

Like Father, Like Son

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[0 : 00] Please open your Bibles up to John chapter 5. John chapter 5. Last week we stopped halfway through the account of Jesus healing the invalid man.

He had seen the man there at the pool waiting to be healed after 38 years of suffering and dealing with this condition. And Jesus, in this display of his full divinity, simply spoke and the man was healed.

But we didn't see what happened next, after he was healed. So we'll pick up here in verse 9 this morning and we'll read all the way through verse 29. So look there with me, John 5, 9 through 29 and follow along with me as I read.

Now that day was the Sabbath. So the Jews said to the man who had been healed, It is the Sabbath and it is not lawful for you to take up your bed. But he answered them, The man who healed me, that man said to me, Take up your bed and walk.

They asked him, Who is the man who said to you, Take up your bed and walk? Now the man who had been healed did not know who it was, for Jesus had withdrawn as there was a crowd in the place.

[1 : 13] Afterward, Jesus found him in the temple and said to him, See, you are well. Sin no more, that nothing worse may happen to you. The man went away and told the Jews that it was Jesus who had healed him.

And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, My father is working until now, and I am working.

This was why the Jews were seeking all the more 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.

So Jesus said to them, Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.

For the Father loves the Son, and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.

[2 : 23] The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son, does not honor the Father who sent him.

Truly, truly, I say to you, whoever hears my word and believes him who sent me, has eternal life. He does not come into judgment, but has passed from death to life.

Truly, truly, I say to you, an hour is coming and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself.

And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming, when all who are in the tombs will hear his voice, and come out.

Those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. The grass withers, the flower fades, but the word of our Lord endures forever.

[3 : 34] Would you please bow with me, and let's pray once more. Father, we love your word, and we hunger for it, and we thank you for it, that you accomplish your purposes, for which you send it out, and we ask that you would do that now, that you would give us ears to hear, and give us fertile soil in our hearts, as we hear the word.

We pray in Christ's name. Amen. Amen. Who is Jesus? Jesus? This is, without a doubt, one of the most important questions, that you could even begin to ask yourselves, and as we've seen again,

and again, and again, and again, over, and over, and over so far in the gospel of John, this is why John has written this book, that we may believe that Jesus is the Christ, and by believing, we might have life in his name.

Our goal, in coming here week in, and week out, and hearing the word of God preached, every single week, is that we might have our vision, of who Jesus is, clarified, and strengthened, and enlarged.

This is what mothers need, more than anything, on Mother's Day, and every other day, this is what children need, and fathers need, and workers need, and elderly folks need, and younger folks need. Everyone in the world, our greatest need, is to see him, for who he is, so that we might honor him, as he deserves. But what we see, in our passage this morning, that we've just read, is that, that Jesus, is not always seen, clearly, for who he is.

[5 : 20] In fact, this morning, we're going to see, three wrong views, of who Jesus is. Three wrong views, of who Jesus is.

The first wrong view, that we see here, in our passage, is that, Jesus is just, a miracle worker. Jesus is just, a miracle worker.

There is, I think there's, an intentional contrast, here, between the response, of the Gentile officer, who we saw last week, whose son was sick, to the point of death, and this invalid man, who, who had, had suffered, for 38 years.

This invalid man, who was a Jew. Both were recipients, of the healing power, of Jesus. Jesus simply spoke, and the boy lived. Jesus simply spoke, and the invalid man, walked.

But the Gentile, chapter 4, verse 43, says he believed. Him, and all of his household. They, they saw the sign, and they believed, the message. But this invalid man, responded, differently.

[6 : 23] Let's look there. Verse 9. John says, that day, was the Sabbath. We'll come back to this. That was, this was an issue. This day was the Sabbath, so the Jews asked the man, why he was carrying, his bed, on the Sabbath day.

And instead of, rejoicing, that he had been healed, instead of, glorifying God, look what he does. He, blame shifts. Now this man, doesn't want to get, into trouble, and so he, points the finger, outward, and says, well the man, who, who healed me, that man said to me, take up your bed, and walk.

Look, go find him. Now this sounds to me, a lot like the garden of Eden, doesn't it? That woman, that you gave me, she, gave me the fruit, and I ate. Oh the serpent, he deceived me, and I ate.

This man is, is deflecting the criticism, and deflecting the punishment. He's essentially, throwing Jesus, under the bus. And so they ask him, to identify, well who was it, that healed you?

And he says in verse 13, well the man, who had been healed, he did not know, who it was, for Jesus had, had slipped away, in the crowd, he had withdrawn, there was a crowd, there in that place, Jesus apparently, he was not interested, in the attention, that would come, from healing this man, he had bigger purposes, in mind, than simply performing, miracles.

[7 : 42] But it says, afterward, Jesus found him, in the temple, and here, he gives this man, a peek, into why he performed, this miracle, in the first place.

What does he say? See you are well, sin no more, that nothing worse, may happen, to you. And we saw last week, didn't we, that suffering, is a symptom, of sin.

It's a terrible, terrible symptom. Some suffering, not all suffering, some suffering, is a result, of specific sin.

It seems like, this was the case, for this invalid man, we don't know exactly, what the specific cause, of this man's suffering was, but Jesus here, clearly, he connects it, with sin.

And he says, sin no more, that nothing worse, may happen, to you. So I ask you, what could be worse, than 38 years, of suffering?

[8 : 45] What could be worse, than 38 years, of long, prolonged, suffering? I mean, surely the worst thing, that could happen, to this man, would be just a relapse, that he might go, right back to where he was, but something worse, what could be worse, than 38 years, of suffering?

An eternity, of suffering. suffering. That's what this, temporary suffering, was meant to teach, this man. That's what this, physical miracle, of healing, was supposed to teach him.

You see, this man, he had a problem, his physical suffering, but Jesus says, I've come to heal, I've come to solve, a much bigger problem, not just the problem, of suffering, but the cause, of your suffering.

I have come, to solve the problem, of sin. Jesus, he wasn't just, a miracle worker. Every sign, that Jesus performed, it pointed forward, to a much bigger, eternal reality.

He did not just, come merely, healing the sick, merely causing, the blind to see, merely causing, the lame to walk. He did so, as a pointer, an indicator, that he has come, to crush, the curse, of sin.

[10:05] That even, even the worst, of suffering, here, on this side, of eternity, here in the present, is nothing, compared to, an eternity, of suffering. The aim of Jesus, it was not just, physical health, but holiness.

And not merely, an improved life, here and now, but eternal life, in him. See, Jesus' aim, was never, primarily, physical healing. He is always, more concerned, with our, eternal, well-being.

Is it so, with us? Are we, more concerned, with our, temporary, physical, well-being, or, our eternal, spiritual, well-being?

Are we, more concerned, with our health, physically, or our, holiness, our health, spiritually? This, by the way, it ought to help, give us some shape, for us, for how we ought to, think about, mercy ministries, as a church.

Churches, ought to care, deeply, about the physical, needs of those, around us. Amen? Amen?

Yes? Okay. We ought to care, about meeting, the physical needs, of our neighbors.

[11:21] There's hungry, people around us. There are poor, people around us. There are needy, people around us. We ought to care, deeply, about meeting, these needs, but never, as an end, in itself.

We ought to, love our neighbor, by seeking, to meet their needs, in proportion, to their importance, and urgency. And friend, nothing is more important, and urgent, than that they see, clearly, the glory, of Christ.

Now this is why, Jesus is, is healing this man, here. But how does he respond? Right away, verse 15, says, the man went away, and told the Jews, that it was Jesus, who had healed him, right away. And clearly, the man had been healed, but did not get, the message to him, Jesus was just, a miracle worker, and one who had done, that work, on the Sabbath, day.

Which leads us, to our second, wrong view, of Jesus. The second, wrong view of Jesus, here in this passage, is that Jesus, is a law breaker. Jesus, is a law breaker.

[12:32] And now, we deal with the issue, of the Sabbath. Look back up, to verse 9. John says, now that day, was the Sabbath. So the Jews, said to the man, who had been healed, is the Sabbath day, and it is not lawful, for you to take up, your bed and walk.

It is not, lawful. And the question is, according to whom? Now, we know, the fourth commandment, remember the Sabbath day, and keep it holy, six days you shall labor, and do all your work, but on the seventh day, that's the Sabbath, to the Lord your God, on it you shall do no work, you or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the sojourner, that is within your gates, for in six days, the Lord made the heavens, and the earth, the sea, and all that is in them, and rested on the seventh day.

Therefore, the Lord blessed the Sabbath day, and made it holy. That's the fourth commandment.

But you can read, all through the law, from beginning to end, backwards and forwards, as many times as you would like, and you will not find a word, in the law of God, about not carrying your bed, on the Sabbath.

This was not God's law, but it was tradition. The rabbis had listed out, 39 types of work, that were illegal, on the Sabbath day.

It's called the melechet. Let me try that again. The melechet. And according to them, these 39 rules, you could not sow, you could not plow, you could not reap, you could not tie a knot, you could not untie a knot, you could not bake anything, or sift anything, you couldn't start a fire, you couldn't put out a fire, on the Sabbath day.

[14:18] And the very last, of these 39 rules, was that you could not carry, on the Sabbath day. You were forbidden, from carrying anything, outside of your domain.

And, you were forbidden, from lifting anything, up over your head. And so seeing this man, who had been there, for 38 years, pick up his bed, carry it, and walk, was an offense to them.

It was breaking, their law. And when they discovered, that it was Jesus, who performed the work, of healing, on the Sabbath day, verse 16, it tells us clearly, this was why the Jews, were persecuting Jesus, because he was doing, these things, on the Sabbath.

They thought, Jesus, was a law breaker. So we have to, to answer this question, we have to wrestle with this, was he, a law breaker?

Did Jesus, break the law? Not the law of God, but the tradition, of man. We've, said this, before, and we'll, we'll say it again, that traditions, are wonderful tools, they are helpful, aids, helpful teachers, if, through them, we see, clearly, the glory, of Christ.

[15 : 43] But, if, our traditions, become so sacred, so, so necessary, so essential, to our worship, that we just, can't wrap our minds, around a God, we can't wrap our minds, around a Christ, who doesn't involve, our traditions, then we're no better, than the Pharisees, here in this passage, who were face to face, with God in the flesh, but couldn't see him, because he didn't play, by their rules.

Jesus, he didn't care too much, for the traditions, and regulations, and, and requirements, and the rules, that they had set in place, he was there, with a purpose, that transcended, their Sabbath regulations.

He was there, to do the work, of God. Look at his defense, there in verse 17, this is, it's brilliant.

Jesus answered them, my father is working, until now, and I, am working.

See his defense? He said, God is still, working. God is at work, upholding the universe, right now.

Has God stopped working?

Has God stopped working? No, of course not. Come on. We don't worship a God, who only works, six days of the week. God's better, than Chick-fil-A, y'all. He works seven days, a week.

[17 : 08] He doesn't just create the world, and then just let it spin off, on its own. God is at work, every moment, in every day, in every molecule, in his world.

Is God not, right now, feeding the birds, of the air? Is God not, right now, causing the crops, of the ground, to grow? Causing the wind, to blow, to and fro?

Causing the waves, to rise, and to crash? Is he not, at this very minute, giving you life, and breath, and everything? Of course he is. If God were not, at work, every moment, of every day, then you, and I, and the entire universe, would cease to exist.

The rabbis, they, they had to wrestle, with this. Really. They were so, rigid, and their understanding, here, that they, they had to wrestle, with the question, does God, break the Sabbath, by continuing, to work, and uphold the universe, seven days a week?

And you know, the answer, that they came up with? They said, that, since the whole world, is the domain of God, technically, he never carries anything, outside of his domain.

[18 : 21] And, since God is, is bigger, than anybody, and anything, technically, in all his lifting, and working, and doing, he never lifts, anything above his head, so God is, therefore, safe, from breaking, the law, of the Sabbath.

But Jesus, here, he, he says, whatever regulations, you come up with, whatever excuses, you come up with, to say, it's okay for God, to continue to work, guess what? They also apply to me. My father, is working, and I, am working, even now. Is God a lawbreaker, by continuing to work? Of course not. And neither, am I.

Why? Because I am one, with the father. You see, when, the work of creation, was finished, God, he, in a sense, rested.

And that creative work, was finished, but not for long. Sin, entered into, his good creation. Sin, and all of its, deadly consequences, sin, and death, sin, and disease, sin, and dishonor, and then, began another work.

[19 : 38] The unfolding, of the eternal, plan of God, from beginning, of the ages, the unfolding, the work, of redemption. Jesus says, I am here, accomplishing, God's work, of redemption.

That's why I'm here. That's, that's what this healing, was about. I have work to do. Don't tell me to rest. See, this scene, it marks the beginning, of this rumbling, tension, here, between Jesus, and the Pharisees, that will only get worse, throughout the rest, of this book.

See, they hated, that Jesus didn't, keep their tradition. And they had him, pegged now, as a lawbreaker, but even worse, than that, now they saw him, as a blasphemer.

This is the third, wrong view, of who Jesus, is. Third, Jesus, is a, blasphemer. And this is where, we're going to spend, the majority, of our time, because this, I believe, is the main point, of this text. The main point, I hope we're seeing this, clearly, is that Jesus, claimed to be God. Jesus is, one with the Father, and as God, he is worthy, of our lives, worthy, of our worship, worthy, of our devotion, worthy, of our honor.

[20 : 59] There are, are many, who will say, wrongly, who will say, that Jesus, never once, claimed to be God. He had many, good teachings, we should, follow his example, but Jesus, never once, claimed to be God.

This was a, fabricated invention, of the church. Jesus never, said it about himself, but it seems, clear to me, that the Jews, understood exactly, what Jesus, was claiming, about himself here. Verse 18, it says, this was why, the Jews, were seeking, all the more, to kill him. Because not only, was he breaking, the Sabbath, but he was even, calling God, his own father, here it is, making himself, equal, with God.

This is why, the Jews, were seeking, to kill him. I see only, three possible, scenarios here. Either, the Jews, misunderstood Jesus, or he was, claiming to be God, but was not, therefore he's a liar, or a blasphemer, or he was, claiming to be God, and actually, is who he claimed, to be.

And if that's true, then church, he deserves, our worship. Well what Jesus, does next, I think takes care, of option number one. The Jews, did not, misunderstand, what Jesus was saying.

[22 : 14] How do I know that? Because, Jesus doesn't, correct them. In fact, he doesn't, walk it back, he digs that hole, even deeper. He makes as many, as four distinct, claims to deity, here.

In just a few verses, we're going to walk, through each one. Four distinct, claims to deity, in just a few verses, here. For one, as we've already seen, he says, the son, and the father, are completely, united, united, in their work.

Jesus, is completely, united, in the work, of God. So much so, that Jesus says, the son can do, nothing of his own accord, but only, what he sees, the father doing.

For whatever, the father does, that the son, does likewise. Just, just think about this, for a moment, with me. Jesus, being completely, one, completely, united, with the father, was completely, aware, of all, of the, billions, of works, of God, that you and I, are just oblivious to, every, single day.

God is, at all times, accomplishing, infinitely more, than any of us, are even, minutely aware of.

Every time, that we ask, God, why did this happen, this way?

[23 : 37] God, what are you doing? Jesus, in his divinity, never once, had to ask, that question. How many things, is God accomplishing, even right now, in the preaching, of this sermon?

Every single week, we come here, the sermon is delivered, the message goes out, I have no idea, what that does. But I trust, and I believe, that God, uses his word, to accomplish his purposes. Jesus wasn't like that. And Jesus, Jesus knew, he had full access, to all, the infinite wisdom, of God, at work. Why?

Because, the father loves the son, and shows him, all that he himself, is doing. Isn't that interesting? Isn't that interesting? He shows him, all that he himself, is doing.

In these verses, we get a glimpse, into the inner workings, of the Godhead. What we call, the Trinity. God the Father, God the Son, God the Holy Spirit, one God, three persons, not three gods, one God, three persons.

[24 : 51] This is what, theologians call, the ontological Trinity. That's a big word, but all it means, is it just refers to, who God is. Who God is.

Not three gods, one God, one God, three persons. Each person is fully, 100% God. But there's another way, that we talk about, the Trinity. And how they function.

Which is called, the economic Trinity. The economic Trinity. It's not two different, the Trinity's. This is two different ways, of talking about, the one true God.

The ontological Trinity, is who God is. The economic Trinity, is how God functions. And what's so hard, for us to comprehend, is that this one God, in three persons, this unified God, functions, and operates, in incredible diversity.

And so we see, God the Father, He reveals, His will, to God the Son. God the Father, sends God the Son. God the Father, shows God the Son, all that He Himself, is doing.

[26 : 00] And God the Son, He goes, and accomplishes, the work of the Father. God the Son, goes, and accomplishes, the plan, of redemption. God the Son, goes, and dies on the cross.

God the Son, rises from the dead. So Jesus, He says, the way that you may know, that I am one with God, just look at my works.

Witness the works, that I'm doing. I'm here doing, the work of God. No one, but God, can do the work, I'm doing. You've seen some good stuff, already, but hold on to your seats, because greater works, than these are coming, and you will marvel, when you see them.

So claim number one, the Son, and the Father, are united, in their work. Claim number two. The second claim to deity, is here in verse 21. Jesus, claims the power, of resurrection life.

Jesus claims the power, of resurrection life. For as the Father, raises the dead, and gives them life, so also the Son, gives life, to whom He will.

[27 : 11] Look down to verse 25. Truly, truly, truly, truly, I say to you, an hour is coming, and is now here, when the dead, will hear the voice, of the Son of God, and those who hear, will live.

For, as the Father, has life in Himself, so He has granted, the Son, also, to have life, in Himself. the Jews, they believed, in a coming, resurrection, of the dead.

They believed, that when the Messiah, came, the dead, would hear His voice, and rise. Well, Jesus, He's here saying, plain as day, I am the Messiah. The hour is coming, and it's here, right now, when the dead, will hear, my voice, and will live.

Lord willing, we will make it, to John chapter 11, one day, I'm hoping to be there, by October, if the Lord tarries, and He allows it, and we will read, the account, of Jesus, raising Lazarus, from the dead.

Do you remember, the account, the conversation, that Jesus had, with Martha? John chapter 11, verse 21, He said, this, Martha said to Jesus, Lord, if you had been there, my brother would not, have died, but even now, I know, that whatever you ask, from God, God will give you.

[28 : 31] Jesus said to her, your brother will rise again. Listen to this, Martha said to Him, I know that he will rise again, in the resurrection, on the last day. Jesus said to her, I am, the resurrection, and the life.

Whoever believes in me, though he die, yet he shall live. And everyone, who lives and believes in me, shall never die. Do you believe this?

And she said to him, yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world. And what did Jesus do next? Jesus went down to the tomb, he called Lazarus out by name, and that dead man got up, and came out of the tomb, walking out of the grave.

It was a demonstration, it was a demonstration, of the life-giving power, of Christ, and it was a foretaste, of the coming resurrection. We need to know, that we will, every one of us, unless Christ returns, in our lifetime, we will be raised, from the dead, just like Lazarus.

And what will come next, on that day? Judgment. Judgment. This is, the third claim, to deity, here.

[29 : 56] Third, Jesus, claims to be, the judge, of all. He says, the Father judges, no one, but has given, all judgment, to the Son.

This is a shocking statement. Every Jew, would have known, every Jew, would have agreed, God is the judge. But Jesus, he says here, now that, now God has, delegated that work, of judgment, to him.

Now, Christ, is the authority, to which all men, everywhere, will answer. And you see the irony, here, don't you? Here is Jesus, giving a defense, of accusation, from the men, that are accusing him, of breaking the law.

When in reality, Jesus Christ himself, is the judge, to which all men, will one day, give an account. Verse 27, it says, he has given him, authority, to execute judgment, because he is the Son of Man. Do not marvel at this, he says, for an hour, is coming, when all, who are in the tombs, will hear his voice, and come out. Those who have done good, to the resurrection, of life, and those who have done evil, to the resurrection, of judgment.

[31 : 11] I just want to speak, plainly, and clearly, for a moment. Because this truth, is more important, than just about anything else, you could spend your time, thinking about today.

There is coming, a day, when every, single person, who has ever, died, will hear, the voice of Jesus, just like Lazarus, and their bodies, will rise up, from the dead.

And all of us, will give an account, of our lives, before Christ, the judge. Everyone you know, everyone, in your family, everyone, in your workplace, everyone, in your neighborhood, everyone, in this church, everyone here, in this room, this morning.

And we will be divided, into two clear categories. The resurrection, of judgment, and the resurrection, of life. And for many, this thought, is just absolutely, terrifying.

You know what it's like, to hear the voice, of your father, calling out your name, when you just knew, you were guilty. And if your father, was a just dad, if he was a just man, you would receive, some sort of punishment, that corresponded, to your guilt.

[32 : 36] If you don't know, that voice, maybe you know, the sound of a siren, behind you, as you're driving, 20, 30 miles an hour, faster than you should have done, down highway 17. We know, what it's like, and that will be, what it's like, for so many, who will rise, and go to judgment.

They will hear, the voice of Jesus, and will be terrified, as they come to judgment, because they are, infinitely guilty, and face, eternal wrath.

Their thoughts, accuse them, their words, accuse them, their actions, accuse them, their lives, accuse them, and they know it. But there is, another way.

He tells us, here, you might have a sense, of what it was like, to hear the voice, of your father, calling you, calling you, into his arms, for embrace. They're calling you, into his love.

That will be, what it's like, for those who, who come, in the name, of the son. Why? Because, although we're guilty, our records, have been wiped clean.

[33 : 40] That's why Jesus came. He came to save us, from the judgment, that we deserve. You see, these, these good works, that Jesus talks about here, they're not the basis, of our judgment. They're not the, the foundation, of our salvation.

For those who are, in Christ, for those who know Christ, the claim of the believer, on the last day, the day of judgment, will not be, look at what I've done. Look at my actions, look at my good works, look at my prayers, look at my deeds, look at my attendance, look at my works.

It will be, look at Christ. Look what Christ has done. Christ has lived, on my behalf. Christ has lived, perfectly, in my place.

Christ has borne the wrath, against me, against my sin. Christ has paid, for my sin. Christ has endured, my judgment. Christ has risen for me. Look at Christ. He, he is my righteousness.

And because he is, believer, you can look forward, to this day, of resurrection, because the judge himself, has died, to make you, righteous. You are innocent, in the sight of God.

[34 : 49] You are raised, not to judgment, but raised, to life. No, our works, are not the basis, of our judgment, for believers. They are the evidence, that we have in fact, been born again, into the family, of God.

But for those, who don't know, the Lord, they don't have, his righteousness, given to them. All they have, to claim, before the judge, is their deeds, and their works, and their actions, and their thoughts, and their words, and they condemn them.

This is a sobering, thought, church. Christ Jesus, is the judge, of all, the earth, and every knee, will bow, and every tongue, confess, that Jesus Christ, is Lord, to the glory, of God, the Father, which is the fourth, and final claim, that Jesus makes here.

Fourth, Jesus claims, to be worthy, of the same honor, as the Father. Verse 23, he says, that all, may honor the Son, just as they, honor the Father.

Whoever, does not honor the Son, does not honor, the Father, who sent him. What could be more clear? This is, without a doubt, an unapologetically, clear claim, to equality, with God.

[36 : 24] Jesus says, I deserve, equal praise. I deserve, equal worship. I deserve, equal honor. And if you don't, honor me, you don't, honor him.

This is a, direct, contradiction, to our, pluralistic society. Our culture, wants us to, either believe, that there is, no God, or if there is one, then we can choose, whatever path, we desire, in order to please him.

Well, Jesus says, no, if you don't, honor me, then you don't, honor God. Our Jewish friends, do not, honor God. Our Muslim friends, do not, honor God.

And no one, in this room, honors God, unless, you love, and cherish, and worship, the son. He is the only, way, to honor God, the father.

Jesus says, enter by the narrow gate. And for the gate is wide, and the way is easy, that leads to destruction, and those who enter it, are many. And the gate is narrow, and the way is hard, that leads to life, and those who find it, are few.

[37 : 42] You must, honor, the son. How might we do that? That's the question, isn't it? How might we honor, the son?

What I want us to see, here as we close, is that, that question, is the same, essential question, as how might we escape, the resurrection, resurrection of judgment? It's the same, essential question, as how might we, receive the redemptive, work of God, the father, through God, the son.

How might we honor him? It's very simple. We honor him, by hearing, and by believing. We honor him, by hearing, and by believing.

Don't you, don't you love, the simple message, of the gospel? Verse 24, look there with me. He says, truly, truly, I say to you, whoever hears my word, and believes him, who sent me, has eternal life.

Right now. Right now. We don't have to wait, until eternity begins. We don't have to wait, until the day of resurrection. Those who, who hear, and believe, have eternal life, right now.

[38 : 58] He does not come, into judgment, but has passed, already, from death to life. The verdict is in. And we don't have to wait, and sweat it out, wondering what will happen, on the day of resurrection.

We have present life, present joy, here and now, if, and only if, we honor the son, here and now, by hearing, and by believing.

So I ask you, I want you to ask yourself, in your heart, who do you say, that Jesus is? Is he to you, simply, a miracle worker?

Someone who, has power, to work, miracles in your life, do good things for you, make you well, give you success? Is he a law breaker?

Someone who, steps on your toes, breaks your traditions, doesn't seem to, conform to your rules? Is he a liar? Are we wasting our time?

[40 : 05] Or is he, who he claims to be? Is he, God, in the flesh? You may have read, C.S. Lewis's book, Mere Christianity, if you haven't, I encourage you to do so.

He has, this famous quote, in there. I'll read it as we close. He says, I am trying here, to prevent anyone, saying the really foolish thing, that people often say, about Jesus.

I'm ready to accept, Jesus as a great moral teacher, but I don't accept, his claim to be God. This is the one thing, we must not say. A man who was merely, a man, and said the sort of things, Jesus said, would not be, a great moral teacher.

He would either be, a lunatic, on the level, with the man, who says he is a poached egg, or else he would be, the devil of hell. You must make, your choice.

Either this man, was and is, the son of God, or else a mad man, or something worse. You can shut him up, as a fool, you can spit at him, and kill him, as a demon, or you can fall, at his feet, and call him, Lord and God.

[41 : 16] But let us not come, with any patronizing, nonsense about his being, a great human teacher. He has not left, that open to us. He did not, intend to.

Church, the words, of Jesus, are clear. And we have heard them, once again. Will we believe them? Will we live, as if they were true?

Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. God, we thank you, for your great plan, of redemption. We thank you, for sending Jesus, to live, on our behalf, to die, in our place, to rise, to offer eternal life, for any, who would come to him, in faith.

Lord, we pray, that if there are any here, who don't know you, right now, who do not honor the son, right now, would you give them, saving faith. And we pray, for those of us, who are wavering, who are struggling, with doubt.

God, would you strengthen, our faith in the Messiah. And Lord, would you, take us out of this place, with the good news, of the gospel, quick on our lips, to share, with those who need to hear it.

[42 : 32] We ask all this, in Christ's name, for your glory. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.