A Lord's Day Snippet!

Biblical and Southern Studies

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SBSS

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1 "Thou art the Christ, O Lord,
The Son of God, most high!"
Forever be adored,
That Name in earth and sky.
In which, tho' mortal strength may fail,
The saints of God at last prevail!

2 Oh, surely he was blest,
With blessedness unpriced,
Who taught of God, confessed
The Godhead in the Christ!
For of Thy Church, Lord, Thou didst own
Thy saint a true foundation-stone.

3 Thrice fallen, thrice restored!
The bitter lesson learnt,
That heart for Thee, O Lord,
With triple ardor burnt.
The cross he took he laid not down
Until he grasped the martyr's crown.

4 Oh bright triumphant faith!
Oh courage void of fears!
Oh love, most strong in death!
Oh penitential tears!
By these, Lord, keep us lest we fall,
And make us go where Thou shalt call.

William Walsham How (1823-1897)

The Majestic God Has a Son

"Thou art the Christ, the Son of the living God."
Matthew 16:16

Yes, God the Father has a Son who is God the Son. God the Father when the time was right sent forth His Son into this world to be made of a woman in order to redeem (Gal. 4:4-5). The Son was with the Father and then was "sent forth" from the Father to be incarnated into human flesh. The Father has chosen to speak to us through "His Son" (Heb. 1:1-2). The Son made the worlds, the Son is the brightness of the Father's glory, the Son is the express image of the person of the Father, the Son is the upholder of all things

by the word of His power, the Son is the one who purifies us of all our sins, the Son is better than the angels, the Son has the most excellent name (Heb. 1:2-4). The Father declared His Sonship, "Thou art my Son" (Heb. 1:5). The Father revealed, "I will be to him a Father, and he shall be to me a Son" (Heb. 1:5). The Father said *to* and *of* His Son, "Thy throne, O God, is for ever and ever" (Heb. 1:8). The Father said *of* His Son, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

"As God the first person, by way of singularity, ordinarily is called *the Father*, 'one God, the Father;' so frequently in the same way of singularity is Christ termed *the Son*, in relation unto this God as the Father. And it hath been observed by some, that whereas *huios Theou*, that is to say, *A* son of God, is common to others, that is, to us with Him; yet *ho huios tou Theou*, *The* Son of God, is never given to any but to Him" [Thomas Goodwin]. Only, the Lord Christ is so noted as *The Son of The God*. "Angels are called sons of God; but they are sons of God by creation (Job 38:7). Saints are called the sons of God, by adoption and regeneration (Gal. 4:5). The Lord Jesus Christ is the natural Son of God by eternal generation (Heb. 1:5) [Thomas Watson].

No, the text has not been forgotten. The words of Peter were, "Thou art the Christ, the Son of the living God." How did this statement of Peter come about? It was the answer to Jesus' question, "Whom do men say that I the Son of man am" (Matt. 16:13). A scenario of answers was given that were "hearsay," "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets" (v. 14). This would not do. They must declare themselves, "But whom say ye that I am?" This requires a personal answer. They answered in Mark's Gospel, "The Son of the living God;" this was the declaration made in Mark to those who said He was "a prophet, or as one of the prophets" (Mark 6:15). It was then that Peter answered as he did. That Jesus was the Anointed of God, and that He was the Son of the living God. "Thou art the Christ," which are words showing affection toward Him who is God's Anointed One. Then came the final words, "The Son of the living God," which expressed divinity and sonship. Literally translated, "The Son of the God the living." This is the living God's only Son.

Peter's candor brought blessing from Jesus. Why? Because flesh and blood did not reveal this to Peter, but the heavenly Father revealed it to him that Jesus is the Christ the Son of the living God. When the Lord Jesus spoke to Peter and the disciples and others, He never said, "Our Father," which is what He taught the disciples to say when they pray. Jesus usually personally said "my Father." Remember when Jesus said, "My Father worketh hitherto, and I work." For this remark the Jews sought to kill Him because to them He violated the sabbath and said He was God. Yes, He was the true and living God.

God "spared not his own Son" (Rom. 8:32). Jesus was called "The only begotten Son of God," very frequently in John's writings. He was manifested as the Son of God (1 John

3:18). “He … was actually the Son of God *before His conception*, nativity, endowment with power or exaltation, is not the Son of God on these accounts, but on that only which is antecedent to them. Now … the eternal deity of the Son of God, the proposition is unmovably established, and the inference evidently follows thereupon” [John Owen]. The Son of God is also God, “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6). He is the Son as He is also the mighty God, and the everlasting Father. He is the living God (Heb. 3:12), the true God (1 John 5:20), the great God (Titus 2:12-13), the only true God (John 17:3).

J. C. Ryle noted regarding Peter’s profession, “Thou art the Christ, the Son of the living God,” in the following words, “Men forget that it is a widely different thing to believe in Christ’s divine mission, when we dwell in the midst of profession Christians, and to believe in it when we dwell in the midst of hardened and unbelieving Jews. The glory of Peter’s confession lies in this, that he made it when few were with Christ and many against Him. He made it when the rulers of his own nation, the Scribes, and Priests, and Pharisees, were all opposed to his Master. He made it when our Lord was in the ‘form of a servant,’ without wealth, without royal dignity, without any visible marks of a King. To make such a confession at such a time required great faith and great decision of character. The confession itself, as Brentius says, ‘was an epitome of all Christianity, and a compendium of true doctrine about religion.’ Therefore, it was that our Lord said, ‘Blessed art thou, Simon Bar-jona.’”