

Our scripture reading this morning is in John chapter 5, if you would turn there with me.

John chapter 5, starting in verse 19.

I want to encourage you to follow along, read the verses with me, or ponder over the words as we prepare to dig into this following, this reading.

So here we are in John chapter 5, starting in verse 19.

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.

For 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.

Verse 25.

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 will 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.

I can do nothing on my own.

As I hear, I judge, and my judgment is just because I seek not my own will but the will of him who sent me.

If I alone bear witness about myself, my testimony is not true.

There is another who bears witness about me, and I know that the testimony that he bears about me is true.

You sent to John, and he has borne witness to the truth.

Not that the testimony that I receive is from man, but I say these things that you may be saved.

He was a burning and shiny lamp, and you were willing to rejoice for a while in his light.

But the testimony that I have is greater than that of John.

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

Thanks, Scott.

Let's pray.

Heavenly Father, thank you for your word.

Lord, we ask that you would give us the strength to do the work of understanding what John, by the inspiration of your Holy Spirit, has put here for us, for our edification and growth, and your glory by our edification and growth.

And Lord, we trust that your Holy Spirit...

that indwells us, same spirit that inspired John to write these words.

We'll work these truths, these principles, what we find here deep into our hearts and exalt the name of Christ in our eyes this morning.

We pray all this in Jesus' name.

Amen.

One thing that we got to notice as we walk through the book of John is that Jesus is pushing us to the deepest level of existence and reality ever.

And we tend to resist going there.

We don't always resist going there because it's hard, although sometimes we do that.

But a lot of times we resist going there because deep down, as Paul tells us in Romans 1, we know that when we get to the deeper reality of existence, when we get to what God is doing below the surface,

and how we interact with God below surface things, we know that we're not going to find or like what we find there.

We know that we're going to find our own depravity, our own shortcomings, our own sin.

We're going to find God's holiness in stark contrast to those things.

So a lot of times we build up these defenses that are

subconscious, right, that we're not even really aware of that, you know, keep us from or help make us resistant to going beneath the surface and thinking about really the deeper realities of life that are behind the day-to-day.

Jesus does address and confront, like, all kinds of issues in the book of John.

We've seen this already, and we will continue to see it as we work through John next fall.

We've got two more.

We've got this sermon, and then Pastor Drew's going to wrap up.

John chapter 5, and we'll come back to John some other time in the future.

We're going to take a little bit of a break.

But as we've seen already in John, and as we will see in the future, Jesus is addressed like running out of wine at a party.

He's addressed legal questions about paying taxes to a government we don't really agree with.

He confronts sickness and disease.

corrupt officials.

He deals with the breakdown of the family and serial divorces.

He even tackles death itself, especially when it hits close to home, when it hits one of his friends, Lazarus, later in chapter 11.

So in one sense, Jesus shows us clearly that he cares about the issues and the concerns that tend to consume us and the effects that a fallen world has on us.

the effects that we tend to feel acutely.

But when we come to passages like ours today, where Jesus takes us deeper, takes us behind the pain, behind the felt needs, we tend to resist seeing or looking at hard what we really need.

There's the felt needs, the pain points that are in our lives and in our communities around us.

And then there's what we really need and where those kind of pain points really stem from that's a little bit deeper.

And we tend to, again, not want to see it,

Because deep down, we know we contribute to it.

Deep down, we know that it's not a pretty picture in our favor when we have to take a long, hard look at it.

Jesus shows us the real problem, the ones that we tend to ignore, the one that we tend to ignore or we tend to refuse to acknowledge.

And the way we're gonna see that problem or the way we're gonna see that deeper level here today is through Jesus's unity with the Father.

What we need to see

today at that deeper level is that the works that Jesus has done and the testimony he receives require that he be honored as equal with God and as judge of all the world, right?

That he be received as equal with God and as judge of all the world.

The first thing Jesus does in this monologue, I guess we can call it a sermon.

It's not super clear that he's like up on a pedestal here preaching to everybody.

He's at least having conversation with his disciples and the Pharisees are probably within earshot around him following the healing of the paralytic and the Pharisees questioning him there.

But timeline's not extremely clear.

John puts it right on the heels of that.

But at least in this monologue, as Jesus is talking about himself and the father,

The first thing he begins with is kind of clarifying the son's relationship with the father.

Look at verses 19 to 23.

So Jesus says 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 Son raises the dead and gives them life, so also the Son gives life to whom he will.

For 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.

First thing we see about the Father's relationship with the Son is that the Father and the Son are alike.

Jesus opens up his speech with a statement on the unity of the Son with the Father, followed by four supporting statements marked out by the word for, or because, or in Greek, it's the word gar, right?

For those of you that are interested in that sort of thing.

So we have one statement about the unity of the Son with the Father with like four or a chain of supporting statements for that unity that the Son experiences with the Father.

The first

The first supporting statement is in verse 19.

So we get the main statement, truly, truly, I say to you, the son can do nothing of his own accord, but only what he sees the father doing.

And here's the first supporting statement.

For whatever the father does, that the son does likewise.

So we see that God the Father and God the Son are unified in what they do because the Son only does what he sees the Father doing.

This is like master-apprentice language, which Jesus would have been familiar with.

Jesus, you know, the God-man born to Mary and Joseph, Joseph the carpenter.

Jesus would have learned carpentry by watching Joseph, seeing him do stuff, and then doing what Joseph did.

This is a concept that would have been familiar to him.

Similarly,

Jesus is who he is and does what he does by observing and following the Father.

So we're talking about here in particular, and I think this is more acutely, not to get too deep into theological weeds, this kind of submission that the Son gives to the Father is more acutely experienced in his incarnation and the work that he does here in the world.

We don't hold to eternal submission of the Son to the Father, that there's an equality and a different role that Christ plays in eternity past, right before he's incarnated.

That's just...

I don't want emails from certain people.

So that's why I said that.

If you're confused, don't worry about it.

But in his incarnation in particular, Jesus submits to the Father.

He does what he sees the Father doing as he's here on earth in a human body.

So this implies, though, so we're starting to get into how they're different, but it implies as far as how they're alike that Jesus is capable of doing whatever the Father does.

He says, whatever the Father does, the Son does likewise.

Meaning, he's powerful enough, he's all-powerful, he's knowledgeable enough, he's all-knowing, and he's good enough to do whatever the Father does.

In other words, he's divine.

He shares the Father's divinity.

Second, so that's the first supporting statement there in verse 19.

Second, the father initiates and makes possible this unity of deed and purpose out of love for Jesus.

So the father makes it possible and his motive for making it possible is that he loves the son.

Look at verse 20.

Again, for the father loves the son and shows him all that he himself is doing and greater works than these he will show him so that you may marvel.

Jesus only does what he sees the Father doing and God loves it, right?

God loves that Jesus does what he sees the Father doing.

Implication, right?

Implication here.

God didn't send Jesus first and foremost to solve our problems or even our sin problem, right?

That wasn't his first and foremost motive in sending Christ.

He sent Jesus to give his life on the cross and

and to be raised from the dead, first and foremost, because he loved the Son.

Because he loved the Son and the cross, and is the most beautiful and honorable way for him to display his glory.

So God knew, saw the Son, loved the Son, and he's like, the best way for you to display your honor and glory to the world, but also to me, to put it on display for me,

is to come and die for your people on the cross and be raised again.

The gospel is not fundamentally about you.

The gospel is first and foremost about God, so that you may marvel.

So God has so intricately tied his glory and his honor and his splendor

to you, right, that he is both first and foremost for himself, but as he's for himself, it benefits you, his people, which is a beautiful thing, right?

God has tied our good so tightly to his glory that he will not and cannot do harm to you or somehow go back on his promises because it is tied to his very character.

and person.

The gospel needs to be, and God must be, first and foremost, about himself.

If God failed to be about himself, and he made you the center of the universe, he would cease being God, he would cease being good.

We want God to be, first and foremost,

about himself.

That's what he's supposed to be.

He's the most beautiful, glorious being in the universe.

He needs to put himself first, his glory first, but he does so in such a way, he's so good and gracious and loving that he puts himself first in such a way that we are intricately and inseparably tied to that.

Splitting hairs, but they're beautiful hairs to split, all right?

So the gospel, where were we?

Second supporting statement.

Jesus only does what he sees the Father doing and God loves it.

God loves the Son as he does what he sees the Father doing.

Third.

The main thing that the Son sees the Father doing and that God loves to show the Son, so the thing that Jesus, the main thing that Jesus sees God doing and does, and the main thing that God loves to show the Son to do is giving resurrection life in verse 21.

For as the Father raises the dead, for as the Father raises the dead and gives them life, so also the Son gives life,

So it was generally understood in Jewish history in the Old Testament that resurrections or the restoration of life was reserved for God alone, not his representatives with a very few, Elijah in particular, exceptions.

So that generally speaking, life and the power to resurrect life was given to God and reserved for God alone.

However, notice here in this statement that unlike Elijah, the son isn't asking for God's permission.

He's not asking for God's permission to bestow resurrection life on people.

He says, whoever the son will.

Look at verse 21 again.

For as the father raises the dead and gives them life, so also the son gives life to whom he will.

He sees what the father does and

But he acts with the authority of the Father, giving life to whom he will, indicating equality with God.

All right, lastly, the last four here.

God gives the responsibility to judge to Jesus so that all may honor him just as they honor God.

So God, again, throughout the Old Testament, is referred to as the judge of all the earth.

And he's understood, as Paul tells us in Romans 1, to be the judge of all the earth.

Deep down, we know this, and we suppress that truth.

We know that we will stand before God as judge.

But God bestows that responsibility and honor on Jesus so that all may know and honor Jesus as divine, as God himself.

So God gives this honor of judging the world, bestows that responsibility to Jesus,
so that all will recognize Jesus' divinity and authority and honor him as they honor the Father.

So John and the other gospel writers, but John here in particular, is clear, as Carson puts it.

Either John is supremely deluded and must be dismissed as a fool, or his witness is true and Jesus is to be ascribed the honors due God alone.

There is no rational middle ground.

This is a clear claim by Christ to be equal with the Father, to be of the same nature and authority as the Father.

And yet, as we already alluded in this last four, or this last supporting statement, we see that the Father and the Son are distinct.

We see it in language, right?

He's not using the Father and the Son in language.

inseparably right there is a clear father and there's a clear son and while they're doing the same things it's not reciprocal in other words you won't find in John and you won't find in our passage of the father seeing the son and doing what the son does the father initiates and the son observes and follows again verses 19 to 20 truly truly I say to you the son could 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, we already looked at that part.

So we don't see the inverse happening in John.

There is a clear role for the Father and there's a clear role that Jesus accepts as the Son.

And the Father and Son, who are distinct persons, have distinct roles.

But the distinction here in our passage is made most clear.

So, you know, like Jesus is clear about their unity, but really he's focusing on and drawing attention to the distinctiveness of their role and what God has sent him to do

particularly as judge, right?

So the Father has given him this responsibility and this role of judge of all the earth.

So it's kind of step one in the monologue.

Jesus talks about his relationship with the Father, right?

And then step two, Jesus zeroes in on this responsibility and role that God has given him as judge, right?

We're gonna continue to plow through this passage because I think we need to see it all in one unit.

But I would like to just stop for a second and give you a mental break and acknowledge that this is a very dense passage.

Probably should have had a story here or an illustration, but I felt like that would be a little distracting.

So I'm just saying, everybody take a breath.

Ready?

Relationship, Jesus's relationship with God.

Now we're gonna talk about Jesus's job as judge.

All right, now that we're all prepped and we can just release for a second, we're gonna dive right back in.

All right, Jesus is judged in the present and the future here in this passage.

First, he talks about how he's judged in the present.

Look at verses 22 and 24, or 22 through 24.

For 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.

All right, so the end of verse 23 here.

begins to show us how Jesus, even though he is not actively judging the world or actively condemning sinners and those who have died in their sin, his very being and his presence as the incarnate Son of God and still incarnate Son of God

is a passive judgment, right?

So the fact that he existed and lived and died and rose again and then ascended and is at the right hand of the Father, that his very person and existence is a passive judgment.

Passive may not quite be the right word.

Let me just explain what I mean by that.

And he kind of explains it.

He says, whoever does not honor the Son does not honor the Father who sent him.

So how can we know who truly worships God?

We ask, what do you do with Jesus?

What do you think of Jesus?

How do you relate to Jesus?

Are you honoring and worshiping Jesus as God and as judge of all the world?

Jesus puts it this way back in John 3, 17 to 19.

For God did not send his son into the world to condemn the world.

That's the kind of judgment we're talking about, right?

He's not doing that kind of judgment right now.

But in order that the world

might be saved through him.

Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only son of God.

And this is the judgment.

So he's like, didn't come to condemn the world, didn't come to do that final judgment thing yet.

But this is the judgment that is happening right now.

The light has come into the world and people love the darkness rather than the light because their works

We're evil, right?

So Jesus, and what you do with Jesus, whether you worship him or you run away from him, is a type of judgment.

It's a test.

This is the judgment.

This is the test for you and me.

What we ought to be asking ourselves, and also when we are trying to identify God's people as a church, right, and bring God's people into membership, these are the questions we ask.

What do you see when you look at Jesus?

What do you see when you look at Jesus's death, burial, and resurrection?

Are you repulsed?

Do you want nothing to do with him?

Or do you find him compelling, worthy of honor?

Do you believe what he says?

Do you find him compelling, worthy of honor?

Do you believe what he says?

And do you worship him as Lord?

He says, whoever hears my word and believes it does not come under judgment, but has passed from death to life.

Do you believe it?

Because Jesus isn't just a passive test, right?

He's not just a passive judge anymore.

He's the litmus test now.

What do you do with Jesus now?

Tells you where you stand with God.

But he's also going to actively judge in the future.

Again, look at verses 25 to 30.

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 we could have spent a lot of time on that verse, but we're not going to.

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.

A couple of observations about this judgment that's to come.

that will be executed by Jesus.

One, it's final and eternal.

Verse 29, they're going to come out to the resurrection of life and to the resurrection of judgment.

He's talking about two final destinies here, right?

Resurrection of life with God for forever, resurrection of eternal judgment in hell.

We're not going to do a systematic look at that right now.

Two, based on our deeds, this judgment is based on our deeds, right?

He says, look at verse 29 again.

And those who have done good to the resurrection of life and those who have done evil to the resurrection of judgment.

Why is this based on our deeds?

One, deeds are irrefutable fruit, right?

It's something you can play on a video.

You did this.

You said this.

Irrefutable fruit of what's going on in your heart.

Now, what kind of good...

is Jesus talking about here.

The main good in the context of the passage that he's talking about is honoring the Son.

Those who have honored the Son and the Father through the Son, that's the good that he's talking about.

That's the primary.

And obviously that bears other good fruit, fruits of the Spirit and sanctification.

But in context here, the primary good that he's talking about is honoring and worshiping the Son

as God's Messiah.

Also, last observation, no, second, third observation, sorry.

It's executed by the Son of Man.

The title, the particular title that Jesus uses here is the Son of Man, which is referring to the Messiah.

And we now know through the Gospels that the Messiah was God in the flesh, right?

And so when Jesus is referring to the Son of Man, he's talking about the incarnate,

Messiah, incarnate Son of God.

Why does he draw attention, right, and use this title, the Son of Man, drawing attention to the incarnation here?

Well, you might be tempted, right, if you stand before God on the last day.

You might be, and we'll all be flat on our face, so just, this is rhetorical, bear with me.

We might be tempted to shake our fist at God and say, you don't know, right?

You made these rules from your ivory tower up in heaven.

You don't know what it's like to be me.

You don't know what it's like to walk what I walked through, to live in a fallen and broken world.

You have no clue.

How can you hold me to your high standard when you can't sympathize with me?

The author of Hebrews tells us that we have a great high priest who sympathizes with us in our suffering, right?

So God's allowing Jesus, bestowing upon Jesus the responsibility to judge because he's like us, was made like us in every respect.

So when he judges, every tongue will be stopped.

No one will have an excuse, right?

Nobody will say this isn't fair.

One of the ways that he does that is by having someone who's walked in our shoes, who's lived in the world that we've lived in, pass judgment on us on that final day.

Lastly, one last observation about this final judgment is that it's already not yet.

Ray says an hour is coming and is now here.

So we've already talked about the now here, right?

Jesus, you know, if you want to know where you're going to stand on that final day, at that final judgment, when it comes to fruition, what are you doing with Jesus right now, right?

But there's a sense that the judgment, God's kingdom, even this resurrection life that he's talking about, that all of that is already not yet.

It's here now, but it's also coming, right?

In particular, this resurrection life, we already saw that in his description of the new birth in John chapter 3.

There's many resurrections happening all the time, spiritual resurrections happening all the time when people put their faith and hope in Jesus.

That's the spirit coming and making their dead hearts alive so that they put their faith and hope in Christ.

So resurrections are happening, right?

But also there'll be a day when bodily resurrections will happen for everyone and everyone will stand before God, either a resurrection to life eternal or a resurrection to judgment.

All right, so Jesus is judged both in the present and in the future.

And this is like really big cosmic stuff, right?

You're all like,

Why did you pick such a big passage?

Because we've got to see it in the big picture.

Jesus has this eternal equality with the Father, but he's also got this, you know, the Trinity, which is kind of mind-blowing.

He's got this role that God has given to him as judge, and he's both judge in the present, but he's also going to be judge in the future.

Big change.

important, this is what the universe was made for, cosmic stuff.

Are we just taking Jesus's word for it here, right?

So are we just supposed to accept that Jesus said that this stuff is true?

Well, Jesus doesn't expect us to just take his word for it in a sense, right?

He goes into this other section, almost last section of this monologue,

where he starts talking about the proofs or the testimony that all of this is true and that he is who he says he is and that this job that he's been given by the father is real and that it's happening and will finally happen on the last day.

Look at verses 31 to 36.

If I alone bear witness about myself, my testimony is not true.

There is another who bears witness about me and I know that the testimony that he bears about me is true.

You sent to John, and he has borne witness to the truth.

Not that the testimony that I receive is from man, but I say these things so that you may be saved.

He was a burning and shining lamp, and you were willing to rejoice for a while in his light.

But the testimony that I have is greater than that of John.

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

So first off, Jesus refers to John's witness.

Jesus is making a legal statement here in verse 31.

Jewish law required that two testimonies be given, one as a collaboration to the first one.

Also, generally speaking, you could not bear witness

about yourself.

So Jesus says, yeah, I've got my witnesses, Jewish brothers and sisters.

I'm not just making these claims up pie in the sky.

They're not just coming out of nowhere.

I've got witnesses.

And the first one, you know, and so then he refers to one of the witnesses and he knows that when he says that there's another who bears witness about me, he knows that the first person that's going to come to their mind is John the Baptist, right?

Because John the Baptist is the closest one in proximity to him

Also, he met John.

John baptized him.

They've got a little bit of a relationship there at the beginning of Jesus' ministry.

So when he says, there's another that bears witness about me, he's referring to God clearly in the passage, and it'll be a little bit more clear when Pastor Drew comes next week and tackles the rest of this passage.

He's clearly referring to God, but he pauses for a second and he's like, I know you're all thinking John the Baptist, right?

And Jesus says, yes, it's true.

John did a great job testifying to who I am and what I came to do.

And you all recognized the greatness of John's witness, but there's an even greater witness, right?

So yeah, John the Baptist, great witness, prepared the way, talked about a baptism of repentance, saw me as the Lamb of God, which came to take away the sins of the world.

Great witness by John, but there's another witness that's even greater, and it's God.

And God bears witness to Jesus's equality, his divinity, right?

So he bears witness to Jesus's divinity and authority, and he bears witness to Jesus's job as judge in a couple of ways.

We're only gonna look at one of them today.

And that's through the miracles that God has given Jesus to do, right?

So the things that God showed, the things that Jesus saw the Father doing and the things that God gave Jesus to do here on earth.

So again, next week, we'll see more ways that God himself testifies to Jesus's greatness and divinity.

But in our passage, he refers to the works that God gave him to do.

The signs, the miracles that he did were given to him or God's way of proclaiming who Jesus was

and verifying the message of salvation, right?

The miracles were given as signs, as ways of verifying his message.

A supernatural power given to verify a supernatural message.

Now, you might say, I don't have any way of receiving that testimony from God, right?

Because I've never seen Jesus, nor have I seen him, nor have I seen Jesus do a supernatural miracle.

And that's right.

However, the miracle that the New Testament authors and Christians throughout the centuries have pointed to as God's ultimate sign that Jesus is who he said he is, is the resurrection.

His bodily resurrection from the dead.

And even though you and I didn't see the resurrection, it happened in history at a specific time, in a specific place.

And just like any other historical happening, there is evidence that's left in its wake that we can examine to see and look for ourselves if that event really happened or not.

And I would argue, and I would encourage you to explore, and I'd be happy to point you in the direction of some material for you to start with,

but I would argue that the evidence for the historical bodily resurrection of Jesus is overwhelming.

Again, don't take my word for it.

Go look for it yourself.

I've got plenty of material in my office that you're welcome to have, and you can keep it and mark it up.

I don't care.

I'll get more.

You can look back and say, you know, with as much certainty as you could say any historical event happened,

that Jesus rose from the dead and it created these ripple effects throughout history.

But not only can we examine the evidence that Jesus's miracles, specifically the resurrection left behind, but we also witness his active hand in people's lives and in our own lives around us all the time, right?

Hearts soften.

Lives change miraculously.

We're talking about heart change at Sunday school today.

Like, how is heart change possible?

Can you change someone's heart?

Can you change your own heart?

I submit to you that you can't.

One of the reasons that conversion therapy has been labeled as cruel and unusual is that because we, apart from God,

and a secular society can't even begin to conceive of a power that can truly change people's hearts.

And I would agree that it is cruel to try to use human means to change hearts, to try to change people from the inside out through manipulation or electroshock therapy or behavior modifications.

That is cruel.

What kind of power, what kind of energy is necessary to change a heart?

Do you ever think about that?

Like we have no idea.

Is it electricity?

Is it kinetic energy?

Is it some kind of chemical?

We have no clue how a heart works or how to change it or what kind of power is necessary to change it.

We're not just chemicals.

We're not even close to understanding how the soul and the heart work.

let alone how to change the most fundamental part of who we are.

And yet God does it all of the time, right?

He does it all of the time through the gospel, right?

I am not ashamed of the gospel of Christ because it is the power

of God for salvation to everyone, to everyone, right?

Anyone who believes, who puts their faith and hope in Christ.

This incredible, miraculous power that we can't even begin to fathom is open to you and to me to change us from the inside out.

And brothers and sisters, I would just encourage you this morning to get to know someone new.

Reach out to somebody that you haven't reached out to before

and get to know them, serve them, ask them questions, find out about God's miraculous work in their life in the past, and watch as he does his miraculous work in them and in you as you get to know them.

Listen, we're not going deep enough.

We're not going deep enough in our friendships.

We're not going deep enough in our love for our families.

We're not going deep enough in our concern for our country.

We're not going deep enough.

It's good, and I don't want to belittle this.

It's good that we're concerned about sickness and disease and corrupt officials and the breakdown of the family and rampant addiction and the abandonment of God's design for sex and marriage and the killing of the unborn.

It's good that we're concerned about these pain points and these issues.

Jesus is concerned about them too.

I'm not saying let's minimize our concern about those things, but there's a deeper problem.

What's behind the addiction?

What's behind the disregard for human life?

What's behind the breakdown of the family?

It's that Christ is not honored, right?

It's that Christ is not honored in our culture.

He's not honored in our families.

He's not honored in our hearts.

When Christ is honored as the divine judge, when he's

honored as the Savior, offered by God to the world, that changes lives, right?

When Christ is honored as judge and as Lord, that changes lives, it changes families, it changes nations.

The power of God is seen in miraculous ways when Christ is exalted and honored for who he is.

And listen, we as a church, we ought to alleviate pain where we and our neighbors feel it most, but we got to go deeper.

We need to help.

We need to lend a hand.

Christ cares about all suffering.

We ought to care about all suffering with him, but he especially cares about eternal suffering and his name for the sake and salvation of all those who hear it, that his name be lifted high as that savior and judge.

We have to go deeper and we have to take others deeper with us.

We've got to keep the main thing, the main thing, and remember our need for Christ.

Is Christ honored in your heart?

Is Christ honored in your home, in your schedule, in your checkbook, in your relationships?

Are we honoring him with more than just our lips, but with our hearts and our lives as well?

Listen, it starts with us.

The gospel power, gospel transformation at the family and cultural level starts with us and Christ being honored in our hearts.

Fix our eyes on Jesus.

Let's behold his power and glory and honor him with more than just our lips.

Let's pray.

Listen, as we bow our heads in prayer, Paul reminds us in Romans 10 that if you confess with your mouth that Jesus is Lord and you believe in your heart that God raised him from the dead, you will be saved.

I don't know if I can walk away

from this passage and this sermon today without asking you if you have confessed Jesus as Lord with your lips.

And then if you have believed in your heart that God raised him from the dead.

Listen, if you haven't confessed with your mouth that Jesus is Lord and you would like to, I would like to just give you the opportunity to pray this prayer along with me this morning.

Heavenly Father, I know I have sinned and rebelled against you, my creator.

And for that, I deserve your righteous anger and wrath.

But Lord, I believe that Christ has taken my place under your wrath.

That he died in my place.

And now, I put my faith and hope

in him alone, to make me right with you.

Amen.