

**John 5: 19-23; “Honoring the Father and the Son”, Sermon # 32 in the series –
“That all May Honor the Son”, Delivered by Pastor Paul Rendall,
on April 26th, 2015, in the Morning Worship Service.**

In March of last year I preached a sermon on the Father loves the Son from John 3: 35 and 36, and so I will not re-preach that message to you today, nor look much at verse 20 from that reference point, of the Father loving the Son. You may go back and read that sermon or listen to that message if you would like. But today I would like to speak to you about the subject of how you should honor both the Father and the Son in your worship. Our Lord Jesus Christ Himself says that you should be honoring Him, even as you honor the Father. Let me ask you whether you are consciously doing this? Are you honoring the Son even as you honor the Father? Are you honoring the Triune God in your worship? What does it mean to honor both the Father and the Son? Truly this is an important subject because it affects whether you will come to know God, and whether you will worship Him aright; whether you have believed in the Lord Jesus or whether you have not believed in Him for your salvation. To honor God is to trust in His word. It is to worship Him at church, and in private, and in family devotions; and it is to learn to obey His commandments in relation to each and every situation of your life. But to be able to do this, to the glory of God, will require that you behold the glory of the Father and the Son in the way in which these verses describe.

Now in this passage there are 3 truths which are given to us here, about our Lord Jesus Christ, which will teach us whether we are worshiping God in a way that is honoring to Him. Jesus is asserting this truth; that all people should honor Him as the God the Son, just as they honor the God the Father. In other words, if you are not honoring Jesus by seeing, believing, and acting upon the truths which Jesus declares to you here, you are not honoring God at all. So let us consider, 1st of all – That in order to worship God aright, you must come to see and to believe and to act upon the truth that Jesus Christ is God, and that He is in no way inferior to the Father. 2nd – In order to worship God aright, you must come to see and to believe and to act upon the truth that the Son does all of the great physical and spiritual works that the Father does. And 3rd – In order to worship God aright, you must come to see and believe that all judgment has been committed by the Father to the Son, in order that He should be honored in the very same way that the Father is honored. I trust, that if you will take these truths into your heart, you will come to worship God aright, if you have not been doing so before.

1st of all – In order to worship God aright, you must come to see and believe that Jesus Christ is God, and that He is in no way inferior to the Father.

Let's begin reading at Verse 17, so that this truth will sink into our minds: “But Jesus answered them, ‘My Father has been working until now, and I have been working.’ “Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.” “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.’ “For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.” We see here that the Father had been working from the beginning of the creation, until that very time. And even on the Sabbath day, when it says that God rested from all of His works, He, the Father, was still working; upholding and governing everything in His creation. And this has always been the case with God the Father, ever since the beginning of the world. What Jesus is saying here is that He Himself, in calling God His Father, was completely one with the Father in all of those actions. And furthermore, that the Father was with completely united with Him in all of His actions as God the Son. He, as God's Son, had also

been working; doing the works of God. He was healing the sick, the paralyzed, and the lame. And He was preaching the truth of the gospel concerning Himself and the need which all the Jews had, which was to believe in Him as their only Savior, and to receive His grace and truth.

Jesus here in this passage is speaking of Himself as being very God of very God, completely equal with His Father in nature, substance, and essence. And yet, He was also speaking of Himself as being the perfect representation of His Father in His own Personhood as the Son of the Father. In everything that He did, and in everything that He said, He was willingly submissive to the Father; voluntarily placing Himself in the position of becoming a servant to the Father's will and purpose; that is, as to all the works that He would do, and all the things that He would accomplish as a Man. Turn with me over to Philippians chapter 2, verse 5 – "Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men." "And being found in appearance as a man, He humbles Himself and became obedient to the point of death, even the death of the cross." "Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father." It is good for us to ponder the mystery of the Incarnation anew and afresh this morning. The Lord Jesus did not consider it robbery to be equal with God. This was because He already was God the Son before His Incarnation. What happened in the Incarnation was that God the Son took to Himself the nature of a man; He added this nature to what He already had, the fact that He was God. This glorious truth is what not only made our salvation possible, but it was what makes it certain for all of the elect of God. Salvation is of the Lord.

Let us further understand that this truth should be proclaimed by us as a fact to be known and embraced in relation to any person's really coming to know God according to truth. Unless you see that Jesus Christ is uniquely different from any other man who has ever lived, how will you find the forgiveness of your sins? Because it says in Psalm 49, verses 7 and 8 – "No man can by any means redeem his brother, or give to God a ransom for their soul. "For the redemption of the soul is costly, and they should cease forever to try." (Psalm 49: 7 and 8) But our Lord Jesus Christ is no mere man, and so He could purchase your redemption. Your receiving the forgiveness of all of your sins is based upon your coming to see, and believe, and act upon the truth that the Lord Jesus was and is God. You believe the gospel. The Lord Jesus did not have any sins of his own to atone for; He was God made manifest in the flesh. And so, as a Man, this is how He was able to keep His heart pure and perfect; how being tempted in all points as we are, He did not sin. He did not have Adam's original sin in his nature. Our Lord Jesus came into the world sinless, and when He was tempted to sin it did not come from within Himself. It came from outside Himself. It was not that the temptations were not real to Him. It was not that He did not really feel the strength of them in His being, for Jesus was a real man and subject to all the same temptations as we are. The truth of the matter was, though, that even though He experienced the same weaknesses which are common to men, He was greater in spiritual strength than everything that came to Him.

Let us apply this to ourselves. It is because Jesus was and is so strong in His heart and soul; it was because Jesus was fully God and fully man, that He could undertake your salvation. Where you were weak and sinful, He was ever strong, and pure, and faithful. He overcame sin and death on your behalf. He alone could bring salvation to your poor heart. And He did so, so that you might be able to better keep your heart from sin, once you trusted in Him. His many acts of righteous obedience to the Father formed a perfect righteousness which He now clothes you with. As He lived His life here upon the earth, He lived it as a Man who perfectly knew what

God required and had the strength of heart to carry it out, as He went about to do His Father's will.

How great a truth this is; that the Lord Jesus is fully God and fully man, two natures in one blessed Person! For He was united with the Father in all of His works. Your knowing this truth and acting upon it is essential to your being able to worship God aright. When He did His works, He always did them in the way that was pleasing to God the Father. He had the power to do these great works inherently in Himself, because He was God, but He always limited Himself to doing them to the way that He knew that His Father would be pleased with them. And so, in doing all of His good works, He was always doing them, not for His own sake, but for your sake, if you believe in Him. Therefore, as you think upon Him and meditate upon His life and His obedience, and His works, you will find that all of His working was in relation to the redeeming of sinners like you, who are trusting in Him. All of His working was to fulfill the Father's justice, in His keeping of the law, and His suffering for sinners. In all of His work, He was self-denying because His will was to do the Father's will in everything. The Father loves the Son, and shows Him all things that He Himself does. The Son did nothing of Himself, but those things which He saw that Father doing. And what He saw the Father doing was to uphold and sustain all of creation, and to repair and save what was damaged by sin. In doing this same work, He was always abounding in it, to the glory of God the Father. He truly loved God with all of His heart, soul, mind, and strength and His neighbor as Himself.

We can apply this to ourselves in this way. Do you see the importance of understanding the loving relationship which exists between the Persons of the Godhead? It was because the Father loves the Son and shows Him all things that He is doing, that these great works of healing and salvation take place. They take place according to God's eternal purposes in election, it is true. But these great purposes and plans, which are based upon the everlasting love of the Father for the Son, come to fruition in time and space in the demonstration of that love of God the Father toward Christ Jesus our Lord. All physical life is from God the Father through the Son. All sin came into the world through the first man Adam and is confirmed in each of us being sinners, who do not know the love of God except it is revealed to them. All spiritual and saving life and grace originates in the Father's love for Christ; that He who is pure and perfect love, in His essence and being, would send His Son, His very heart, One with Himself, into this fallen world to redeem us, to buy us back from our slavery to sin. How this ought to lead us to daily worship the Father and the Son and to continually rejoice in the Holy Spirit, as we come more and more to realize and to experience this blessed truth, that everything good comes to us from the Father, through the Son, and by means of their working, and the working of the Holy Spirit.

Now, 2nd - In order to worship God aright, you must come to see and to believe and to act upon the truth that the Son does all of the great physical and spiritual works that the Father does.

Verse 20 says: "For the Father loves the Son and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel." "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will." This great miracle, the healing of the man who was lame for 38 years, was a gift of life given to him. He was physically quickened and made well. He was given the ability to do something with his legs which he had lost the power to do, many years before. But the greater work yet, was the work which Jesus performed on this man's soul. Let me declare to you that the saving of the soul, the changing of the heart, to turn a person away from sin, and to give them spiritual life, is one of the greatest works that God does. It is on the same level of powerful working as the creation of the world. It is on the same level of working, as God the Father's raising Jesus from the dead. What a mighty work it is, to quicken a soul which is dead in trespasses and sins! Christ's physical work of healing this man was meant to convey the truth of His ability to do the greater

healing of his sinful heart. It was his sins that had brought about his paralysis. He must receive life and strength from Christ before He could ever move his legs and walk. Similarly, it is only Christ's giving the gift of spiritual life which will lead a sinner to be able to exercise faith in Christ, and thereby be forgiven of all their sins.

The regeneration of the heart of a sinner must always come before the sinner acts and exercises faith; otherwise faith would be a work which originated from the sinner himself. But even faith is the gift of God. If it were true that all men by nature have faith, then all men would naturally find that they have within themselves the ability to save themselves from their sins, and live righteously in a way pleasing to God. I believe that it is because the gift of regeneration, the work of God, is not always instantly known and felt physically by a sinful person in their conversion, that they can erroneously draw the conclusion that they were the ones who brought themselves to Christ. These are the people who say that made their decision for Christ. Perhaps they were genuinely converted. But how did they come to that decision to take Christ? They heard the gospel and they chose to believe. They came to the place where they reached out and they took the salvation which was so freely offered. Yes, it was so. And so, when they were sealed by the Holy Spirit, immediately after they had believed, and they began to sense God's presence and His working in their heart, here is what they concluded. The mistakenly concluded that it was their choice, their decision which brought grace and the Holy Spirit to them. They wrongly concluded that they had the power within themselves, all along, to come to Christ on their own, by the strength of their own free will. And then because they did not perceive God's working with them before their conversion, they were led to adopt an Arminian view of God's work in salvation. I believed and then I received salvation, but I did not sense God's work beforehand. Just so, but this is where the Bible lets us in on God's working. Was God at work beforehand? Most certainly. Christ says: "No man can come to Me, unless the Father who sent Me draws them." (John 6: 44) All Christians need to think back to how the Lord drew them to Himself. "I have loved you with an everlasting love; therefore with lovingkindness I have drawn you," it says in Jeremiah 31, verse 3.

We must understand this fact; that many Christians do not understand this truth: That the working of God always goes before our being able to do anything truly spiritual ourselves. We truly need more grace than we think, to be saved. We need grace going before us to open up our heart to respond to the gospel, and we need grace once we have been saved, to be kept from falling spiritually. Every single unsaved person must be drawn by the Father and quickened by the Holy Spirit before they can exercise saving faith and be justified. But the sinner, whom God will save, we are told in Ephesians 2, verse 1, is quickened as they hear the gospel of Christ, and what He has done. It is a work of Christ and the Father that a person is made alive, who was once spiritually dead in their trespasses and sins. Jesus says in John 17, verse 1 – "Father the hour has come." "Glorify Your Son, that You also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him." Only Jesus can give a person spiritual life leading to salvation. If a person who is dead in their trespasses and sins could raise themselves spiritually from the dead, then they could also believe in Christ without having the regeneration of their heart come first. But this is not possible. This is why it says in Philippians chapter 1 and verse 29 – "For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake." You can see here very clearly, can't you, that faith is something granted to the sinful person. That living faith becomes a reality in your soul when you are quickened and given life from the Holy Spirit's working in the regeneration of your spiritually dead heart.

This is why the Lord Jesus speaks of the Father raising the dead physically, first in verse 21. "For as the Father raises the dead"... He wants to make this profound point concerning both the physical and the spiritual realms. He is saying that it takes God the Father to raise the dead

physically, for His primary work of creation was at the beginning of the world in the six days of creation. His work was, and it still is related to the 1st creation of man. He created all things for His good pleasure. But it was also a part of His good pleasure that God the Son would be working right with Him. In fact, God the Son was so much a part of that 1st work of creating the world that Paul says in Colossians 1: 15 that the Lord Jesus Christ is the image of the invisible God, the firstborn over all creation.” “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers.” “All things were created through Him and for Him.” “And He is before all things, and in Him all things consist.” But after Adam fell, and the whole creation fell with him, it would take the Father and the Son working together, once again, to raise the dead spiritually in the second or New Creation. And so, we must not see the work of the Son separated from the work of the Father, either in the creation of the world, or in the New Creation; the New Birth.

But the point that Jesus is making here is that the giving of life from God must come before any action on man’s part in relation to their obtaining salvation; therefore the spiritual resurrection of a dead heart must precede, or go before, the exercise of saving faith. And this truth we find in a number of places in the Scriptures. John 3: 3 and 5 – A man must be born again to spiritually see, or enter, the kingdom of God. And again, 1st Corinthians 2: 14 – “The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” Spiritual life must be given before spiritual truths of the gospel can be received, believed, and acted upon. But spiritual life is found intrinsically only in God Himself. Jesus Christ is the image of the invisible God. The Father raises the dead and gives life to whom He will. Even so, the Son gives life to whom He will. Their work is perfectly united; their work goes hand in hand, so to speak, as Persons of the Triune God. How can we apply this to ourselves?

We can apply it in this way. Many of God’s greatest works are not seen with men’s physical eyes, for God Himself is invisible. Jesus Christ is the image of the invisible God, and yet we do not see Him now. God sees us with perfect clarity, even though we do not see Him. Therefore, we ought to always walk in fear and trembling seeing that we have such a God. Philippians 2: 12 and 13 - “Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.” So, as we live our Christian life, we ought not to see all things coming to us spiritually according to our own natural wisdom or our own physical strength and efforts. We ought to see them as coming to us from the Father through His Son, and by His Spirit. “Every good gift and every perfect gift comes down from above, from the Father of lights, with whom there is no variation or shadow of turning.” (James 1: 17) Therefore you must seek God for the best things; ask Him for the spiritual things which come from Christ, to become a reality in your life so that your worship, and your faith, and your obedience will be established in His sight.

3rd - In order to worship God aright, you must come to see and believe and act upon the fact that all judgment has been committed by the Father to the Son.

Verse 22 says: “For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father.” “He who does not honor the Son does not honor the Father who sent Him.” When the Lord Jesus says that the Father judges no one, He does not mean it in the sense that the Father has nothing to do with judgment. We can find many places in the Bible where we can know that He does. What our Lord means is that the Father judges no one apart from His Son’s judgment. He has committed all judgment to the Son because He is fully one with His Son in it. You can see this truth wonderfully explained by the Apostle Paul in Acts Chapter 17, verses 24-31. “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.” “Nor is He

worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things." "And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'" "Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising" "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained." "He has given assurance of this to all by raising Him from the dead."

Now you can see the truth of our text explained for us here. God will judge the world, but He will do it through the man whom He has appointed; that is, our Lord Jesus Christ. He has given assurance of this judgment that is coming; He has furnished proof that it will come, and that it will take place on a certain day, by His raising our Lord Jesus from the dead. Since these things are so, what kind of persons ought we to be? In Matthew 25, verse 31, Jesus says: "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory." "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats." "And He will set the sheep on His right hand, but the goats on the left." "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'" "Then the righteous will answer Him and say, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?' "When did we see You a stranger and take You in, or naked and clothe You?" "Or when did we see You sick, or in prison, and come to You?" "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'" And Jesus will judge those on His left in the same way; by their works in relation to Him, and to the least of His brethren. Oh, how we ought to remember these things; how we treat the least of Christ's brethren.

In conclusion, I would like you to ask yourself these questions: Ask yourself whether your worship of God is full of praise to God the Father for sending His Son into this world to do these mighty works that He did on your behalf? Do you worship the Son of God for the mighty works of healing and salvation that He continues to do, in all the earth, by His Spirit? Do you praise Him that He has all power and authority in heaven and earth; that it is He who is directing the forward progress of His glorious kingdom among the nations? Do you see God the Father and God the Son as having an eternal and everlasting love for each other in relation to all their works of creation and salvation? Do you realize that you are one of those works if you have believed in Him and have received His grace, and are now trying to learn to keep His commandments? Then truly, you have great reason to rejoice and worship the Lord on this His day, and every day that is coming until you shall see Him face to face.

