

The Free Presbyterian Church in Cloverdale

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Who is The Lord Jesus Christ?

Message 3 The Eternal Son of God

Up until His thirtieth year the birth and life of our Lord made very local and very limited impact.

The announcement of his birth was with great stirring among angels and men, the action of Herod in the genocide of children in Bethlehem was no doubt horrific, and those things created a record of events in the birth of Christ, yet there remained a great silence about the boyhood of our Lord Jesus.

Then at 12 years old our Lord was lost for a time while he remained behind in Jerusalem to debate the Jewish counsellors. Then he showed a wisdom that surpassed his age.

We deny those notions that have been argued from that silence.

That he visited Great Britain

That he did many miracles as a boy - these are but foolish traditions with no substance.

In our Lord's boyhood he did all the normal and natural things pertaining to boyhood:

He grew physically

He was under the authority of his parents - in Nazareth

He learned skills of life and culture

He grew in wisdom [Luke 2:40](#)

After that incident he was "subject unto them" - his parents.

Yet there was this increase: ["And Jesus increased in wisdom, and stature, and favour with God and man." Ch 2:52](#)

This comment by Luke, refers to our Lord's human nature - which, as we learned, was distinct from His divine nature.

Note too that he grew in favour with man. Those who knew our Lord best in those developing years found Him to be congenial, friendly and delightful as companion, helper and neighbour. As the perfect man he loved his neighbour as Himself in accordance with the royal law.

He also increased in favour with God, which is a marvellous testimony to the perfections of our Lord's humanity. As under the covenant of works - our Lord was a worker and a servant in covenant with God the Father. There were works of righteousness for Him to fulfil in order to earn a perfect righteousness for His people. There were perfections which he must maintain under all circumstances and this he did to the Father's delight.

This brings us to our Lord's baptism. He reasoned with John the Baptist to be baptised, ["Suffer it be to be so now : for thus it becometh us to fulfil all righteousness."](#) [Matt. 3:15](#)

This is the first big event in the life of our Lord since his settling into Nazareth - where he spent 28 years as a carpenter's son and took up that trade.

It was common for Jewish boys to take up a trade - even rabbis were required to have

a trade. And thus our Lord worked along side Joseph his adopted father.

John the Baptist was sent first to prepare the way for the Lord. He became the announcer of the news that the Lord Jesus was the Saviour of men with those famous words, "**Behold the Lamb of God that taketh away the sin of the world.**" John 1:29.

From that announcement we see that at the very outset of preparation for His ministry the redemption of His people was foremost. Everything that our Lord was, did, or underwent was for the great purpose of redeeming our souls from sin.

So we hold forth this wonderful Lord and Saviour, and announce with John, "**Behold, the Lamb of God that taketh away the sin of the world.**" Everything that we learn of him and that we discover of Him is to impress us that he is worthy of our faith as our Saviour. The Baptism of Christ calls every Bible reader to faith in the Lord Jesus as their Saviour.

1. IN HIS BAPTISM CHRIST IDENTIFIED HIMSELF AS THE REDEEMER OF SINFUL MEN

John's baptism was unto repentance and to bring a sin consciousness to the people. But the Baptism of our Lord Jesus was not for his own sin - he had none and he needed no confession of purification.

So His baptism was related to his work as Redeemer of His people.

In Matthew 3:15 he argued, "**Suffer it to be so now; for thus it becometh us to fulfil all righteousness.**"

This was an act of condescension wherein the Lord made Himself one with those whom he would save as their sin bearer.

"Behold the lamb of God.' There before John stood the One whom all the sacrifices of the Old Testament times had foreshadowed. It is exceedingly striking to observe the progressive order followed by God in the teaching of Scripture concerning "The Lamb."

First, In Gen. 4 we have the Lamb *typified* in the firstlings of the flock slain by Abel in sacrifice.

Second, we have the Lamb *prophesied* in Gen. 22:8 where Abraham said to Isaac, "God will provide himself a lamb."

Third, in Ex. 12, we have the Lam slain and its blood *applied*.

Fourth, in Isa. 53:7, we have the Lamb *personified*: here for the first time we learn that the Lamb would be a Man.

Fifth, in John 1:29, we have the lamb *identified*, learning who He was. Sixth, in Rev. 5 we have the Lamb *magnified* by the hosts of heaven. Seventh, in the last chapter of the Bible we have the lamb *glorified*, seated upon the eternal throne of God, Rev. 22:1." _ A. W. Pink

Just as John announced the identity of the Lamb to be the Lord Jesus Himself, the Lord requested that he be baptised of John.

Our Lord identified himself with sinners, though He Himself knew no sin.

This, the Lord Jesus did for us. Shall we not put our trust in Him?

2. IN HIS BAPTISM OUR REDEEMER DECLARED HIS SUBMISSION TO HIS FATHER.

There is a deeper meaning to our Lord's request for baptism when He pleaded that he must fulfil all righteousness. He was acting in covenant with His Father to earn a perfect righteousness for His people.

Christ came into the world as a worker – the servant of the Father. His covenant was a covenant of works which must be fulfilled to the letter. He was the second Adam, doing or redoing what Adam lost. Adam was created a perfect man who could have earned perfection for all his offspring. Through sin that was lost and Adam was cast out naked before God.

Spiritually, every son of Adam is naked - all his righteousness are but filthy rags. (Is. 64:6).

The Lord as the Father's servant and worker in the covenant of grace to provide a perfect righteousness for His people "suffered" or endure the ignominy of identification with sinners in baptism.

The Lord was doing through his perfections and obedience to baptism what we could never do – provide an infinite righteousness for His own people.

3. CHRIST WAS BAPTISED TO ENJOY THE MINISTRY OF THE HOLY SPIRIT AS OUR REDEEMER

John 1:32. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

Matt. 3:16 "Lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him."

Note that the Holy Spirit did not just visit the Lord for that moment. It was not a lightning strike visit, or touch. Rather it was the continual abiding of the Spirit in His life. He "abode", says, John. This was no meaningless display, but a ministry of power from the third person of the Trinity.

According to James Stalker, "His human nature was enabled to be the organ of the divine by a peculiar gift of the spirit bestowed on him without measure at his baptism."

That meant that throughout the life, ministry and death of the Lord the Holy Spirit was continually working in co-operation with Him.

This was immediately evidenced in the temptation that he was to endure. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matt. 4:1)

Our Lord was a victor in that fight against the devil due in part to the Holy Spirit empowering Him, both to obey the temptation and to overcome it.

We know too that His sacrifice unto death was offered up through the power of the eternal Spirit (Hebrews 9:14).

This abiding of the Holy Spirit in Him and working through Him made Him the life giver to perishing souls.

Because He was personally working in co-operation with God the Holy Spirit he was able to bestow the gift of the Spirit to every believer on Him. John 3:34 – 36.

4. THE DIVINE ANNOUNCEMENT OF THE FATHER AT OUR LORD'S BAPTISM MARKED HIS DIVINE ORDINATION TO HIS PUBLIC MINISTRY

The Father's voice from heaven stated "This is my beloved Son in whom I am well pleased."

[1] That meant that his 30 years of life on earth were totally accepted.

[2] That meant that this act of baptism was the right thing and honouring to God. The Father was well pleased with the obedience of the Son.

This imprimatur from heaven was the divine license to preach the gospel and carry out His ministry.

Better than any ordination certificate hanging on a preacher's wall from His Bible school – here was the God of heaven announcing the entrance of His Son in this ministry of Redemption.

What warrant do you have to believe on the ministry and work of the Lord Jesus. All four gospel writers record this. It was a mighty crystal clear voices which was heard and witnessed by a multitude at the rive Jordan. Note the common people were there in their multitudes (**Matt. 3:5**), as were the Pharisees and Saducees (**v 7**).

That pronouncement from heaven was His Father's authority upon His ministry then beginning.

He who was silent for these 30 years, was soon to preach the gospel with God's power and blessing. At our Lord's transfiguration, where the Father spoke again in like manner He announced that the people were to hear him (**Matt. 17:5**).

We are to accept from this:

[3] It meant that Jesus was divinely declared to be the "Son of God."

For ever through his ministry this would be contested by His opponents. For ever until the Lord returns in power and glory shall this be contested.

The liberal and modernist is still refuting the deity of Christ. They want to reduce Him to the level of a man – a man with a divine element in him.

- a man with a supreme God consciousness – Schleiermacher
- a man having the value of a god – Ritschl
- a man standing in a continual inward fellowship of love with God – Wendt
- a God filled man – Beyschlag
- a man with an inrush of the divine in the subconsciousness - Sanday

These and many other religious leaders agree in denuding Christ of His true deity, and in reducing Him to human dimensions. To some He is a great ethical teacher, prophet, or leader, but still just a man.

We cannot follow men's verdict when we have the Father's verdict speaking from heaven verifying that the Lord Jesus is His eternal Son.

As the Father's delight is in His Son, we can be sure that His delight is not in those who deny the true deity of the Saviour.

Our faith in the Lord Jesus is based on the divine record, John the Baptist's record and in the record of each of the four gospel writers.

This is the Saviour in whom we trust.

