

10 Looks

Look 1 – Son

(28 Jul 2024)



Who is Jesus Christ?

This is actually the most significant question ever asked.

We divide history into before and after His birth.

Today, He remains central to the world.

Some mock Him – as we saw at the disgrace of an Olympic Opening Ceremony.

Others worship Him as we do this morning.

You simply can't ignore Him.

So, if I asked you – who is Jesus Christ? – those who know Him might answer something like:

He is God. The second person of the Trinity. He is the Son of God. He is the uncreated Creator who became man to live a perfect life, die in our place, be raised to life – to redeem sinners. He glorifies God and saves worshippers who will glorify God eternally.

That is great – but everything I just said – in fact everything about Jesus has depths of mystery and wonder that we can't really grasp.

The colossus of history and eternity remains someone men think deeply on for a lifetime and barely scratch the surface of who He is.

Trinity, uncreated, God-man.

Spurgeon said this – Contemplating God **humbles** the mind *and* **magnifies** the mind.

The more you think of God – the more you realise how fragmentary our knowledge of Him is. It humbles us.

But, thinking deeply on God magnifies the mind – and I would add – it feeds the soul.

But, how can we know God? – the only way to truly know God – is through Christ.

And the way to know Christ – the only way to truly know Christ – is through His Word.

Looking to Christ through His Word is one of the most wonderful and satisfying joys available to us.

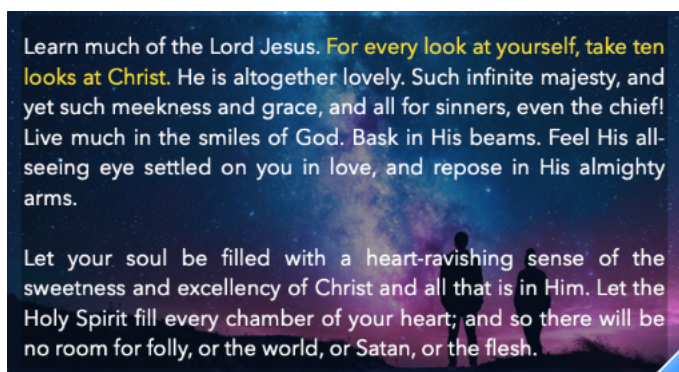
Earlier in the year I used a quote from *Robert Murray McCheyne*:



For every look at yourself, take ten looks at Christ.

Look deeply at Christ. It made me slow down and contemplate Christ.

Here is a fuller version of McCheyne's quote:



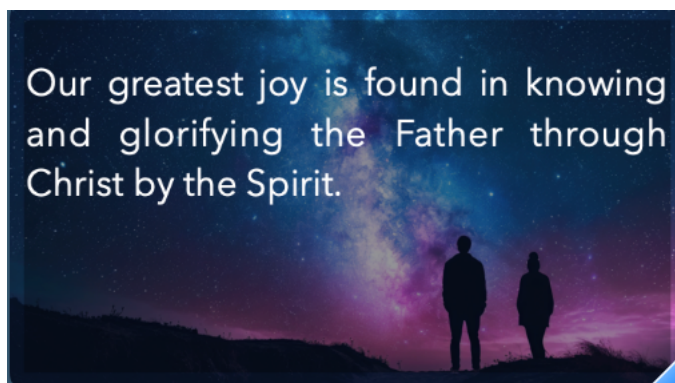
Learn much of the Lord Jesus. **For every look at yourself, take ten looks at Christ.** He is altogether lovely. Such infinite majesty, and yet such meekness and

grace, and all for sinners, even the chief! Live much in the smiles of God. Bask in His beams. Feel His all-seeing eye settled on you in love, and repose in His almighty arms. ...

Let your soul be filled with a heart-ravishing sense of the sweetness and excellency of Christ and all that is in Him. Let the Holy Spirit fill every chamber of your heart; and so there will be no room for folly, or the world, or Satan, or the flesh.¹

As I meditated – I wondered why is looking to Christ so sweet, so satisfying that it drives out folly, the world, Satan and the flesh?

Here is what I realised.



Our greatest joy is found in knowing and glorifying the Father through Christ by the Spirit.

When we look to Christ we see the Father and find life.

Just look at this statement.

We know this is what the Bible says.

We know the great confessions say this.

But I ask, is it true for you?

If I asked you what actually brings you the greatest joy in this life? What is it?

While I do think from time to time we all have times where reading the Word or singing on Sunday or taking communion brings us incredible joy – I suspect that for most of us, if we are honest — the truth is that usually our more consistent joy is found in:

Watching Origin or the Olympics – especially when we win.

¹ Andrew Bonar, *Memoir and Remains of the Rev. Robert Murray McCheyne*, (Edinburgh: Banner of Truth, 1966), 293.

Walking on the beach and watching the sun set.
Spending time with the family.
Playing Catan.
Eating at a great restaurant.
Or the pinnacle – watching West Wing with your wife and a good coffee and dark chocolate.

For most of us – not all of us – but most of us – reading our Bible and praying is far more often a duty than a delight.

We do it because we know we should – not because we find consistently great pleasure in it.

So, here is what I want us to understand. We were created as physical beings – and it is right and natural for us to derive pleasure and joy from the good gifts and pleasures of this world.

But here is what knowing God and enjoying God does – it allows us to enjoy these good gifts of life to the fullest.

Let me give you an example: Marriage. God's design for intimate companionship and family. When we do it God's way it brings great joy, consistent joy, lasting joy.

But treat marriage as disposable, seek intimacy outside marriage, raise kids apart from biblical principles – and the joy is muted and often becomes incredible pain.

Abusing the gifts, ignoring the giver, failing to understand what we were created for is not the path to life – instead it usually leads to pain.

And there are also tough times in life. Jesus said we will face trials and tribulations.

But even amid the tough times – the trials – they become more tolerable when we know God, the plan of God and trust that He works all things for good and our path ultimately leads to heaven.

God is the ultimate source of joy.

And the good things of this life – creation, marriage, family – are His gracious gifts.

And these gifts point to God.

We look at the heavens and we see the glory of God.

We look at marriage and we see a picture of Christ and the church.

We look at children and see that we can become sons of God.

So, looking beyond the gifts to the giver – thinking deeply on the giver – **this** leads to our greatest joy.

But, the question then becomes – how can we know, enjoy and glorify God?

The way to know God – the only way to truly know Him – is **through Christ**.

We were created to worship God and live God's way – and that is where true life is found.

A fish is created to swim in the sea.

But what if that fish pops an eye out of the water and looks at the monkeys having great joy swinging through the trees and decides being a tree fish is more fun?

Let me say abandoning the good gift of the sea – means that fish dries out – and seeking to find joy in a way it is not created for means it will fall off the tree because its little fins can't climb trees or hold branches – and that fish will not actually have a lot of fun.

We have all been there.

Wealth, sex, drugs, importance – they look like fun. In reality, they are an unsatisfactory sugar hit that ends up in pain and a world of hurt.

Jeremiah describes this as trying to drink sand and wondering why you are still thirsty.

Even good things in life are not as good without God.

Two atheists can marry and be faithful – but without God at the centre – their marriage will never be what it could have been.

We were created to worship God – so our deepest joys – our greatest peace – our sustaining hope comes from looking to God.

The more you know God – the greater your joy.

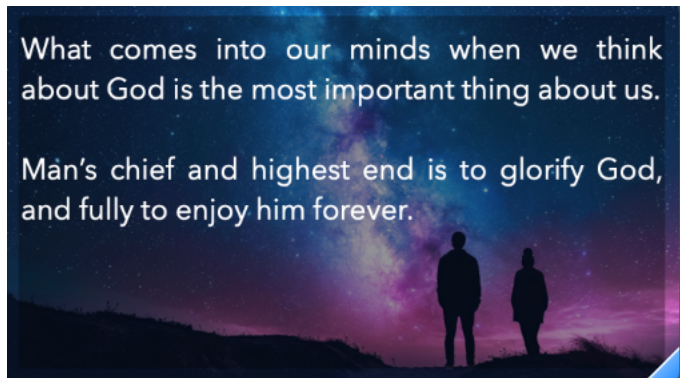
Christians have always understood this.

In his book *The Knowledge of the Holy*,



A. W. Tozer famously said, “**What comes into our minds when we think about God is the most important thing about us.**”

We all know the **Westminster Shorter Catechism** – but I think the words in the **Larger Catechism** are even better:



Q. What is the chief *and highest* end of man?

A. Man's chief and highest end is to glorify God, and fully to enjoy him forever.

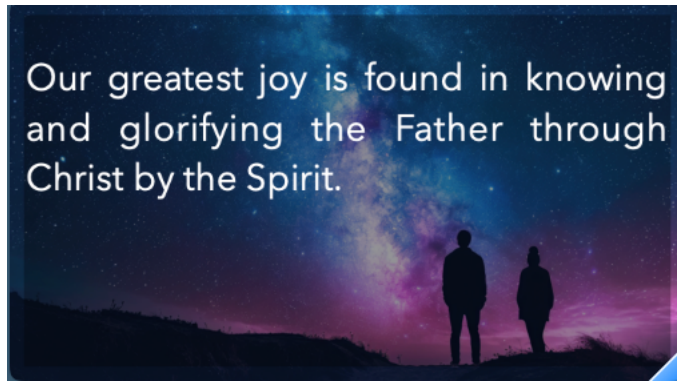
Most of humanity thinks the chief and highest end of man is *carpe diem* – seize the day – find what pleases you – sex, money, power, food, fun – get all you can – then you die and that is it. That is a life well lived.

That is a lie.

That is not a life of fun – it is a life of pain and it does not end well.

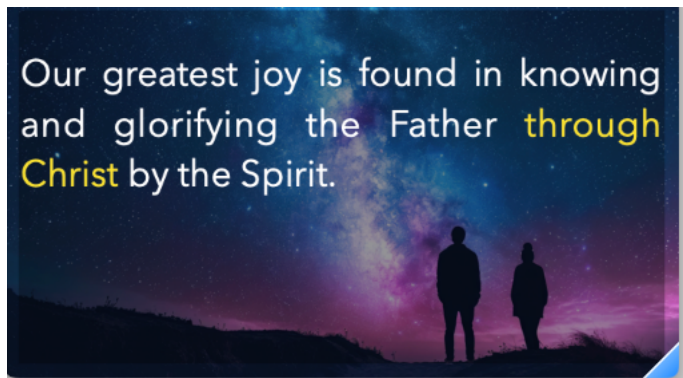
We were created such that only God can truly satisfy our souls.

Augustine put it this way, “**You have made us for yourself, O Lord, and our heart is restless until it rests in you.**”



Our greatest joy is found in knowing and glorifying the Father through Christ by the Spirit.

But in this series, I want to focus on these words – **through Christ**.



We can't know God. We can't be reconciled to God. We can't enjoy God forever – except **through Christ**.

I want to suggest that the reason looking to Christ is so satisfying is that one of Christ's main roles is to enable us to know and glorify the Father.

So, for some time now I have been meditating on Christ. It has been a wonderful exercise.

At the start of the year my plan was to begin a new book of the Bible today – but instead – I want to share some of the fruits of my meditation – *my 10 Looks*.

But you have to know that far and away the hardest part of this series was narrowing it down to just 10 Looks.

Reading the Bible to know the Father **through** Christ just warmed my heart.

I wrote out my top looks – with great difficulty trimmed them – and still had about 30.

With a great struggle I finally picked 10.

It is not enough. Somewhere I hope I might do my next 10 Looks and maybe – yet 10 more.

I don't know what your 10 are. What the looks at Christ revealed in Scripture are that open your heart to the wonder and glory of God.

Chances are some of mine will be yours but almost certainly many of your 10 Looks will not be mine.

You might think some of mine are weird.

But, today – I begin mine.

The *first Look* I want us to think about is that – **Christ glorifies the Father as:**



Son.

Son – it sounds simple – it is not.

We know Jesus is the Son of God.

Have you ever stopped to think about what this means? I tell you – it is something that will humble you and magnify your mind.

Truly the idea of 'Son' deserves 10 sermons on its own.

But, what I want you to get out of this sermon is that:



Jesus Christ is the Son, God and man. Only He can reconcile us to the Father.

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If our chief end is know God and enjoy Him fully – there is only one way for fallen men and women to ever experience this – through the Son.

But this raises questions. Why does God exist as a Son and what does that mean?

Why couldn't the Father come and save us Himself?

These are deep questions that we can't even begin to grasp.

Let me ask you this. One God in three persons.

Does trying to get your mind around the Trinity just do things to your brain?

No matter how long you meditate on this you will have barely dipped your toe in the ocean of who God is.

I mean – why does God even exist as more than one person?

And why a Trinity – why not a Dynamic Duo – Father and Son or a Quintessential Quaternity – Father, Son, Spirit and Wisdom?

The Bible doesn't tell us. I am almost certain that we could not understand it even if it did.

What we do know is that the Trinity is the perfect expression of the Godhead.

Theologians have speculated on why – and it can only be speculation.

Since God is perfect love, He must have something to love eternally – so therefore God must exist in more than one person.

And why not three identical persons – why doesn't God exist as brother 1, brother 2 and brother 3?

Again, it seems that it is because to glorify Himself requires that these three equal persons have different functions, different roles within their relationship.

But the role we are thinking about today is – God the Son.

So once again I ask – what does it mean that Jesus Christ is the Son of God?

If you think Son of God is pretty straightforward – I want to suggest you have not thought enough about it.

The idea of Jesus as the Son of God has been at the centre of controversy for 2000 years.

Church councils have debated this – and even though they declared very carefully what the Bible teaches – it is still remains a hot issue today.

When I was in Seminary – John MacArthur got caught up in this.

He had been preaching through Hebrews and came to Hebrews 1:5 where God said of Jesus:

You are my Son; today I have become your Father.

John began to understand this as meaning – Jesus only became the Son – at a point in time – at the incarnation – when He was born into our world.

He was always God but became the Son.

Well – didn't that set the cat among the pigeons.

Here was a prominent teacher putting out something that was not the view of the great church councils, not in line with pretty much every great theologian and it affected the doctrine of the Trinity.

Some suggested it bordered on heresy.

He was summoned to defend his view before a council and was very nearly banned from the denomination he was part of.

Fortunately, he reconsidered and changed his view and now holds that Jesus was the Son eternally.

He wrote this:

I am now convinced that the title “Son of God” when applied to Christ in Scripture always speaks of His essential deity and absolute equality with God, not His voluntary subordination. ... If Jesus’ sonship signifies His deity and utter equality with the Father, it cannot be a title that pertains only to His incarnation.

Amen!

But there are still some red-hot debates on this topic raging even today.

There are countless internet posts discussing whether the Son’s willing submission to the Father is only part of the incarnation – or whether He submitted to the Father eternally.

Fortunately, most in the church continue to hold that this relationship is eternal – but I can tell you – the debate is on.

My point is that this stuff is hard and deep even for good theologians.

Don’t forget it took two church councils – Nicaea and Chalcedon – to declare that what Scriptures taught was that Jesus was of the same essence as God and He exists eternally as the Son.

Part of the problem is that when we hear – son – we naturally think of it in human terms – a biological son who is born to a father.

And then we project that onto God and Christ.

But that would make Jesus a created being.

It actually works the other way around.

The relationship between God the Father and God the Son is the pattern – and aspects of that pattern are found in the human model.

We look first to God not His creation.

Perhaps the core meaning of ‘son’ in relation to Jesus is that as the Son – He has the same essence as God. He and the Father are both intrinsically God.

Jesus said – I and the Father are one. If you have seen Me, you have seen the Father.

John 1:18:

No one has ever seen God. The one and only **Son**, *who is himself God* and is at the Father’s side—he has revealed him.

But son as ‘of the same essence’ doesn’t transfer well for human fathers and sons.

No humans can share the same essence. The closest concept is biology.

A father begets a son – the son shares some of the genes and characteristics of the father.

The point is that it is a profound mistake – one groups like Mormons and JW's make – to take the human idea of son – biological begetting and apply this to Christ.

No – biology is a human analogy to essence.

But essence is not all 'son' means.

When you look at the passages concerning Jesus as God's Son – we also find references to Him being one who represents and reveals the Father, one who serves and acts in the place of the Father, one who is heir of the Father and one who shares the attributes of the Father.

These ideas are also in human ideas of son.

If I had my Peter Lloyd preach and I said this is my son – I hope you would realise I mean he is Dena and my biological son – not that Peter and I share the one essence.

But Peter is also my son because he represents me, he is my heir, he acts for me and even though he hates it – in many ways he is like me.

Importantly, we also use son in many non-biological ways.

I have referred to Rhoi as a son. But look at him. It is clear he didn't get my good looks – because he is not my biological son – he is a spiritual son.

The notion of son is understood in other ways.

We use terms like – son of a gun – not to refer to biology – but to a son possessing many qualities of the father – we often say the son of a sporting great is a 'son of gun' – meaning he can play pretty well too.

We also use son for someone who represents. We might say a Queensland Origin player is a true 'son of Queensland'.

Son can also mean one's heir.

How do we put all of this together?

I want to suggest that when the Bible talks of the second person of the Trinity – Christ – as a Son these references fall into in **two** categories.



Son of God

AND

Son of God and Son of David

The 'Son of God' passages make it clear that **Christ is God**.

Passages that speak of:

Christ and the Father as one.

Christ and the Father in eternity past.

Christ the Creator and Sustainer.

Christ as Yahweh.

But then there are passages that also speak of Christ as Son of David.

They are clear – He is **still** Son of God – but now He is **also** Son of David.

The Son of David passages make it clear **Christ is also human**.

The Son of God becomes the Son of David to be Saviour.

He is God *and* Saviour.

Titus 2:13 speaks of Him as:

Our great God and Savior, Jesus Christ.

And this dual identity – God and man – Lord and Saviour – continues past His death and resurrection into eternity.

He is raised in a human body.

Paul says the Mediator we have today is the **man** Jesus Christ.

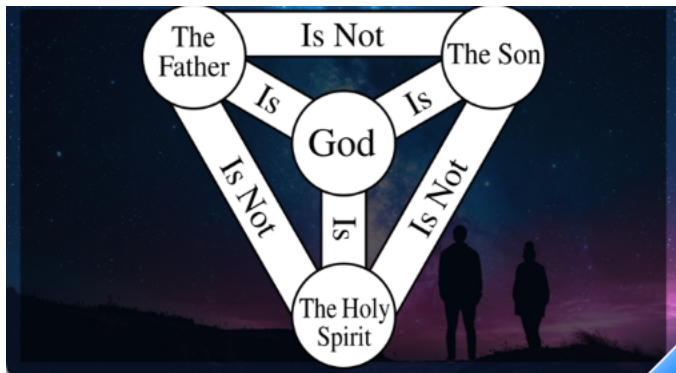
Let's think these through.



Son of God.

The Son of God passages make it clear – He is God – His essence is God.

God exists eternally in three persons – Father, Son and Spirit.



The Father is God.

The Son is God.

The Holy Spirit is God.

AND

The Father is not the Son and is not the Holy Spirit.

The Son is not the Father and is not the Holy Spirit.

The Holy Spirit is not the Father and is not the Son.

Do I understand this? – no.

It doesn't follow the laws of our logic. It isn't comprehensible.

Do I believe this? – absolutely.

Even as saved redeemed men and women who have a Bible – our knowledge of God is so minute – because that is all our limited minds can grasp.

God is so much greater than we can possibly know.

Psalm 145:3 says this:

The LORD is great and is highly praised; **his greatness is unsearchable** (or literally unfathomable).

Or consider the words of Zophar in Job 11:7–9:

Can you **fathom** the depths of God or discover the limits of the Almighty? They are higher than the heavens—what can you do? They are deeper than Sheol—what can you know? Their measure is longer than the earth and wider than the sea.

Can you fathom the depths of God?

Israel was never a sea going nation. The sea was a mystery.

You build a boat and go a mile offshore.

A diver goes into the water – holds his breath and dives down – 20-30 metres that is it. No idea what is deeper.

To know what is below that depth – the best they could do was get a rope and put a weight on it and let it down a few fathoms.

Something is down there.

You go further offshore and let your rope and weight down – and it doesn't touch the bottom.

That is **unfathomable**. You don't know how many fathoms there are – let alone what is in those fathoms.

BUT – when the Psalmist says – God is unsearchable – *unfathomable* – it doesn't mean – oh what we need is to find a better seafaring nation like the Phoenicians with their bigger boats and longer ropes.

NO! With God – no rope could be long enough – because there is no bottom.

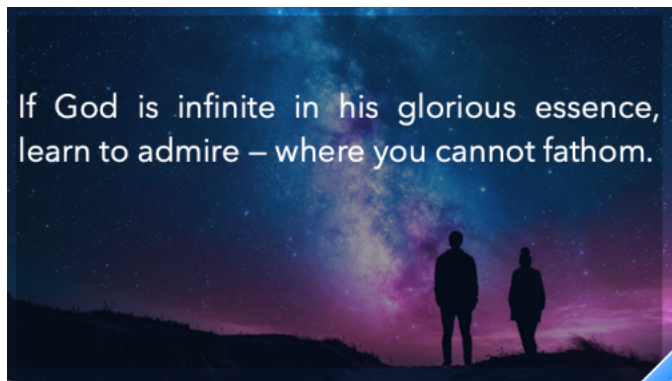
God is **beyond** our ability to fathom.

The Trinity is something human logic – science – maths – our limited minds just can't get comprehend.

Augustine said that if think you have comprehended God – whatever it is you have comprehended – it isn't God – our mind and senses can't even truly grasp the fringes of His glory.

So, what are we to do with this?

The Puritan Thomas Watson tells us:



If God is infinite in his glorious essence, learn to admire — where you cannot fathom.

Basically, God is so great – just accept you can't understand Him – so simply wonder at Him – and admire Him.

I have yet to read a theologian who spends their life studying God who does not conclude that the more they know about God – the more they realise our knowledge of God is so minute and incomplete.

But not understanding it doesn't mean we know nothing.

Jesus is the eternal Son.

His means He is God and that He always does the will of the Father.

This includes creating and then sustaining the creation.

Colossians 1:15–17:

He – the Son – is the image of the invisible God, the firstborn over all creation. For everything was created by him, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities— all things have been created through him and for him. He is before all things, and by him all things hold together.

Hebrews 1:2–3:

In these last days, he has spoken to us in Son. God has appointed him heir of all things and made the universe through him. The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word.

John 1:18:

The one and only Son, who is himself God.

He is clearly God – and carries out these divine actions on behalf of the Father.

Scripture is also clear – the Son was the one who called Israel and guided them – He is Yahweh.

You have to be blind to miss this – **Son of God** – means Jesus **is** God.



But, Scripture then adds another title – **Son of David** – explicitly related to His humanity.

But what is fascinating is how the Bible makes it clear that He is still completely the Son of God.

The Son of David is also the Son of God. This one is man *and* God.

I can't understand God – let alone a God-man – but that is who He is.

Consider the birth narratives.

Matthew 1:1:

An account of the genealogy of Jesus Christ, **the Son of David, the Son of Abraham.**

His humanity is charted from Abraham to David to the birth of Jesus – who is the Christ.

But then in verse 23 – the angel says – yeah but He is not just man – He is God – so name him Immanuel – God with us.

Or Luke 1:31–32:

Now listen: You will conceive and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David.

He is Son of David – born of a woman.

But as well Luke 1:35:

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one to be born will be called the Son of God.”

He might be born of a woman – but not of a man.

This one is not just human – His conception is by God the Holy Spirit – so He is God.

From this time Jesus bears both titles – Son of God and Son of David. The Bible is clear to consistently and repeatedly emphasize **both** parts of His nature.

In Luke 3:21–22 we are told:

As he was praying, heaven opened, and the Holy Spirit descended on him in a physical appearance like a dove. And a voice came from heaven: “You are my beloved Son; with you I am well-pleased.”

God declares – this one is the Son of God. But the very next thing Luke does is give His *human* genealogy.

It starts at Joseph, runs through David to Abraham and all the way back to Adam.

It ends with these words – **son of Adam, son of God.**

Jesus is the true Adam, the true David, the true son of God.

So why did the Son of God also become the Son of David?



Three main reasons:

**To Reveal The Father
To Represent The Father
To Redeem Humanity**

First, to Reveal The Father

The Bible tells us that we were created to find our greatest satisfaction In God.

But here is the issue.

As finite creatures our ability to know, glorify and enjoy God – an infinite being – is so limited.

Think about it this way.

What if God created the world and Adam and Eve – and then just left them alone – no communication?

If Adam and Eve were created to find real meaning in God – but all they had was the general revelation of creation, their conscience and their finite minds – what could they know about God?

The Bible is not explicit on this, but it seems that they could work out truths such as:

- There must be a Creator God who exists (Ps. 19:1; Rom. 1:19; Acts 14:15).
- He created the heavens and earth and them (Acts 17:24).

- As such He is the Lord of all creation (Acts 17:24)
- He is much greater in power and wisdom than them (Ps. 19:1; Acts 17:24).
- Since creation was good – the Creator must be good (Gen. 1:31; Acts 14:17).

And because Adam and Eve were created with a conscience – an innate knowledge that the Creator had decreed some acts wrong then to violate their conscience will bring judgment (Rom. 2:14-16).

It seems likely that Paul's statement in Romans 1:18–20 affirms these are the kind of things Adam and Eve could know:

God's wrath is revealed from heaven against all godlessness and unrighteousness of people who by their unrighteousness suppress the truth, since what can be known about God is evident among them, because God has shown it to them. For his invisible attributes, that is, his eternal power and divine nature, have been clearly seen since the creation of the world, being understood through what he has made. As a result, people are without excuse.

Many theologians also argue that Adam and Eve could also have worked out other truths merely from looking at the creation. That:

God is **uncreated** (Acts 17:24); **sustainer** (Acts 14:16; 17:25); **self-sufficient** (Acts 17:25), **transcendent** (Acts 17:24); **immanent** (Acts 17:26-27); **eternal** (Ps. 93:2); **majestic** (Ps. 29:4); and **wise** (Ps. 104:24).

That He has a **sovereign will** (Acts 17:26); **should be worshiped** (Acts 14:15; 17:23); and **demands man to perform the good** (Rom. 2:15).

There is no way to be sure, but I personally think you probably *can* deduce all of these truths from general revelation.

You may even speculate that this Creator would be omnipresent, omniscient, omnipotent.

But what I want you to hear is how *limited* this knowledge of God is.

Nothing personal. Nothing about love and mercy and grace.

In Acts 17 Paul says if that is all men have – they are groping in the dark to find more – and can't do it.

The entire creation is such a minimal – such a small fragment – of the knowledge of God.

In Job 26:6–14 we read this:

He stretches the northern skies over empty space; he hangs the earth on nothing. He wraps up the water in his clouds, yet the clouds do not burst beneath its weight. He obscures the view of his throne, spreading his cloud over it. He laid out the horizon on the surface of the waters at the boundary between light and darkness. The pillars that hold up the sky tremble, astounded at his rebuke. By his power he stirred the sea, and by his understanding he crushed Rahab. By his breath the heavens gained their beauty; his hand pierced the fleeing serpent.

Job is describing the **greatest** displays of power in the creation – thunder, storms. Then he says:

These are but the fringes of his ways; *how faint is the word we hear of him! Who can understand his mighty thunder?*

The greatest displays of power in all creation are nothing but the very fringes of who God is. They are but a whisper. We couldn't possibly grasp the thunder of His ways.

So let me sum this up.

Without any specific revelation – Adam and Eve could only know some basic truths about the Creator – they could not truly enjoy Him – and worst of all – when they violated their conscience, they would know they had sinned and were separated from God without any way to be restored to God.

But, here is the good news – God is also love and mercy and grace – so He did not just give Adam and Eve the revelation of creation.

He revealed Himself and spoke to them.

Before the fall He spoke with them gave them instructions and walked with them – and in an act of unspeakable grace – after the fall – instead of wiping them out – He spoke.

He promised a way of redemption – a seed who would crush the serpent. A way of salvation.

God then continued to speak – to Patriarchs and Prophets. Through the Law. Through types and shadows.

Every revelation showed us something more about God – King, sovereign, merciful – and promised a way of redemption.

However, if God stopped speaking after the book of Malachi – our knowledge of God might be far greater than Adam and Eve's but it would still be tremendously lacking in crucial areas.

Then, in the fullness of time – God gave us the greatest revelation that finite man could ever have.

Hebrews 1:1–2:

Long ago God spoke to our ancestors by the prophets at different times and in different ways. In these last days, he has spoken to us – literally – **in Son**.

John 1:14:

The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only **Son** from the Father, full of grace and truth.

The greatest revelation of God possible is the Son of God coming as the Son of David.

We don't just hear that God is love – we see it in Christ and the cross.

God Himself became flesh. In Him we see the grace and truth and love and power of God.

If you see Christ – who though God – humbled Himself to enter our world to save sinners.

If you see Christ – you see God in the flesh – the true image of God.

Now – I do need to add – don't think that because we are Christians who have the Bible and the revelation of Christ that we actually know all that much about God.

The 1689 Confession puts it this way:

His essence cannot be comprehended by any but himself.

Only God can fully know God. No created being angel or man can fully know God – or in fact know all that much about Him. He is too great for that.

Even with all that Jesus shows us – our knowledge of God is so small.

An ant who crawled into Shakespeare's home as he wrote Hamlet could not possibly comprehend what this huge being was doing.

And the distance between God and you is infinitely greater than that between Shakespeare and an ant.

But – in Christ we have the greatest possible revelation of the Father men and women can have. To know Christ is to know God.

Second, He became the Son of David To Represent The Father

God is the true King over creation. But He is spirit.

So He chose to rule through mediators – head of humanity like – Adam – prophets like Moses and finally Kings like David.

They stood in the place of God as imperfect representatives.

But then the true Adam, the true David, the true King came.

In Christ we see our King our head.

Third, He became the Son of David To Redeem Humanity

As the true Adam – Christ can save us.

On the last night of His life – Jesus said this. John 17:1–5:

Father, the hour has come. **Glorify your Son so that the Son may glorify you,** since you gave him authority over all people, so that he may give eternal life to everyone you have given him. This is eternal life: that they may know you, the only true God, and the one you have sent—Jesus Christ. I have glorified you on the earth by completing the work you gave me to do. Now, Father, glorify me in your presence with that glory I had with you before the world existed.

The Son entered this world with one main task. To glorify the Father by giving eternal life to those the Father gave Him – by redeeming them to worship the Father eternally.

Only as a man – as the representative of mankind – could He live a perfect life, satisfy the demands of the Law – and die as our substitute.

The Son came to make sons. Galatians 4:4–5:

When the time came to completion, God sent his Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons.

In our politically correct age many don't like the idea that women become sons.

Understand son here does not mean a *male* offspring.

No becoming a son of God has nothing to do with biological sex – it means becoming like God – becoming part of the family of God.

We become sons because through the Son we become like the Father.

Brothers and sisters, there are things in this creation that simply blow my mind.

Lying and looking up at the night sky – thinking that most of the dots I see are not just stars but entire galaxies – billions of stars – some are even enormous collections of galaxies – so what I can see is the merest fragment of the created universe.

Or looking at the wonder of a newborn baby – life – in all its unimaginable complexity – that results in a distinct being that smiles and grabs my finger.

But these are nothing, absolutely nothing compared to contemplating Christ – the God-man – the Son – who left heaven to redeem sinners.

I can't fathom God let alone a God-man.

But what is supposed to absolutely blow our minds is that this Son of God would humble Himself to become the Son of David to turn sons of the devil into sons of God.

Christ had no obligation to create us – even less an obligation to save us.

Yet He came into this world to save sinners.

I have spent my entire adult life contemplating this – and I am only at the very fringes.

I can't even begin to wrap my mind around the concept of God – let alone this God choosing to humble Himself and enter the creation as a man – be abused by the creation and die for the rebellious creation.

The bits I do grasp just blows my mind at the love and grace of God.

My assumption is that when I die, I will grasp even more – certainly not all – but more of God and this will bring me joy for all eternity.

But for now I thank God that we can look to Him through the Son – marvel in Him – marvel at His salvation – long for Him – and enjoy Him and His good gifts forever.

10 Looks

Look 1 – Son

(28 Jul 2024)

Main Point: Jesus Christ is the Son, God and man. Only He can reconcile us to the Father.

General Questions:

1. Why is looking to Christ so crucial and lead to real joy?
2. Why do we so easily find joy in things other than Christ?
3. How does Christ help us enjoy the good things of life and make the tough times easier to navigate?
4. Why is the Trinity so hard for us to comprehend?
5. What is it that makes Christ the Son?
6. Why has there been such controversy over Christ as the Son?
7. What does the title Son of God convey?
8. What does the title Son of David convey?
9. Why did the Son of God become the Son of David?
10. Why is it OK to have mystery and areas we can't grasp when thinking of God and Christ?
11. How can we just enjoy and glory in what we do understand?

Application Questions:

What convicted me in the message?

What moved me in the message?

What will I do in light of the message?

1. What are my 10 looks that draw me close to Christ?
2. What is it about Christ as Son that I stand amazed about?
3. What can I thank God for in relation to the God-man coming to save sinners?