, to know the Lord Jesus Christ is a mighty miracle. It is the greatest miracle of this whole universe. The greatest miracle is that we can know God.

We can know God through his Son Jesus Christ. Because knowing him is life. Knowing him is everything.

Now this is the gospel job. Now we have departed. We have to come to a fresh knowledge of who Jesus Christ is.

Now let's read a couple more verses, then we'll continue. Because our time will just wait a few more verses. Let's turn to John chapter 20.

These two last passages, John shows us why he wrote this gospel. John chapter 20 verses 30 and 31. And truly Jesus did many other signs in the presence of his disciples which are not written in this book.

But these are written. You may believe that Jesus is the Christ, the Son of God. In that believing, you may have life in his name.

And let's turn to chapter 1. And read the last two verses. 24 and 25. Now let's turn to John chapter 21.

This is the disciple who testified these things and wrote these things. But we know that his testimony is true. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the book that would be written on it.

And I think we should read just one more verse. Let's turn to the book of Hebrews. Chapter 11.

The chapter 11. of faith. This is in verse 6, Hebrews 11.6. But without faith, it is impossible to please him.

For he who comes to God must believe that he is, and that he is the rewarder of all those who diligently seek him. Now, this verse is a very important verse. Because it gives us the key of the secret to how one may please God.

Without faith, it is impossible to please God. It is a black and white statement. There is no gray area.

Without faith, there is no way. It is impossible to please God. But, he who comes, he who seeks him, diligently, he will be rewarded.

Now, I have been meditating this past few months. You know, I was given the responsibility to share on the testimony of the Lord Jesus Christ. And I thank the Lord for giving me enough time, just to wait before him, and to meditate some of these important passages we find in the scriptures.

Now, because this word, faith, is a very key word in the gospel of John. Now, if you count them, or you can go through the concordance, it is mentioned 98 times. Now, this gospel is the gospel to the church.

I'm sorry, this gospel is the gospel to the church. We don't just preach gospel. We need gospel.

We need the gospel. The church needs the gospel of the Lord Jesus Christ. You know why it is 98 times mentioned at the end of this word, belief? Because it's possible to get so used to faith, that the belief, the impact of that faith, is weakened.

Because we are so used to some of the terms. We are used to some of our practices. Yeah, so we quote scriptures.

We say we believe. But do we really believe? Belief is really an encounter with God himself. It's always God's word.

Because when God is believed, God is pleased. There is a connection there. So if we believe there is something coming from God, that he is pleased.

Now, when you really believe, it's because you diligently want to know if it's true. But faith is not cheap. The way we treat faith, that is something very cheap.

Faith is God's word. That word, we wait until there is a contact. We will not give up until there is a contact.

Because God is. He cannot deny himself. Those who wait before him, surely they will find him.

Now the waiting on his part is simply testing our faith, whether it is genuine faith or not genuine faith. Because if it comes easy, then faith has no real value. So there is seeking him diligently.

And your faith will be rewarded. So I'm here thinking, what is this reward after we seek him diligently? What do you think, brothers and sisters? So immediately, somehow, the Lord clicked in my spirit. Do you remember in Genesis 15-1? Do you remember Abraham is called the father of faith? That Abraham was a friend of God? And how they communed with each other? Later on, in Genesis 18, and when the Lord came with two of his angels, and the moment they approached Abraham, Abraham immediately recognized one of them is God.

So faith somehow enabled Abraham to recognize who God is. And so God appeared to Abraham. He said, Abraham, do not be afraid.

I am your shield and your exceedingly great reward. So what is this? He is his objective truth. But through faith, through opinion, through opinion, we take him as he is.

Then he becomes the I am to me and you. He is. But by faith, he wants to be the I am, and you, and me.

So what is the testimony of the Lord Jesus Christ? It's not you and me. It's who he is. And when he comes into us, he becomes the I am in us.

That is the testimony. And that's why in the Gospel of John we have the seven great I am. Because those seven I am's are the testimony of who he is.

And he wants to be the I am in us individually. He wants to be the I am in the church. Now I'll give you an illustration.

You know Moses. We know Moses in chapter three of the book of Exodus. Now the Lord wanted him to go to Egypt to deliver his people Israelites out of Egypt.

And he was arguing with the Lord. And the Lord prevailed. He said to the Lord.

He said to the Lord. He said when I go to the Israelites and tell them that you sent me to deliver them out of Egypt. If they ask you what is your name, what should I say to them? Now we are all the pagan gods they have named.

All the pagan gods they have named. They call this, this name. They call that, that name.

And also all the pagan gods they are only capable of doing one small thing. So you have to have many gods. For them to do all the things you want them to do for you.

So you go to this god for this thing. You go to that god for that thing. And you go to the other god for something else.

And it keeps you very very busy. And in the end you get nothing. But our God is simply the I am.

He wants to be your all. Anything you want, He is the I am. Now anything is not what we want.

It is what He thinks we want. Because He knows our true needs. We don't know our true needs.

We deceive ourselves. We fool ourselves. Only He knows our true needs.

And He wants to come to meet our true needs. So He told Moses, I am that I am. And the Lord said, this name of mine you must remember through all your generations.

In other words, as my people, you cannot live without me. If I am not in your midst, you are finished. But if I am in your midst, you have no lack of anything.

You will be satisfied. Because I am. Now that was true with the Israelites.

And so in chapter 33 of the book of Exodus. Now you know the event behind chapter 33 of the book of Exodus. Because they sinned against God.

And God was angry with them. God said, I will not go with you. I will send an angel to go with you.

God said, if I go with you, I will destroy you. Because I am holy, you are sinful. If I go with you, I will destroy you.

But Moses knew that God is full of compassion. God is full of forgiveness. And God's purpose is into a twine with his people.

So Moses, who knew God very well. Because God's purpose for delivering out of Egypt is to bring him into Canaan. And Moses knew, we may fail as his people, but God can never fail.

So he hold on to God's faithfulness. And it says, God was drawing Moses out. And it says, God was drawing Moses out.

Because all along, God wanted to draw Moses out. So God wanted to take his people into Canaan. But God wanted to draw the people out, so that their faith will be utterly on him.

And so Moses said, unless your presence go with us, don't bring us forward. And the Lord promised to accompany his people into Canaan. So Moses said, if your presence does not go with us, do not take us up.

In other words, Moses said, Lord, I want you, the I Am, to be with us. In other words, Moses said, Lord, I want you, the I Am, to be with us. And we can see the whole history of their wilderness journey.

They failed many times. But I Am remains the same. The tale of cloud, the tale of fire will always be there.

Manna never fails. And that rock, all of them, first strengthened 10,000 years ago. That is Christ.

So all, so we can see the presence, the I Am was with the Israelites. Now that is a picture, Israelites is a picture of the church in the wilderness. And how the Lord can get us through the wilderness, the same God can get us through on this journey that we are in.

Now, let's pause for a moment to share what is God's testament, or testament to Christ according to the Gospel of John. Now, if you read the Gospel of John, we can see quite clearly, the testament of Jesus Christ is Christ himself. He himself is the testament.

Now, for those who do not know, are interested in this word, testimony, or testifying, there are 47 mentions in the Gospel of John. In all John's writings, including the Epistle and Revelation, there are 77 mentions of that word. Now, the testimony of Jesus Christ is also linked with glory.

Because when there is a fullness of the testimony of Jesus Christ, God's glory is there. So that glory is mentioned about 42 times in the Gospel of John. And there is another word that is very important.

There is another word that is also very important. It is truly, truly, or verily, verily. Now, that is a very, very important word in the Gospel of John.

When the Lord uses verily, verily, He is saying something very, very important. Now, truly, truly, or verily, means Amen, Amen. God is God of Amen.

What He says is true. He himself is the truth. So when He says verily, verily, He wants you to pay special attention.

So this verily, if you take them apart, mentions 50 times. 50 times. If you put them together, then it's 25 times.

25 times. Verily, verily, verily, all together 50 times. But if you put them verily, together in pair, it's 25 times.

You understand now? So whenever you read these two words, put together, verily, verily, the Lord is saying something very important. Now, let me just repeat. The testimony of Jesus Christ according to John's Gospel.

The testimony of Jesus Christ according to John's Gospel. This testimony of Jesus Christ is Jesus Christ himself. He himself is the testimony.

He is who He is. He is what He is. He is who He claims to be.

So His Word is just as good as Himself. So His Word is Himself. So in the beginning was the Word.

The Word was with God, the Word was God. So you cannot separate His Word in the person, Jesus Christ. You cannot separate His Work with the person.

Because He Himself is God's Work. He Himself is God's Word. Now, let me just give you a few examples.

Can we turn to Gospel of John, Chapter 4? His encounter with a Samaritan woman is very remarkable. Sometimes I envy this Samaritan woman. She seems to have a very thorough knowledge of who Christ is.

Somehow she seems to have a better knowledge of who Christ is than some of the disciples. Because through her Christ fully revealed Himself. And somehow she caught on.

But sometimes the disciples with the Lord for so long, they did not caught on. But this woman caught on. Now, should we look at Verse 10 of Chapter 4 of the Gospel of John? These are the words of the Lord Jesus.

Jesus answered and said to her, If you knew the gift of God and who it is who says to you, give me a drink. You would have asked Him and He would have given you living water. You would have asked Him and He would have given you living water.

Now let's go to Verse 13. The Lord answered again to this Samaritan woman, Whoever drinks of this water will thirst again. Now referring to the physical well.

In Verse 14, But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him as a function of water springing up into everlasting life. Jesus answered to this Samaritan woman, Whoever drinks of this water will thirst again.

This water refers to the physical well. In Verse 14, Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him as a function of water springing up into everlasting life.

Now brothers, we see the connection between water and the Lord Himself. The Lord does not give this Samaritan woman a thing called water. He is giving of Himself.

He said if you know the gift of God, and who is talking to you, and you will ask Him, and you will give, and He gives Himself. That's why He came forth. For God so loved, He gave His Son.

And the Son came so He may give Himself to us. Now we find that truth with the living bread in Chapter 6 of the Gospel of John. The Lord did not come just to give us a thing called bread.

He said I am that living bread. I am. I am giving Myself to you as the living bread.

And He even said He is giving Himself. He does not give us a life. He is life.

He and us becomes our life. We have to see that. Now we just wait.

We behold His glory. And then He slowly comes to us in the form full of grace and truth. And John said of Him we will receive grace upon grace.

Grace is not a thing. Grace is a person. He is a person.

He is full of grace. He is full of truth. Now for us, unfortunately we are not very conscious of that.

Because we are living in this physical material world. We relate to everything as things. Because if you are not careful God becomes a thing to us.

So sometimes we pray I need grace. I need grace. But strictly speaking what we need is a law.

I need more of you. If you have more of you then I will have more grace. Because grace is not a thing.

Grace is a person. Because He Himself is full of grace. If we have Him we have grace.

If we have Him we have truth. Everything is from Him. Truth is the He is.

By grace we can appropriate Him. By grace we appropriate Him. Through faith we appropriate what is in Him.

Then He can become the I am. Therefore He is my life. He is my light.

He is my food. He is my way. He is my strength.

He is my hope. And that's God's desire to make Christ all in all. Because from grace we move to grace.

Everything is grace. Everything is in Christ. Apart from Christ there is nothing.

So everything is grace. And why grace? Now this evening I just want to share a couple more things. Because of the departure decline of God's people in John's day.

Besides the seven I am besides all these seven I am there are many other hidden I am. They are very very significant. So don't overlook some of those hidden I am.

Tonight I will just mention one. Now shall we turn to John's gospel chapter one. Verse 51.

Now this to me the key to the whole gospel. If we catch this verse we have the whole gospel. And also this word that we find in this particular verse is to Nathaniel.

And the Lord only spoke to Nathaniel this one time. Now we are told Nathaniel was not one of those three disciples that are in the inner circle with the Lord Jesus. So Nathaniel represents all of us.

Because spiritually we are not very special. And the Lord spoke to Nathaniel only this one. But this one opened up the whole heaven to us.

If we catch this verse we have everything. Let's read that. And the Lord said to him verily verily I say unto you and some versions say most surely and some versions earnestly I am telling you.

Very very strong very impacted. I say to you Hereafter you shall see heaven open and the angels of God ascending and descending upon the Son of Man. Now the Lord was pleading with us.

Pleading. That we pay very close attention to what he said to us. Because it is something very important.

If we miss it we miss everything. He said truly truly I say unto you It is a fact. It is a reality.

It is so. It is so. Amen.

It is so. That's right. You will see heaven open and the angels of God are ascending and descending upon the Son of Man.

Now this Son of Man is the I Am. It's He. Now brothers and sisters it opens up.

All the activities of God we can see now are all centered in the Lord Jesus Christ. Apart from Christ God has no work. Apart from Christ God has no other purpose.

Apart from Christ there is no other calling. Apart from Christ there is no redemption. Apart from Christ there is no church.

Apart from Christ there is nothing. All the activities of God are now centered in the Lord Jesus Christ. He is our open heaven.

What can never come down from heaven is now available to us. He brings heaven to us. He brings to us what we don't have down here.

So brothers and sisters that's why we need to be born again. Why do we get this new birth? It's not earthly. It's not of blood.

It's not of flesh. It's not of the real man. By God born us.

He took initiative from above. It's our new birth from above. Do we have the experience that we have been born from above? Our new birth is from above.

Our life is from above. And with this life we can see spiritual reality. And that's why there is the light comes after night.

Because if it comes to light with our natural self we will be slaughtered. Because God is holy. His righteousness and we are sinners.

How shall we approach Him? And the reason why we can be in the light is because of the new life that's given to us. As one father said once we've been born from above heavenly light breaks in and dispels all darkness. And so His light is a light in His life there is light.

So the light is a product of this new life we have. This new sight that we have is given to us from above. It's not a restoration of a sight that we had before.

It is just like chapter 9 that one was born blind but he was given a new sight. So everything he sees he sees it for the very first time. It's brand new to him.

Now that should be our spiritual condition. Yeah, I believe this time this conference everything we heard I would say is new to me. Maybe old.

But it's also to be new to us. Now I just want to share a few more words about Richmond Conference which is two weeks ago. Now, it's about re-digging the well.

Because the well the Abraham dug in his day when he died the Philistines came and they filled those wells with dirt. So all the springs fresh, pure water are now buried under the dirt. The origin remained the same but there was none that can spring forth because it's all filled with dirt.

Now, to recover the fresh water that's at the bottom of the well we need to re-dig the well again. But the test methodologies is himself. Where today can we find such a test method? It's very hard searching.

Where can God find people that are truly longing for him to restore his testimony in our midst? The reason why we do not cry out to them is because we are comfortable with what we have now. We are comfortable and we thank God his presence is with us. We thank God his presence is with us.

But what is the measure of that presence? Is it just life or is there we find abundance? It's the fullness of him who dwells. It's the fullness of Godhead dwelling in him. It's the fullness of Christ.

Because all the fullness of Godhead dwells bodily in Jesus Christ. And we are called to express that fullness. Our sisters call us we have life but it's absent the fullness of his life.

Without his fullness he will not be satisfied. If he is not satisfied we shall not satisfy either. We heard our brothers say God's standard is Christ himself.

Only that which measure up to him that is a testimony of Jesus Christ. So brothers it's very hard searching. God is up to fullness.

We have life but do we have the fullness of his life? The last few minutes I want to share I feel very important. John chapter one through chapter nine we witness the Lord's dealing with two individuals. For example his conversation with Nicodemus it was one to one encounter.

Of course Nicodemus represents the religious system of his days. But basically he is a person. Then we have the single Samaritan woman who had an encounter with Lord Jesus.

In chapter five we have the first encounter with Lord Jesus with a man who was crippled for thirty eight years. Then chapter nine we have the man who was born blind. Now all these individual characters they speak about individual spiritual conditions.

It also speaks the Lord's interest in the individual. He takes an interest with each one of us. He comes to you personally.

He will reveal himself to you personally. He does not want you to hide among the crowd. He will seek you out.

Some of the men who were lying there for thirty eight years. The Lord came and he singled him out. No matter what kind of condition we are in personally, his interest in us personally.

But that's not the end. He is gathering individuals. He is gathering all these parts.

Then from chapter ten onwards the Lord turned from individual into something called. Because from chapter ten onwards the Lord is at the fullness in his people. Because the testimony of Jesus is the fullness of Christ.

And that fullness requires a vessel to express it. Every individual, each individual, no matter how spiritual, you are but a very limited vessel or member of the body. No individual can express the fullness of Christ.

No small group, no group can express the fullness of Christ either. And so chapter ten he's putting all these parts together. Now they can become one.

It's because they share one life. They are one because of the one life they all share. So the Lord talked about sheep.

He also mentioned about foal. He also talked about the one flock. He also spoke about the great shepherd.

He also spoke about that he came to give life, to give life more abundantly. He also said, I'm that door. If we go through that door, we find our great shepherd.

Now but that door, there's only one door, singular. But foal is plural. So there's a foal of Jewish foal.

And there's a Gentile foal. And then among the Gentiles, there's a sub foal. So the Americans, they have American foal.

And so the Chinese, we have the Chinese foal. And so the Taiwanese, they have the Taiwanese foal. And in the end, they have the Indian foal.

In the fold, God's testimony is very much limited. One brother, he puts this in. He said, the foal represents the Lord.

Law, law, law, law, law, law. That's right. And the flock represents grace.

The law was given through Moses. The law was given through Moses. But the grace came through what? Jesus Christ.

Where can you find grace? In Jesus Christ. Why do you find restriction, limitation, legalism? It's in the fold. Because in the fold, yes, you hear God's voice.

But he cannot speak freely to us. He cannot speak freely to us. Because he's limited by us.

So in the fold, you hear his voice. But also, you just hear man's voice. You also hear man's voice.

So you hear God's voice plus man's voice. But if you come out of the fold, go through the door, the narrow door, in that narrow way, there we find our one great shepherd. That's grace.

He is the great shepherd. He is the great shepherd of the one flock. The reason why he is called the great shepherd is because all good things come from him.

All in him. It's the one brother puts it this way. It's when we come to him and make him our rightful shepherd.

Audio: <https://sermonindex1.b-cdn.net/3/SID3886.mp3>

Source: <https://sermonindex.net/speakers/hoseah-wu/jesus-christs-testimony-1/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net