

III.2. Lambs to Rams: Jesus as “God With Us”

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by Him; and without Him was not anything made that was made. 4 In Him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

Before Jesus came to the earth in the form of a babe He had always existed with God throughout eternity. Through the scheme of redemption, God the Son came to redeem man back to God the Father by purchasing man back from the fall with His own blood. Animal sacrifices, although commanded, only exposed man to the cost and consequence of his transgressions but could not remove his sin (*Heb 10:4*). Therefore, a body was prepared for Christ for man’s redemption (*Heb 10:5*).

Isa 7:14 Therefore the Lord Himself shall give you a sign; Behold, a **virgin shall conceive**, and bear a son, and shall call His name (*Heb.8034- through the idea of definite and conspicuous position*) Immanuel (*Heb.6005- with us [is] God*). (*Emp. added*)(*Mat 1:23*)

His “First” Coming

Almost two thousand years ago Jesus became the ‘incarnate’ Son of God, which was considered His “First” coming although Jesus had appeared numerous times (*as the Angel of the Lord*) before and during the Mosaic age in different forms known as epiphanies. His originating in the flesh being “born of (*Gk.1537- from, by [the means of]*) a woman” (*Gal 4:4*) would be the form in which He became the ultimate sacrifice for sin.

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He *is* just, and having salvation; lowly, and **riding upon an ass, and upon a colt the foal of an ass** (*Mat 21:5*).
10 And I will cut off the chariot from Ephraim, and the

horse from Jerusalem, and the battle bow shall be cut off: and **He shall speak peace unto the heathen:** and His dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. (*Worldwide, to include the Gentiles*) (*Emp. added*)

Christ riding “upon a colt” that was yet to be tamed shows, again, His influence on the animal world. This would have been considered miraculous had anyone else tried this. His Lordship over all the creation is shown in this event.

His Baptism

Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized (*Gk.907- to immerse*) of him. 14 But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? 15 And Jesus answering said unto him, Suffer (*Gk.863- let [be]*) (*allow*) it to be so now: **for thus it becometh us to fulfill** (*Gk.4241- to be suitable or proper*) (*Gk.4137- [influence], satisfy, verify, accomplish, complete, perfect*) **all righteousness** (*Gk.3956/1343- “every righteousness ordinance”- Adam Clarke*). Then he suffered Him*. 16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he (*John- Jn 1:32-33*) saw the **Spirit of God** descending like a dove, and **lighting upon Him** 17 And lo a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased. (*Emp. added*)

“Christ was circumcised, and observed all the other ordinances of the Law of Moses, not with a view to His own justification; but to fulfill the dispensation committed to Him by the Lord, the God and Creator of all things.” - Wakefield.

Immersions under the O.T. were for the Levites who wished to serve in the priesthood and were for “the putting away of the filth of the flesh” (*1 Pet 3:21*) before they could don the priestly garments (*Lev 16:4*). Scriptural baptism under the N.T. is to

obtain “a good conscience toward God, by the resurrection of Jesus Christ” (*1 Pet 3:21*). Thus, our garment becomes Christ once we’ve been baptized into Him (*Gal 3:27*) and we are thus added to the N.T. priesthood, Jesus being our High Priest (*1 Pet 2:5, 9; Rev 20:6*).

Jesus lived under the O.T. Law which He had not yet ‘fulfilled’ (*Lk 24:44*). Since Aaron, as O.T. high priest (*along with his sons and those who replaced them*), was commanded by Moses to be initiated into the priesthood to serve in that office via the immersion process (*ordinance- Ex 29:4-9; Lev 16:4*), it was necessary for Christ to obey such in order to become our High Priest (*Heb 2:17; 5:5*) under the New Covenant, which He did “to fulfill all righteousness” (*see Heb 7:27; 9:12; 10:10; Ex 29:29 with 1 Jn 2:27 concerning the anointing*).

Because immersion **for us** is “for the remission of sins” (*Acts 2:38*) and Jesus knew no sin (*1 Cor 5:21*), why did He command John to immerse Him? Jesus was baptized in order to **become** the “*Son of man*” whereas we are baptized in order to **become** the “*sons of God*” (*Jn 1:12*). He was always God’s Son, but in order to “fulfill all righteousness” in bringing man into a covenant relationship with His Father **as** His brethren (*Heb 2:11*), a “propitiation” (*Gk.2435- an atoning victim*) had to become the final substitute (*Heb 7:27*).

His Mission

Jesus’ focus in coming in the early part of the first century was “to seek and to save that which was lost” (*Lk 19:10*). It was prophesied that God would “put [His] Spirit upon Him” in order to “bring forth judgment (*Heb.4941- divine Law*) to the Gentiles” (*Isa 42:1- see also Mat 3:16; Lk 4:1*). He even stated such when He went to the synagogue in Nazareth on the Sabbath day after reading from the scroll of Isaiah (*Lk 4:18-19*).

In His dialogue with Pilate He made the claim that His mission was to “bear witness unto the truth” to those who would

understand it. When asked “Art thou a king then?” Jesus responded “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” Pilate’s response was “What is truth?” (*Jn 18:36-38*) And he wasn’t alone in not understanding.

His Obedience

Isa 50:5 The Lord GOD hath opened Mine ear, and **I was not rebellious**, neither turned away back. 6 I **gave My back to the smiters**, and **My cheeks to them that plucked off the hair**: I hid not My face **from shame and spitting**. (*Emp. added*)

Mat 26:67 Then did they **spit in His face**, and **buffeted Him**; and others **smote Him with the palms of their hands**, 68 Saying, Prophecy unto us, Thou Christ, who is he that smote Thee? (*Emp. added*)

Not that Jesus was disobedient in the first place since as a Person of the Godhead there would have been no need for submission because of the “Oneness” that exists among Them. In His becoming the Son of man and experiencing temptation He would have been left vulnerable to the possibility to sin so there became a necessity to be obedient to His Father. If there was never a possibility for Jesus to sin, Satan would not have even tried to tempt Him, and He could not have become that perfect sacrifice for the redemption of mankind. (*Heb 2:17-18*)

Php 2:8 And being found in fashion (*Gk.4976- external condition*) [*flesh and bones*] as a man, He humbled Himself, and **became obedient** unto death, even the death of the cross. (*Emp. added*)

Heb 5:8 Though He were a Son, yet **learned He obedience by the things which He suffered**; 9 And being made perfect (*Gk.5048- to complete, that is, [literally] accomplish*), He became the Author of eternal salvation unto all them that obey Him; (*Emp. added*)

His Passion (*experience of suffering*)

Isaiah 53 speaks of the Son of God as the suffering Servant Who was distained and destitute while experiencing grief and yet disregarded by His creation. His being “numbered with the transgressors” (*v. 12*) is indicative of the fact that He was crucified between two thieves (*Mk 15:27*). Becoming the sacrifice to end all sacrifices as “a lamb without blemish” (*1 Pet 1:19*) Jesus took on Himself the punishment due for our sin. But even after all the mockery, pain and suffering at the hands of those who hated Him, His response was “Father forgive them for they know not what they do” (*Lk 23:34*). God cannot forgive sin that is not repented of and Jesus knew that. It was His attitude toward the sinner in which He wanted them to repent in order to be forgiven which is the very attitude we are to have towards those who sin against us. He told His disciples “that all things must be fulfilled, which were written in the Law of Moses, and *in* the prophets, and *in* the psalms, concerning [Him]” (*Lk 24:44*).

His Triumph

Psa 2:7 I will declare the decree: the LORD hath said unto Me, Thou *art* My Son; this day have I begotten Thee. (*Since Jesus always existed the day of His resurrection was the day He was begotten from the dead never to die again!- Act 13:33*)

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

In Acts 5 when Peter and the apostles were taken before the Jewish council and commanded to no longer speak in Jesus’ name, Peter replied how God had glorified Jesus “with His right hand *to be* a Prince and a Savior”; the same Person they crucified by way of the Romans (*vs. 30-31*). Other O.T. passages that speak of His triumph are found in Daniel where the prophet spoke of the kingdom (*church*) and the time in which it would appear (*Dan 2:44*). His ascension to the throne in Heaven can be found in Daniel 7:13-14 and Revelation 12:5. (*see also Act 1:9-11*)

The Hebrews writer confirms what Acts 2:47 states in that the church continues to grow into “a great multitude, which no man [can] number” (*Rev 7:9*).

Heb 12:28 Wherefore we **receiving** (*Gk.3880- to receive near, that is, associate with oneself; figuratively to learn*) a kingdom which **cannot be moved** (*Gk.761- unshaken, that is, [by implication] immovable*), let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire. (*Emp. added*)

His Return

Jesus' first coming was to “to seek and to save that which was lost” (*Lk 19:10*). At His next and thus His final coming He will bring judgment according to His word (*Jn 12:48*). The apostle Peter speaks of the day when God will speak everything created by His word out of existence. The very atoms by which all things exist will be melted. (*1 Pet 3:7-10*)

1Co 15:24 Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. 25 For He must reign (*the present figurative thousand year reign- Rev 20:4-15*), till He hath put all enemies under His feet. 26 The last enemy *that* shall be destroyed is death.

2Th 1:8 In flaming fire taking vengeance on them that know not God (*includes those of the O.T.*), and that obey not the Gospel of our Lord Jesus Christ (*from N.T. forward*): 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; 10 When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

III.2. Questions

1. What does the name Emmanuel mean in the Bible? a) God is Holy; b) God with us; c) God our righteousness
2. True or false: Jesus' first appearance on earth was when he was "born of a woman". a) true; b) false; c) the text does not say.
3. Jesus' baptism was for: a) the remission of sin; b) to enter the office of N.T. High Priest; c) to become God's Son
4. For what purpose then are we to be baptized? a) it qualifies us to enter the N.T. priesthood; b) in obedience it washes our sins away; c) both 'a' and 'b'
5. In order to complete His task what did Jesus have to become? a) an angel; b) a sacrificial Lamb; c) God's Son
6. True or false: Jesus told Pilate His mission was to bear witness to the truth. a) true; b) false; c) the text does not say.
7. True or false: Jesus could have been tempted by the devil to sin. a) true; b) false; c) the text does not say.
8. In Psalm 2:7 (*along with Act 13:33*) when God stated "this day have I begotten Thee", was it: a) the day Jesus was created; b) the day Jesus was born in Bethlehem; c) the day Jesus resurrected?

