

The Baptism of the Beloved Son

Luke 3:1-22

“One important way theology helps church leaders to make disciples is by better enabling them to critically examine the images and stories by which Christians live in light of the images and stories by which they ought to live.” Kevin J. Vanhoozer

We are all being fed narratives which tend to shape our actual convictions and lifestyles even when we say we believe

what the Bible has to say. For example, one of the grand narratives that feeds into the lives

of Americans is the American Dream. So, we shape our lives based on how that is messaged to us. Now, that message can be presented in multiple ways. It might say that this is a great country because anyone from any background, if they work hard, has a chance at a better life. That's why people from all over the world have come here. That message is now being challenged in the culture. Or, it could be melded into the message of Christianity and we begin to redefine what it means to be blessed. To be "blessed" means to have health and wealth. If you have suffering, you aren't blessed. This is how the narrative of a culture can begin to reshape our lives.

We have so many false stories that shape our lives. One of our men shared how one of his family members believed a narrative about their extended family for 40 years that wasn't based in truth. That story of injustice or not being loved and accepted distorted how they live their lives.

The Bible is given to us so that we might understand the true story of God and the gospel so that we can see, evaluate, and correct the false narratives that so often shape our lives. **This is so that we can remain faithful to God and fulfill our mission in times of perplexing difficulty and deep injustice.**

Examples:

The persecuted church (Think of Jeremiah in Lamentations 3) – how close he came to losing hope.

Job – Think of all the narratives being fed to him by his religious friends which meant to rob him of hope.

Asaph - Psalm 73:12 "All in vain have I kept my heart clean and washed my hands in innocence." (If I would have spoke thus, I would have betrayed the generation of your children) But I went into the sanctuary of God.

The Apostle Paul – 2 Corinthians 1:8 "For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself."

"God never gives us more than we can handle." Yes. He does. But He never gives us more than He can handle.

So, some of you here this morning, could be believing a narrative of hopelessness; or a story of unconquerable injustice, or shame that cannot be overcome.

We are here to read the Bible and to take communion today so that we can correct any narrative that we believe wrongly that keeps us from the freedom, the joy, the forgiveness, and the grace of Jesus Christ in the gospel.

“Of course, I do not mean that the Gospels tell what is only a fairy-story; but I do mean very strongly that they do tell a fairy-story: the greatest. Man the story-teller would have to be redeemed in a manner consonant with his nature: by a moving story. But since the author of it is the supreme Artist and the Author of Reality, this one was also made . . . to be true on the Primary Plane.” JRR Tolkien

*“If you ever think to yourself, ‘I need to know what is true— what is true about me, true about people, true about the world, true about the future, true about the past, true about the good life, and true about God,’ **then come to God’s word.** It teaches only what is true: ‘Sanctify them in the truth,’ Jesus said; ‘your word is truth’ (John 17:17).” Kevin DeYoung*

The baptism of Jesus by John the Baptist is meant to recast the story of our lives in light of the grand story of the Bible in order that we might have hope. The overarching message of the Bible is this: The greatest need that we all have in our lives is not merely to be saved from external oppressive systems of injustice but internal enslavement to sin and unrighteousness. The problem isn’t just outside me. It is inside us all. We are sinners. We all need a Savior. We have a glorious one in Jesus.

In communion today, we are actually acting out the story of the gospel and it is rich in biblical meaning and significance. The bread and the wine signify something profound. Eating it is eating Christ’s flesh. If you don’t know the Bible, you might do what early confused rulers in the Roman Empire concluded: that Christians are cannibals. They weren’t cannibals. They were sinners saved by the cross of Jesus Christ. In taking communion, we are telling a story and we are participating in a reality at the same time.

In Luke 3, Luke records for us the story of the baptism of Jesus but Luke does it in such a way that he gives clarity to the meaning of life and the mission of the church. Christ Jesus came into the world to save sinners.

So, I want you to us to see here in this text, what I want to call three narratives. Three biblical stories that enable us to look at the narratives, the stories, the fake news, that we are hearing every day about what is happening in the world so that we can respond with hope and humility, joy and sobriety in a world that desperately needs the gospel.

Three Stories That Sum Up the Grand Story of the Bible and Come Together in Luke 3:

- 1. The Story of Cruel Kings and Corrupt Priests (3:1-2)*
- 2. The Story of Impotent Prophets and Insolent People (3:3-17)*
- 3. The Story of Powerful Prophet, a Faithful Priest and a Kind King (3:18-22)*

I. The Story of Cruel Kings and Corrupt Priests.

The Cry - Is there anyone to deliver us? (Luke 3:1-2)

“Into a world dominated by fear, injustice and corrupt power steps the Prince of Peace and the Light of the world.” (Michael Card)

Three groups are mentioned here in this passage: The kings and rulers, the priests Annas and Caiaphas, and the prophet John.

Three of the storylines of the Bible are the stories of corrupt Kings, the story of corrupt priests, and the story of ignored, persecuted, or powerless prophets.

Here is what we can read in the story lines of the Bible:

Those who are meant to protect us often end up persecuting us. (Kings)

Those who are meant to pray for us, often end up praying upon us. (Priests)

Each of the leaders mentioned in this passage were corrupt and cruel men with the exception of John the Baptist. Yet, even John admits that he has the same problem as the Old Testament prophets. He can only baptize with water. He can't change the hearts of the people of God.

The Kings were dedicated to one thing – themselves. Self-preservation and self-promotion is what they were known for at the expense of all others. This culture had become endemic. It actually has since the fall of Adam and Eve into sin. We are by nature tempted to justify our self-centered, self-serving lifestyles on the grounds that if we don't look out for number one, nobody else will.

Christ comes into a world where power and wealth and influence are used to promote self, preserve self at the expense of others.

The way that we can see that this tendency is systemic in the text is that those that are influenced by John's ministry are the crowds, the tax collectors, and the soldiers (vs. 10-14). Jesus confronts them with doing on a personal level what is happening on the political scale. Promoting self and preserving self at the expense of others.

The “gospel” of the world is that the world will eat you alive unless you look out for yourself. Pride and self-preservation was considered just a necessary part of life.

Even among the religious leadership, Annas and Caiaphas, there was a manipulation of the situation whereby Annas maintained functional control of the priesthood even though his son-in-law Caiaphas was officially the high priest. Annas was given the boot from the priest hood by the Roman governor, Gratus.

The narrative that people lived under was that of pride, self-preservation and pragmatism. You did what you had to do in order to save yourself. The Kings and

the priests and those under them served sin and self. (Ie. It is better than one man die for the nation, than the whole nation die – John 11:50)

“But Herod the Tetrarch, who had been reprovved by him (John the Baptist) for Herodias, his brother’s wife, and for all the evil things that Herod done, added this to them all, that he locked up John in prison.” (Luke 3:19-20)

II. The Story of Impotent Prophets and Insolent People (3:3-14)

The Cry: What should we do?

“People get ready, there’s a train a coming... picking up passengers from shore to shore...”

“And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.” (Luke 3:3)

The Answer of the Prophets: Repent and Get Ready.

“As it is written in the book of the words of the prophet Isaiah the prophet,

‘The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain made low, and the crooked places made straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.’ (Luke 3:4-6 quoting Isaiah 40:3-5)

Why is John baptizing in the wilderness? Because his baptism was a sign that what was needed wasn’t a revolution but repentance. What was needed was not deliverance from sin around us but sin within us.

The filling of valleys and the making low the mountains and having the crooked place made straight... were all acts of what needed to be changed in the hearts of God's people.

- **John's baptism was an expression of a genuine ambition: to be saved from the prevailing power of sin. (3:3;3:7-14)**
- **John's baptism was the revelation of a divine realization: to save from the prevailing power of sin. (3:4-6)**

It is also because for the Jewish people that Isaiah passage is followed a few pages later in Isaiah 44 with this promise of the coming of a new day of restoration for Israel:

"But now, hear, O Jacob my servant, Israel whom I have chosen! Thus says the Lord who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit on your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, 'I am the Lord's,' another will call on the name of Jacob, and another will write on his hand, 'The Lord's,' and name himself by the name Israel." (Isaiah 44:1-5)

A similar prophecy is given in Ezekiel 36:24-27 "I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from your uncleanness and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove your heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit in you, and cause you to walk in my statutes and be careful to obey my rules." (Ezekiel. 36:24-27)

"In the first instance, these and other prophecies have to do with the return of the Jews from Babylonian exile, but they also point to a final and greater exodus. When John the Baptist appeared offering water in the wilderness, he was claiming to fulfill these great eschatological promises. The fact that he was baptizing around the Jordan particularly recalled Ezekiel's prophecies about Israel's restoration to the land. And in each case, these are promises that Yahweh will cleanse His people... The eschatological promise is that water and Spirit will be

poured out to form a priestly people from the dry ground of old Israel.” (Peter Leithart)

This is, in part, why when John is baptizing that they wonder if he is the Christ. Their expectation was that when the Messiah came, he would come baptizing Israel with water. In the gospel of John as soon as word gets out that John is baptizing, *“The Jews sent priest and Levites from Jerusalem to ask him, ‘Who are you?’ John confessed, and did not deny, but confessed, ‘I am not the Christ.”* (John 1:19-20)

“They asked him, ‘Then why are you baptizing, if you are neither the Christ, Elijah, or the Prophet?’” (John 1:25)

The Word of God: Real repentance is needed. Forgiveness necessary. (3:3-6)

The ministry of John the baptism is a ministry of preaching a message of “a baptism of repentance for the forgiveness of sins” in preparation for a greater one who could do what He could not.

John’s baptism was not meant to be a badge of self-righteousness but rather a banner of brokenness. It was not meant to be a claim of merit but a confession of sin. It shouts – I need cleansing and forgiveness!

Here, we have in this passage a very clear proclamation that a work is needed to bring down the pride of man and to fill up what is lacking and to straighten what is crooked. The precursor to the coming of Jesus Christ is not an attempt at self-justification but an acknowledgment of the need of “the salvation of God.”

John is calling for a public acknowledgement of our crookedness and our emptiness and response in baptism of requesting forgiveness and cleansing.

It is an announcement of the great day of restoration and forgiveness recorded in Isaiah 40 “Comfort, o Comfort my people, says your God. Speak tenderly to Jerusalem and cry to her that her warfare is ended, that her iniquity is pardoned,

that she has received from the Lord's hand double for all her sins. A voice cries in the wilderness prepare the way of the Lord; make straight in the desert a highway for our God...."

What is genuine repentance?

- **True Repentance is more than trying to escape wrath.**

There is a world of difference between wanting to escape the consequences of our sin and wanting to escape the grip of our sin.

"You brood of vipers! Who warned you to flee the wrath to come?" (Luke 3:7)

There is nothing more toxic than people coming and seeking to escape God's judgment... not by true and deep repentance but by a form of religious self-salvation.

Repentance wants more than escaping the wrath to come. It wants to truly get right with God.

The danger that we fall into is that we embrace the markers of religion and repentance rather than seeking a real work of grace. John warns about the wrath to come. God's wrath comes against those who won't truly acknowledge their brokenness, sinfulness, and need.

- ***True repentance is more than a religious marker. It is not a one time event that marks us as God's people. It is a way of life.***

It is an ongoing reality.

Religious legacy is no substitute for an ongoing reality (3:7-9). That actually increases rather than erases guilt. So, we have to avoid any measure of self-justification. Whether it is pointing back to the heritage in which we were raised or whether it is some legacy of our own experience.

The temptation for many of us is to de-personalize our need for Christ by claiming "Oh. I am Catholic," or "I am Lutheran," or I grew up in the church. I went to TEC. I was baptized at 13. Real repentance doesn't back on religious legacies but on Jesus Christ alone.

“Bear fruit in keeping with repentance. And do not begin to say to yourselves, ‘WE have Abraham as our father. For I tell you, God is able from these stones raise up children for Abraham. Even not the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.’” (Luke 3:4-9)

The only legacy that we can truly claim is a legacy of sin and guilt and need.

- ***True repentance isn't theoretical. It's deeply personal.***.. All of the people of Israel were guilty of sharing in the sin of the culture. Self-promotion and self-interest and sinful pride were deep not only in the culture that oppressed them but in their hearts, too!

The problem that we face is that those in positions of power are no different than us. We think the problem is with them until we ask the question ... what shall we do? Then Jesus says... stop doing what they are doing.

“And the crowds asked him ‘What shall we do?’ And he answered them, ‘Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.’ Tax collectors also came to be baptized and said to him, Teacher, what shall we do?’ And he said to them, ‘Collect no more than you are authorized to do.’ And soldiers also asked him, ‘And we, what shall we do?’ and he said to them, ‘Do not extort money from anyone by threats or by false accusation, and be content with your wages.’” (Luke 3:10-14)

True Repentance is humanly impossible. To do or to call forth.

“As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ...” (3:15)

“John answered them all saying, ‘I baptize with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.’” (3:16)

“So with many other exhortations he preached the good news to the people.” (3:18)

“But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner! I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

The great problem is that the best priests could not change hard hearts.

Repentance is an acknowledgement of our desperate need for Christ. It is a clear genuine commitment to a break with sin in our hearts without any excuse-making or any attempt at self-justification.

Are you doing that today? Dropping any self-justification. Any excuse making? Coming to God and asking for a real and deep change in how you live your life?

There is a world of difference between just wanting to avoid wrath and wanting to be saved from our sin.

God doesn't need our religious acts. They do not bring Him pleasure. We need God's redemptive act in Christ.

The tendency that we all face is to want a religious fix rather than a deep heart change. We want another hoop to jump through rather than a new heart.

The false narratives that we read into our lives is that I somehow need to save myself and appease my God. So, I'll get baptized and get my get out of jail free card. Or I'll take the sign but still treasure my sin. Or I'll just keep trying harder and hope that I can do this.

III. *The Story of Powerful Prophet, a Faithful Priest and a Kind King (Luke 3:15-22)*

The Cry: Come to Jesus.

a. Jesus is the Only Prophet Who Can Actually Grant Repentance (3:15-17)

*We like religion because it gives us something easier to do instead of pursuing deep heart and life change. It's doable. True repentance is settling for nothing less than a real change of heart and a real change of life - the kind of change that requires a real Savior, a real cross, and real surgery. Religion says "You can do it." The gospel says – "Only Christ can... but good news – **He has. He can. He will!**" Christ insists that we have the kind of change that reveals the true state of our hearts.*

If we are going to truly repent, we need regeneration and renewal. We need His baptism of Spirit and fire. (3:15-19)

Jesus is greater than John because He can do in us what religion can never do. He can cleanse and empower us from within.

What is the good news?

Jesus comes to baptize with the Holy Spirit and fire.

John the Baptist is in need of Jesus. He isn't worthy to untie Jesus' sandal. John can only symbolically cleanse because He is in need of cleansing. Jesus alone can do deep purification and change.

The power of true repentance is found in Jesus Christ alone.

"Behold I send my messenger and he will prepare the way before me And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fuller's soap. **He will sit as a refiner and purifier of silver and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.** Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.... For I the Lord do not change; therefore you, O Lord, are not consumed. From the days of your fathers, you have turned aside from my statutes and have not kept them. **Return to me and I will return to you,** says the Lord of hosts."
Malachi 3:1-7

“For behold the day is coming, burning like an oven, when all the arrogant and all the evildoers are stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that you it will leave them neither root nor branch. But for you, who fear my name, the sun of righteousness will rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts... Behold I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and strike the land with a decree of utter destruction.” Malachi 4:1-6

“‘Yet even now,’ declares the Lord, ‘return to me with all your heart with fasting, with weeping, and with mourning; and rend your hearts and not your garments.’ Return to the Lord your God, for he is gracious and merciful, slow to anger and abundant in steadfast love; and he relents over disaster. Who knows whether he will not turn and relent and leave a blessing behind him, a grain offering for the Lord your God? ... Be glad, o children of Zion, and rejoice in the Lord your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before. **The threshing floors shall be full of grain; the vats shall overflow with wine and oil.** I will restore the years that the locust has eaten, the hopper, the destroyer, and the cutter, my great army which I sent among you. You shall eat and have plenty and be satisfied and praise the name of the Lord your God, who has dealt wondrously with you and you will never again be put to shame. You shall know that I am in the midst of Israel, and that I am the Lord your God and there is none else. And my people shall never again be put to shame. And it will come about afterward that I will pour out my Spirit on all flesh; your sons and your daughters will prophesy and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.” (Joel 2:12-14,23-29)

The threshing floor is the place where wheat and chaff are separated. Christ has come to do for us what we cannot do for ourselves. He will burn off the chaff in our hearts and He will destroy the wicked who will not return to him.

It is at the threshing floor that the true state of our hearts are revealed. (ie. In Ruth 3, Ruth and Boaz, their hearts are revealed. She as a woman who chose Boaz

a godly kinsman redeemer, and Boaz receiving and blessing Ruth (six bushels of barley). What a picture of the church and Christ.

“Just as fire consumes what is destructible and thus works in a purifying and cleansing manner, so the Messiah will through the Holy Ghost consume sin and the sinners in so far as they cling to sin. In this way, those who persist in sin will be destroyed, but those who sincerely confess their sin and flee to Him for refuge will be purified from sin to their own salvation, and delivered from its penalty and power.” (Norval Geldenhuys)

The baptism of Jesus is a far more glorious baptism than John’s for one reason: Christ actually comes to do in His prophetic ministry what is symbolically accomplished in John’s. Jesus’ ministry is to actually able to cleanse and purify and consume our sin and empowers us to live a new life.

b. Jesus is the Only High Priest Who Always Lives to Intercede for Us.

Notice Four Things in This Passage:

- 1. Jesus’ baptism**
- 2. Jesus’ anointing**
- 3. Jesus’ age**
- 4. Jesus’ genealogy**

- In his baptism, the Son is appointed and accepts His commission as our great high priest.**

It is the time where he is washed and appointed as our great high priest.

Once again to quote Peter Leithart:

“The majority of washings under the Old Testament ceremonial system were likewise self-washings (Leviticus 14:8; 15:5,7,10,13). One of the few exceptions to this in the Old Testament system was Aaron and his sons, who were ‘baptized’ by Moses at the time of their ordination (Leviticus 8:6 and 14:7)... If we see John’s

own baptism as an inauguration to priesthood, some light can be shed on that event..." (Peter Leithart)

"And Moses brought Aaron and his sons and washed them with water." (Lev. 8:6)

"The High Priest of Israel, after all was a sin-bearer. Throughout the year, the sins of Israel accumulated on the High Priest until they were confessed over the scapegoat and sent out of the camp on the Day of Atonement (Leviticus 16)." Peter Leithart

"Obviously, Jesus did not need to be baptized for the forgiveness of his own sins. Nevertheless, he was baptized. He did not have to do this, but he chose to. HE made a deliberate decision to join with sinners in baptism for the forgiveness of their sins... This was an act of solidarity. Jesus was taking the place of sinners."
(Philip Ryken)

"Jesus's baptism is an act of humility. He consents to be counted as if he were a sinner, along with everyone else. This act foreshadows the time on the cross when he will die for the sins of the people of Israel and indeed for the sins of all those who are his. As 2 Corinthians 5:21 puts it, 'For our sake, he made him to be sin who knew no sin, so that in him we might become the righteousness of God.'
(Vern Poythress)

The cross is the threshing floor where Jesus was threshed for our sin, taking the chaff of our sin and being consumed for it, so that we might be left with the pure grain of His righteousness and holiness.

- **His age: Jesus begins his ministry at 30 years of age which is when the priests began their ministry.**

"Jesus when He began his ministry was thirty years of age..." (Luke 3:23)

*"And Moses and Aaron and the chiefs of the congregation listed the sons of the Kohathites, by their clans and their fathers' houses from thirty years up to fifty years old, everyone who could come on duty for service in the tent of meeting."
(Numbers 4:34-35)*

- **His Anointing - At his baptism, God the Spirit anoints Jesus and empowers the mission.** He descends in bodily form as a dove to rest upon Jesus to

enable Christ to fulfill God's call. Jesus baptized by the Spirit for ministry empowerment.

That's what the baptism of the Spirit does for us as well.

"And Moses poured some of the anointing oil on Aaron's head and anointed him to consecrate him." Leviticus 8:12

- **In the genealogy, Luke points out to us that Jesus is a Royal Priest.**

"Priests of the Old Testament had to prove descent from Aaron... or they were not permitted to serve. (Ezra 2:61-67)" (P. Leithart)

"These sought their registration among those enrolled in genealogies, but they were not found there, and so they were excluded from the priesthood as unclean." (Ezra. 2:61)

Luke ends with a genealogy from Luke 3:23-38. He is not through the line of Levi, but through the line of Judah (Luke 3:33), and it ends not at "son of Adam" but "son of God" (Luke 3:38)

c. Jesus is The Only King Who Ever Reigns to Persevere and Protect Us – He is the Royal Priest.

- **In speaking out loud, the Father identifies His Son blesses and approves of His Son's mission.** The Father's words give His blessing to the mission. The will of the Father is that His Son would be crushed for our iniquity. This priest is the very Son of God.

"and a voice came from heaven, 'You are my beloved Son; with you I am well pleased.'" (Luke 3:22)

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence

draw near to the throne of grace, that we may receive mercy and find grace to help in a time of need.” (Hebrews 4:14-16)

“Yet it was the will of the Lord to crush him; He has put him to grief; when his soul makes an offering for guilty, he shall see his offspring; he shall prolong his days; the will of the Lord will prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant will make many to be accounted righteous and he shall bear their iniquities.

Therefore, I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and make intercession for the transgressors.” Isaiah 53:10-12

The Father is pleased with the Son who in His baptism has chosen to join us and identify with us in our sinfulness, taking on our sin and shame, so that we might set free. The Spirit is given by the Father as a source of blessing to fulfill His calling as our great sacrificial substitute. The pleasure of the Father is announced because Jesus willing obedience in the power of the Holy Spirit is assuredly going to be accomplished. Christ will die for sinners and this pleases the Father and because we are in Christ and our sins are removed, the same word falls on us: ‘You are my beloved Son; with whom you are well pleased.’

God is exalted and made Christ King above all.

Who will deliver us? The grand narrative of our Bible is this – politicians and priests will not save us but Jesus has and Jesus will. He is Lord over all.

I cannot save myself. But greater is He that is in me than He that is in the world.

Jesus is the Prophet with the power to change us.

Jesus is the Priest with the power to cleanse us.

Jesus is the King with the power to keep us.

What is the battle of unbelief or hopelessness that you came in with today?