

# Father and Son

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[ 0 : 01 ] Good morning, everyone. Please turn with me to John's Gospel, chapter 5. John's Gospel, chapter 5. Thank you to everyone who have ministered to this point, whether it's leading us in worship or singing or speaking to the boys and girls or leading us in music and technical folk as well. That's the first time I've sung that song. I've never sung that song before. There is one way in which it could be improved, a capital S for Son and a capital S for Saviour. I'm quite sensitive to those things, and especially when you consider the passage we're about to look at as I make much of Jesus this morning. Next week will be my last Sunday as your interim pastor, and I'm not going to be preaching on John's Gospel. I'm going to be preaching from a passage in Exodus. I think it is, yeah, Exodus.

It's the passage I would have preached to you had I been your permanent pastor. If I had been inducted the day before, this would have been the sermon you would have heard. And it's a strategic thing about how the Lord, pray the Lord, will lead and guide you in the months and years that lie ahead. And so I'll look at that. So this morning I'm going to finish, not the Gospel of John, you'll be glad to know, will be forever, but the chapter 5, I want to finish chapter 5, and it's quite a big section. Can I say something about this evening service as well? I says to Gerald, give them hope, let them know it's a short service, because you'll be here all day, half an hour max. That includes the singing, everything else, 10-minute sermon, boom, you're out the door at half past five-ish. And can I encourage you to come. My Week in Three is done by Jessica this evening, do we, girl? And so she's coming to share something about her Week in Three. I'm excited by that. It's great that the young folk want to get involved in that as well. So if you can make that, that would be an encouragement to her as well. Anyway, we've got much to get through, and I'm going to try and go through it fairly quickly, but it's very important stuff. So we're reading from John's Gospel, chapter 5, and reading from verse 16 through to the end. Quite a large section, but a very important section. This is Jesus. Persecution now begins on Jesus when you get to chapter 5. Systematic persecution begins, and Jesus now begins to defend himself. So verse 16, so because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense, Jesus said to them, My father is always at work to this very day, and I too am working. For this reason they tried all the more to kill him. Not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God.

Jesus gave them this answer, Very truly, I tell you, the Son can do nothing by himself. He can do only what he sees his Father doing, because whatever the Father does, the Son also does.

For the Father loves the Son, and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted 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. Very truly, I tell you, whoever hears my word and believes him who sent me has eternal life, and will not be judged, but has crossed over from death to life. Very truly, I tell you, a time is coming and has now come 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 judge, because he is the Son of man. Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out. Those who have done what is good will rise to life, and those who have done what is evil will rise to be condemned. By myself I can do nothing.

[ 4 : 22 ] I judge only as I hear, and my judgment is just, for I seek not to please myself, but him who sent me. If I testify about myself, my testimony is not true. There is another who testifies in my favor, and I know that his testimony about me is true. You have sent to John, and have testified, and he has testified to the truth. Not that I accept human testimony, but I mention it that you may be saved. John was a lamp that burned and gave light, and you chose for a time to enjoy his light. I have testimony weightier than that of John, for the works that the Father has given me to finish, the very works that I am doing. Testify that the Father has sent me, and the Father who sent me has himself testified concerning me. You have never heard his voice, nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You study the Scriptures diligently, because you think that in them, these are the very Scriptures that testify about me, yet you refuse to come to me to have life. Glory from human beings, but I know you. I know that you do not have the light. You have come in my Father's name, and you do not accept me. But if someone else comes in his own name, you will accept him. How can you believe, since you accept glory from one another, but do not seek the glory that comes from the only God? Do not think I will accuse you before the

Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say? Very important words. Let's come before God. Let's ask for his help as we seek to understand this together. Our loving Heavenly Father, Lord, as preacher this morning, Lord, I have one aim.

Lord, not only to make your Word plain, Lord, and clear to the people gathered this morning, but that your Son's name will be glorified and will be lifted high as the Son of God, as God the Son, as the Savior of the world. So, Father, I do just pray that you will bless us, speak to us from your Word, we pray. And what we pray for ourself, Lord, we pray for the young folk and the boys and girls, Lord, who too will sit around your Word. Lord, open that Word to them, teach them, we pray.

And we ask these things in Jesus' name. Amen. This morning, we're doing something different after the service. We're going for a time of prayer. But every single Sunday, whenever I leave here, no matter, it always feels as if I've stayed longer or shorter. But no matter what time it is, we always seem to get back in Musselboro about quarter past one. It's always the case, we just arrives, and boom, quarter past one. And there's always something on the TV at quarter past one.

Anybody want to tell me? Songs of praise, songs of praise. Here's songs of praise. I quite like this program. I don't often watch it. Sometimes it's a wee bit cringy, but I don't always watch it.

[ 7 : 39 ] But usually, it's a great thought when you turn it on and they're singing. Usually, they were in Charlotte Chapel last week, if you were watching that. I don't think it was a Charlotte Chapel congregation. I struggle to recognize anybody in the congregation. They're a select bunch. I think it was by invitation only. But to turn on your TV and hear some great songs being sung about Jesus, His glory, who He is, something about the gospel, it's always very encouraging. It's not always like that. But there is one thing that frustrates me about the program. Not always, but quite often.

Sometimes the testimonies that you hear afterwards, you see something about a good work that might be done amongst homeless people or whatever. Bethany, I think, was highlighted last week as well.

But whoever edits the program, there is a lot of talk about God, but not a lot about Jesus. And I find myself saying, apart from the singing, I find myself listening to the rest of the program and thinking, you know, a Muslim could say exactly the same as what's being said. And some cults could even say the same thing. They talk about God, and it's all very vague about what God they're speaking about. And I'm thinking, does Jesus get to his rightful place? Is it important that in any longer discussion about God that we do not mention Jesus? And this passage before us addresses that, addresses very much who Jesus is. But Jesus tells us that because many people believe in God, and the Jews at this time believed in God, they knew who God was, they had the whole of the Old Testament. Their problem lay in they didn't know who Jesus was, and they certainly didn't know how he relates to the Father.

Now, you remember, we've been looking at the life of Jesus, people, Jesus is doing signs. Many people are coming to believe in Jesus and gaining eternal life as a result. However, not everyone.

In chapter 5, you see the beginning of opposition. Jesus is turning water into wine. That was the first sign people are believing. The second sign was he simply healed somebody by not going and touching them or anything like that. The man took Jesus at his word. Jesus' word can be trusted. But in this passage, Jesus does something. He heals a man, you remember. He tells him to take up his mat and to walk as a result of that. Then Jesus is persecuted. You weren't allowed to do that. It was just frowned upon. And Jesus then begins to defend who he is. And it's interesting to note, he doesn't just defend what he did on the Sabbath. He could have said, you don't get it. This is what the Sabbath is about.

[ 10 : 42 ] I'm allowed to do this. The Sabbath is made for man and not the other way around. And he could have answered in that way. He could have entered into a debate just on that one topic. You're not allowed to carry your mat. You could have carried, if somebody's on the mat, you can carry the mat, but you're not allowed to carry an empty mat. Such were the laws and rules and regulations.

But in Jesus' defense, and this is what we note, and this is why I mentioned it, the songs of praise, Jesus in verse 17 says this, in his defense, Jesus said to them, my father. He begins to show who he is in relationship to God, to God his father. And he wants to show, when we are thinking of the father, when we think of God, how we also have to think of Jesus. We cannot think of God apart from Jesus.

It simply cannot be. The whole of the Old Testament is about Jesus. And therefore, God's desire is that if we come to him, we come to him through his son. We need to recognize who Jesus is. And this is why this is such an important passage. So, I want to look at that this morning. I've called this sermon, Father and Son. And in this passage, I want to note three things. Jesus mentions three things.

First of all, his testimony on his own behalf. He testifies to who he is. Secondly, he seeks the testimony of others. And also, he pronounces a verdict on those who do not recognize who Jesus is.

That is why this is such an important topic. Is it right just to always talk about God and to fail to understand how the Son relates to the Father and why we need the whole of the Father's desire is, this is my beloved Son, whom I love. Listen to him. And the world today needs to listen to this teaching and to listen to the other teachings of Jesus. Bishop Ryle, J.C. Ryle, he's one of my favorites as a young Christian. I don't know if you know J.C. Ryle. He's a good guy. Bishop of Liverpool, many years ago, he says this, nowhere else in the Gospels do you find our Lord making such a formal, systematic, orderly statement of his own unity with the Father, his divine commission and authority, and the proof of his Messiahship, as we find in this discourse. There's nowhere in the whole of the Gospels does Jesus present systematically who he is in relation to his Father. And if he's not related to the Father, if he's not related to God in any way, we diminish him to just being a good teacher.

[ 13 : 33 ] Therefore, it's vital when we talk about God, we need to talk about Jesus. The two of them are very, very important. God the Father, God the Son. So, first of all then, the testimony of Jesus.

Jesus, in his defense about who he is and why he does what he does, rests on his relationship to the—this is his whole argument. I want to tell you who I am in relation to the Father, in relation to God.

And note he begins by saying, my Father. He talks about God in a very intimate way. This would have been new to the Jews. The Jews never really spoke in that way. They would say, our Father. They wouldn't say, my Father. Jesus comes right away and he says, it is my Father, my God, and so forth. So, it's very intimate. And he mentions three things here in relation to the—his relationship to the Father.

First of all, he says this, Jesus is working, that he is working. The whole point of this was, he's told this man to pick up his mat and walk, and this is set the cat among the pigeons.

You weren't allowed to do this. Remember the Sabbath to the Lord. On it you shall do no work. In Exodus chapter 20, six days the Lord made the heavens and the earth. All that is in them, he rested on the seventh day. Therefore, the Lord blessed the Sabbath and made it holy. And you will find us many times in the Old Testament. And you can see why the Jewish authorities are anxious. Who does this guy think he is? That these are the rules and laws regarding the Sabbath that we have kept.

[ 15 : 14 ] Not only is he breaking it, he's actually telling others to do it. It'd be bad enough if Jesus picked up the mat, but he's told somebody else to pick up the mat and to walk. In other words, their desire to keep the Sabbath was very commendable. It's not another working day. It's a day separate to the Lord. I think even as the Lord's people, we need to remember that. I think over the years it's been diminished. Sundays, even for Christians, is not special. But we can't be legalistic about some of these things, although it is a command. But we need to take seriously how we use the Lord's day.

Do we use it only ever, only for ourselves? Or do we use it to refresh ourselves spiritually? And so forth. But over time, the restrictions to what you could do on the Lord's day became so many.

The whole character and purpose got lost. The law was killing the very spirit of this thing. And Jesus understands. And many times he mentions the real meaning of the Sabbath. It was given for our benefit and not the other way around. And therefore, he maintained that you could do good on the Sabbath.

He did this often. He healed. And he pointed this out to them as well. And therefore, he clashed with them in the whole understanding of this. But the main problem here with regard to what was happening on the Sabbath was, who does he think he is? And Jesus links what he has done to what the Father does. It's quite a bold statement. All Jesus' statements, I'm only brushing them very quickly. This is worthy of your study. Basically, he compares himself to the Father. They knew this. My Father works, and I am working as well. And that's what he's mentioning here. He's mentioning that as the Father works, he's working. He's doing the same work as the Father. As the Father works, he is working. Even the Jews then and today don't believe that on the seventh day, God stopped working, and he never worked ever again. That the Father works today. The Son works today. If it wasn't for the whole of the solar system being sustained, God's creation being sustained, everything would spiral into chaos. We have a Father who is working today, and who works, and the Son works as well. And he's showing the unity that exists between the Father, between God the Father, and himself. They do the same thing. They are linked the same way. Both are acting together. He says this in verse 19,

Very truly, I tell you, the Son can do nothing by himself. He can only do what he sees the Father doing. Because whatever the Father does, the Son does. I myself, verse 30, can do nothing. I judge only as I hear, and my judgment is just. I do not seek to please myself, but him who sent me. What he's doing here? He is linking his activities to the Father. What I am doing is what my Father does. We do the same thing. And this is very, very important. If you're wanting to know who Jesus is, that's quite something. What he does is what the Father does. It's very, very important. Note here it contains a thought of subordination. The Son, as man, is completely subordinate to the Father. In that way, he is a representative. He fulfills the law for us, but he still has authority. He is the Son of God.

[19:00] Verse 17, in his defense, my Father is always at work to this very day, and I too am working. And that's what Jesus is doing here. They are one in works. One. I'm doing this because this is what my Father would do. His authority comes from the Father. But not only that, there's also one as he works. It's one of love. Look at verse 20. The Father loves the Son and shows him what he does. This isn't just a cold obedience. This is an obedience out of love. Do you ever see that sometimes we look at the cross, and we see the cross God's love for us. But the cross is not just about God's love for us.

It's about the love of the Son for the Father. He's completing his work. He's doing the work the Father has given him to do. How does he do this? He does it because he loves the Father. As well as loving you, he loves the Father. The Father loves the Son and sends the Son as he loves you. There is this intense love and obedience and a working together. And that's what he begins to explain. He begins to explain not only healing a man of his mat. Look at verse 20. He talks about the love that the Father has for the Son, but then he begins to talk about greater works. You think that was great, telling this man to walk. You will hear and see greater things that you will be amazed. And then Jesus now mentions what these greater things are. So secondly, Jesus gives life. Verse 21. He begins to explain what he's actually doing. So he says, for just as the Father raises the dead and gives them life, and everybody would acknowledge that the Father gives life, even so the Son gives life to whom he is pleased to give it.

The biblical teaching on this is God. Only God can give life. Deuteronomy 32. God says, See now that I myself am he. There is no God besides me. I put to death, and I bring to life.

Nobody would deny that people today. There is a God, and he gives life if you believe in God, and he is the author of life. But because of his relationship to the Father as God the Son, Jesus too is able to give life. He is able to raise the dead. Can you imagine? That's why it frustrates me when Jesus doesn't get his recognition and songs of praise that he deserves. He's not just a good man.

He's not just a soft, cuddly Savior. He is God the Son. He does the works of the Father. If you get impressed by what God does, God the Father, we must be impressed by what God the Son does, and he does this out of love. But what can he do? He can raise the dead. Look at verse 25.

[ 22 : 05 ] Very truly, Jesus is emphatic in this teaching in this section. Three times, he doesn't just say truly. Very truly, he says. Be convinced of this. I am really listening to what I'm saying. So, he says this here, very truly, I tell you, the time is coming, and has now come when the dead will hear the voice of who? The Son of God, and those who hear will live. This is the Savior we serve, the Savior who speaks and who raises the dead. Is he not worthy of praise and glory?

It's not just God, as everybody talks about God. We're speaking about who will raise the dead. It will be the Son of God who will hear his voice and will come out. Eternal life is given to Jesus to give to others. He has the ability to give life. Why? Because he has life in himself. Look at verse 26.

For as the Father has life in himself, you don't have life in yourself. The life, the breath that you breathe, is given to you by God. Jesus, God has life in himself, but so does the Son. As the Father has life in himself, so he has granted the Son also to have life in himself.

He is equal with God in every way. He is the third, the second person of the Godhead. John, we'll say later on in his letter in 1 John 5, this is the testimony God has given us eternal life, and this life is in his Son. This life is in—without Jesus, you have no life. You have no eternal life without Jesus. That's why we make much of him. He is—not only does the work of the Father, he does greater things than lifting a mat, he has given us eternal life. He can say to the dead, rise, and he will say to every dead, rise, and we will rise. He decides, Jesus says. Not only does he give life, he decides.

For just as the Father raises the dead, verse 21, and gives them life, even so the Son gives life to whom he is pleased to give it. Is it—does Jesus matter? Of course he matters. He is so important.

[ 24 : 24 ] We fail to recognize everything about God unless we recognize who his Son is, and that's what Jesus is saying here. Therefore, Jesus says, what's his relationship like to the Father? He does the same works as the Father. They are working together. Secondly, as the Father gives life, he gives life as well. But he reveals something else. Thirdly, Jesus is judge. Arising out of this life-giving activity of the Son, this very serious statement, he now mentions that he is also judge. Look at verse 22, Moreover, the Father judges no one, but has entrusted all judgment to the Son. Now, that would—if you're a Jew, boom, that blows your switches—they would have thought, the Father judges. It's the Father. Everybody today, if they believe in God, well, I'll die and I'll stand before him, and God will judge.

And Jesus says, no, the Father doesn't judge. I judge. That's an amazing statement. No, but that statement is quite something. He has entrusted all judgment to the Son. And then he's—the reason for this, why? Why is this? Look at verse 22, but has entrusted all judgment to the Son. Why? Now, this is why—this is where songs of praise fail. That honor the Father. Whoever does not honor the Son does not honor the Father who sent him. So, any religion that bangs on about God, doesn't know that God. So, in songs of praise, when the Muslims might be watching this, or maybe some, maybe we're banging the whole Jesus thing too much, we'll cut that out, and we'll leave that in the cutting room floor. It's not very offensive. Muslims will go, oh, yeah, I believe that God leads and guides and helps. Not honor his Son. His Son is crucial to everything that we do. The whole of the old Tessus, from Genesis into the New Testament to Revelation. We do not understand what God is doing in

Jesus. So, the Father wants his Son to be honored. So, the Father at quarter past one is—I mean, folks are saying, the Father, the Father, the Father, or God, God, God. They're saying, he's saying, what about my Son? Judgment to him that he gives life, that he is working powerfully, that he's working on my behalf, Father, in that way. Why did the Father do this? Verse 27, he has given all authority to him to judge. He is the Son of Man because of his divinity, because he is—that's his earthly title. He is—therefore, Jesus is the judge. Paul will say, we must all appear before the judgment seat of—he must appear before his judgment seat.

To Timothy 4, Paul says, in the presence of God, who will judge the living and the dead? Judgment is given to the Son. We need to take him seriously. And that's what he wants to—he'll make a statement like this, but he's aware that he has to qualify this. In the case, they think, hood from the Father. He says, no, I can judge, but my judgment is the same as the Father's.

If you trust the Father's name, judgment, verse 30, I myself can do nothing. I judge only as I hear, and my judgment is just. I do not scent me. In other words, Jesus' judgment is not different from the Father's. It is one with the Father. Therefore, we need to take very truly, he says it again, I tell you, whoever hears my word and believes him who sent me, will not be judged.

[ 28 : 01 ] You should just—your shoulders should relax at this point. If I die and I'm raised back to life, I will not be judged. How do I know this? Because I've heard him, and therefore I've passed from death to life. That is an amazing thing, the people in the Son, to deliver us from judgment, his judgment.

So therefore, who is Jesus? Very important, because he relates who he is to God, to God the Father. He does the work of God. He gives life of all people. He has authority. And that's why he will say to Thomas later, who is the Father? And Jesus says to him, how can you say, show me the Father? Have I been with you so long? If you've seen me, you've seen the Father. They are so close. You cannot drive a wedge between them. The Father's different from you. Jesus says, if you've seen me, you've seen the Father. This must be the—if God doesn't acknowledge the Son, our task is to preach Christ.

It's not just to preach God. It's too vain. It's just to preach the Son, and therefore we are to preach the Son. I'm always aware that if songs of praise or whatever, as bad as songs of praise, sometimes we can just say, God, God, God, God, God, and we don't mention the Son. The Father is in my Son. Listen to him. Preach him. Proclaim him. He's on the throne. He gives life. He is judge. Preach the Apostle Paul to preach here. I don't think he could speak for more than 60 seconds without mentioning Jesus. He'd help you for half an hour, and to say, God, God, God, God, and folk would be thinking, so what religion is this then? You're just talking about God the whole—because they would talk about God. Paul, right away, any of the apostles in the book of Acts, Jesus, Jesus. Very clearly in every message, Paul can't mention a sentence without mentioning Jesus. Look at any of his letters to Jesus, and sometimes this is lost in us as Christians. We accept Jesus as Savior, the Father, and it's not in the heart of the Father for us to do that. Don't sideline my Son just for salvation.

To make intercession for you. He will come again for you. His desire is that you are with him. Love him as much as he—and that's what's happening here. That's the testimonies Jesus gives about himself. He is working. He gives life. He has the testimonies about—other testimonies about Jesus.

He mentions three W's here. First of all, two witnesses he mentions. First of all, John the Baptist. He recognizes he doesn't need a man to test. Deuteronomy, you couldn't just say, well, I've said it, so you believe it. The whole thing was you needed to. So Jesus knows that what he said before, folk think, well, that's just you speaking, Jesus. You could say anything.

[ 30 : 45 ] Verify who you are. Jesus gives, first of all, a human witness, John the Baptist. He says here, accept glory from human beings. But nevertheless, he says in verse 33, John, John the Baptist, not that I accept human testimony, but I mention it, that you might be saved. John was a lamp that burned and gave light. And you—in other words, John was the forerunner of Jesus. He went to prepare.

400 years. God hadn't spoken. 400 years. Nothing. No prophet sent. Nothing. But there was one who would be sent that John the Baptist, he comes to awaken people to basically say, see everything that's been? Now it's about to kick off. And he comes. And John the Baptist is there to tell people about Jesus. He was a light, although they never really listened to him. Instead of giving Jesus grief, they gave John the Baptist grief. So he says, nevertheless, he is a light. And you chose for a time to enjoy that light. There was a time you listened to him. But the best testimony of himself, verse 32, there is another who testifies in my behavior. And I know that his testimony, this testimony, he tells us in verse 37, and the father who sent me himself, heard his voice or seen his form. In other words, he says, the father who sent he and to Peter 1, he, Jesus received honor and glory. From who? From a Wester Hills Baptist church? From some guy from

Springburn in Glasgow? No. From God. Majestic glory saying, this is my son whom I love. With him I am well pleased. God thinks of Jesus when other religions say Yahweh or, you know, Yahweh, Allah or whatever God think of Jesus? Not a lot. But what does the one and only true God think of Jesus? This is my son. I am well pleased. The father gives testimony to God. That alone should be enough.

But there's another testimony, not just these two witnesses. The miracles, basically. I need to just kind of wind up now. The miracles. Jesus will mention this often in John 10. But you do not believe the miracles I do in my father's name. Speak for me. They were not just miracles in his name. John 10.

Do not believe me unless I do what my father does. But believe the miracles that you may know and understand that the father is in me and I in the father. He relates everything. He cannot say, God, I love God, I love God, but I don't get Jesus. You don't get the father. You don't get God if you don't get Jesus. You don't understand him. You're struggling with a lot of this. But just look at the miracles. I'm doing the miracles that the father does. Believe me, John 14, when I say that the father, that I am in the father and the father is in me, or at least believes himself. Three or four times in John's gospel, Jesus appeals to his miracles. Believe. Look. Brothers and sisters, if you're a Christian here, one of the most powerful apologetics for the power of you is how God works in your life. I think we often pray and we don't often give thanks with a whole day of praise.

[ 34 : 03 ] Just praise. Not asking for anything. And praising God for what he has done. Tell people what incidences that seem to come that they might think, wow, that's a miracle. God did that in you. Jesus intervened in your life. And Jesus, wow, that is great. Share that with others. Without Jesus, you're a waste of space. You're no different from anybody else. You might brush your tears, but that's about the only difference. We're all sinners saved by grace, held as God's grace.

You're not sitting here saved because God's better, because you're saved. You're saved because God's grace of God. Make much of the miracles of God in your own life. Thirdly, he witnesses the whole of the Old Testament and New Testament is all about Jesus. How can songs of praise or even Christian Bible Bible? It's all about Jesus. The whole Bible. God the Father with his Son. Amazing. So, that, what have we said? We have just testifies about himself and these three witnesses testify who he is. Lastly, the verdict, and with this we're finished. Jesus knows the rejection. Verse 40, he says this, yet you refuse to come to me that you may have life. So, the first verdict, they have weighed up Jesus and rejected him. They want nothing. They do, and Jesus tells them they're Jesus. They don't love him. Note what he says here. He says, the problem is not to do that. Well, I just don't get it. I would like to weigh up. I'm looking at,



I bought a book the other day called Sketchy Views about trying to make sense of God. There's loads of books like that. Understand who Jesus is. It's not a problem with the mind. Well, it is that, where we're dead in our trespasses. We refuse to come to God. And note that it's, we refuse heart. The problem is with our heart. And while we do not come to God, because we have no desire to know who he is. I know that you do not have the love of God in your hearts. People who do come to God sometimes have a God of their own device. Even Jesus, even people's view of Jesus. I almost need to apologize almost for this next image, if you can fire that up there, Phil. This is people's view of Jesus. They make Jesus into the imagination of their own heart. My God, as a Republican, you'll hear this with Trump being thing made and all making out that he's some kind of godly guy. Not at all. And just the things that you will hear, and Americans think they have the monopoly in God. And therefore, he's a political

Messiah. He's this, he's that. Even the top left-hand corner, the sacred heart of Jesus. I just love Jesus because he's a wee furry toy who can, but I don't repent, don't believe, don't recognize the Messiah.

I use him like a rabbit's foot or whatever. Is that Jesus? He's bigger than all of this. He's more than just a green Jesus interested in the planet. And then that bottom right one, even the gay community.

[ 37 : 20 ] Maybe Jesus was gay. Maybe he never married. He could be gay. See the blasphemy of some of this and how they come far, far short of what people who do like Jesus, they like this, they understand him to be this, but it's not who he is. They do not love God. They do not love Jesus. And they are man-pleasers. Jesus said, if somebody came with a human idea, a human being comes, you will accept him, he says. You will think he's great. I come to you as the Son of God, and you reject me in favor of them. People like things they can see and touch. It makes no demands on them. When you see people putting wee crystals in their thing, or embracing other beliefs, and there are many wacky beliefs in Edinburgh, it's a pagan city that we live in. Don't believe any old tosh, because it makes no demands on them.

None whatsoever. You just believe. Doesn't matter. You can go to work. You can drink. You can watch whatever you want to do and spend whatever you want to spend. Makes no demands. Jesus makes demands.

He is our Savior, capital S. We need him. We need him to be our Savior. He is the Son of God. So, as a result of rejection, there is finally condemnation. Jesus tells you this. He tells us this in verse 25, very truly, whoever hears my word and believes, him who sent me has eternal life, and will not be judged, but has passed over from death to life. Do you see that everybody is in the position of death? Everybody needs to pass from death to life on the day of judgment.

And the only way that can be is to recognize who Jesus is, his Savior. If we reject him in favor of our God, whatever picture we have of God, because we like it, and because that God doesn't make demands on us, we are still in death. John 3, I never preached as a young Christian, John 3, 16, without preaching John 3, 36. Whoever believes in the Son of God has eternal life. That's basically John 3, 16.

But whoever rejects the Son will not see life, for God's, what comes next? Wrath remains on him. That is the seriousness. We are under wrath. Everybody is under wrath. That's why we need Jesus to save us, not from a burning building, but from the wrath of God. These are the words of Jesus. They're not my words. That's why we need Jesus. We need to make much of him. We need to scream him from the rooftops.

[ 39 : 59 ] We need to have texts up. There is one church I know, worship the Lord in the beauty of holiness. Now, that's a great verse. My own feeling was if we were having a big text up there, it has to have Jesus in it.

We preach Christ crucified. There's a verse to put behind you. That would be great. A verse about Jesus. We make much about him.

Right, I'm finished. I'm toast. That says we've done enough and you've got a long day. We're going to stand and there's only a way to finish your service this morning. That now to warm your heart, just thrill you. Don't want to just run out the door and just tell somebody about Jesus. Grab them by the lapels.

Don't you realize if songs of praise were here this morning, they would know what it's all about. Let's close in prayer. Our loving Heavenly Father, Lord, it's been my desire and the desire of every one of us to recognize more of who Jesus is. Forgive us, Father, when we diminish him to a lesser role. Lord, all glory and honor has been given to him. Lord, help us, Father, to love him, to know him more, to know what he has achieved for us through your great plan of salvation. Lord, we remind ourselves of those words that he is King of Kings and Lord of Lords and one day every knee will bow before him and acknowledge who he is. We thank you this morning that we do this willingly. We thank you for your grace in each one of our lives. Father, be with us not only just now but throughout today.

Hear us, Lord, when we pray. Lord, we pray for any Lord who might be thinking of going home and it might be right for them that that would be the case. But, Lord, it might be that they bear the burden, that they wait, Lord, are praying for the work here and they want to stand with us and shoulder with us, Lord, in this work. So, Father, speak to each one of us. Cause us to pray today.

[ 41 : 47 ] Be with us. And we ask these things in Jesus' name. Amen. Amen. Thank you, folks. And we pray today.

And we pray today. Thank you.

Thank you.

Thank you.

Thank you.

[ 44 : 22 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 46 : 52 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 49 : 22 ] Thank you.

Thank you.