

## Introduction

Sometimes the expression, "God is well satisfied with Christ" is repeated, and perhaps we do not grasp the fulness of such a truth. It is a very comforting truth to know that salvation does not depend on my satisfaction with Christ, but God's. It is His justice which must be satisfied. When the soul enters this truth there is perfect peace, deepest rest and quietness, knowing that the full purposes of God have been perfectly and eternally met. The satisfaction of God with Christ is taught in type in the "Burnt Offering". It is a precious observation that before the sacrifice was ever offered the words of Jehovah are stated: "It shall be accepted for him" (Lev. 1:4). God never had any reservations about Christ being perfectly qualified and able to fulfill the works He had given Him to accomplish.

The Lord, when speaking about Himself, said: "Him hath God the Father sealed" (Jn. 6:27). There are two questions which arise from this statement:

- a) What did it mean for Him to be sealed?
  - i) Within the context it means that God had marked Him, authenticated Christ for the great work of giving the meat "which endureth unto everlasting life" (Jn. 6:27).
- b) At the point of time when the Lord said these words, "How or when had God sealed Him"?
  - i) The word "sealed" is in the aorist, which indicates a particular act of God at a given point of time in the Lord's life. Rather than restrict it to a particular time, since such a tense does not indicate the duration of the act of God, I see the sealing by God as the constant act of God throughout the life of Christ, past, present, and future.

## Ways In Which God Manifested His Approval To The Lord

### **1) By Prophetic Declaration:**

- a) One of the most beautiful declarations of God's approval of the Lord is conveyed in the "fat" of the Old Testament offerings. It is not until the night of the exodus that there is any mention of blood and the sacrifice securing life (Ex. 12:13), and this although there had been at least some two thousand five hundred years of sacrifices!
  - i) When it came to Abel's sacrifice it is recorded "the fat thereof" (Gen. 4:4)
  - ii) At the consecration of Aaron and his sons it was "all the fat" (Ex. 29:13)
  - iii) The peace offering will speak constantly about the "fat" (Lev. 3:3, 4, 9, 10, 14-17)

The significance of the "fat" is found in Isaiah's words: "Neither hast thou filled me with the fat of thy sacrifices" (Isa. 43:24). The clause, "neither hast thou filled", is the Hebrew word "ravah", which in certain contexts means to be satisfied. The "fat" indicates the satisfaction of God with every aspect of the life and propitiatory work of Christ. Isaiah will also write: "Behold my Servant . . . in whom my soul delighteth" (Isa. 42:1). God was "well pleased with Christ", His Son (Matt. 3:16-17). He was a delight to God as His Servant. The "fat" goes beyond these for it informs us God is fully satisfied with His Son.

### **2) By Personal Declarations:**

- a) At His baptism
  - i) It is a fact that one is always attracted to the superior. This is especially amazing for Stephen looked up (Acts 7:55) and his attention was focused on the Lord, but at the Lord's baptism the focus of Heaven is downward to the man Jesus on earth. Heaven with all its glories is focusing on Christ by the loveliness of His person, and God says: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Approximately thirty years had passed (Lk. 3:23) since His coming into this world, and as God reviews them, His years of childhood, youth and young manhood, in the carpenters shop, or in the home, there was nothing God would have desired He had done differently.

- b) On the mount of transfiguration
  - i) There were three human speakers on the holy mount; Moses, Elias, and Peter, then God speaks. Moses and Elias spoke of His decease of which Heaven spoke nothing of disapproval. Peter said: "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias" and immediately God manifests His presence by the cloud and His disapproval to the words of Peter. God says: "This is my beloved Son: hear Him" (Lk. 9:30-35)

In these situations God was declaring His approval of Christ.

### 3) By The Personal Experiences of The Lord:

- a) God always heard Him (Jn. 9:31; 11:42). We can become so excited when the God of Heaven deigns to bow His ear to personally listen to us when we pray, and then answer those prayers. For the Lord such was the normal experience because He never prayed amiss (Jam. 4:3), but always according to the will of God (1 Jn. 5:14). By continually answered prayers, and without the virtue of another, God was approving all that Christ did.

### 4) By God's Actions Concerning Christ:

- a) God raised Him from the dead.
  - i) We now enter the realm of the utterly stupendous, those distinctly mighty acts God did for Christ in showing His approval of Him and all that He thought, wrought, wrote, and spoke. The following are some of the scriptures telling of this:
    1. "God raised Him from the dead" (Acts 13:30)
    2. "Whom God hath raised up" (Acts 2:24)
    3. "This Jesus hath God raised up" (Acts 2:32)
    4. "Believe on Him that raised up Jesus our Lord from the dead" (Rom. 4:24)
    5. "Raised up from the dead by the glory of the Father" (Rom. 6:4)
    6. "God hath . . . raised up the Lord" (1 Cor. 6:14)
    7. "God the Father, who raised Him from the dead" (Gal. 1:1)
- b) God's reception of Christ and setting Him at His own right hand.
  - i) It is easy to miss the significance of the words: "A cloud received Him out of their sight" (Acts 1:9). This was not just a fluffy white cloud, rather it was the cloud of the Lord's presence which was seen on the mount of transfiguration (Matt. 17:5). Furthermore, He was "carried up into Heaven" (Lk. 24:51). Not only was He carried up but He was: "received up into heaven" (Mk. 16:19), He "ascended up on high" (Eph. 4:8). Having ascended up on high He sat down on the "right hand of the Majesty on high" (Heb. 1:3); "on the right hand of God" (Heb. 10:12). The Lord did not of His own accord take this uppermost place, for we read: "He (God) set Him at His own right hand in the heavenly places" (Eph. 1:20). God said to Him: "Sit Thou at my right hand" (Psa. 110:1).
- c) Christ, called by God, an "high priest after the order of Melchisedec" (Heb. 5:10). The English word "called" is used in verses 4 and 10, but this is not the same Greek word. The word in verse four is "kaleo", but the one in verse ten is "prosgoreuo". While "kaleo" is used in 138 verses, "prosgoreuo" is only used in Heb. 5:10. It means to "Name", and indicates a distinctive mode of address to be acknowledged as such, to be saluted. God declared Him to be such before He ever entered the experiences of life (Psa. 110:4), for God, as previously noted, had no reservations about the perfecting of the Lord to be such a high priest (Heb. 5:9), that is fully qualified by the things which He suffered not for sins (that was accomplished at Calvary in the three hours of darkness) but as a man living in fellowship with God. His priesthood was unique in that it was confirmed by an oath (Heb. 7:21). The contrast between where Aaron ministered and Christ, in Melchisedec priesthood ministers endorses God's approval of Him.

Aaron Ministered	Melchisedec Ministers
In a worldly sanctuary (Heb. 9:1)	In the true Tabernacle and sanctuary (Heb. 9:11)
Aaron entered once a year (Heb. 9:7)	He entered once for all (Heb. 9:12)
He entered with the blood of an animal (Heb. 9:7)	He entered by virtue of His own blood (Heb. 9:12)
Blood was shed for he and the people (Heb. 9:7)	His blood was for others not for Himself (Heb. 9:26, 28)
Its efficacy was limited in that it: <ul style="list-style-type: none"> <li>• Could not give open access (Heb. 9:8)</li> <li>• Could not purge the conscience (Heb. 9:14)</li> <li>• Had to be offered year after year (Heb. 10:1)</li> <li>• Could not take away sins (Heb. 10:4)</li> </ul>	It was efficacious in that it: <ul style="list-style-type: none"> <li>• Could give access to God (Heb. 10:22)</li> <li>• Could clear the guilty conscience (Heb. 9:14)</li> <li>• Never had to be offered again (Heb. 10:12)</li> <li>• Could take away sins (Heb. 9:28)</li> </ul>

- d) The Lord taking the book from the hand of the Throne Sitter (Rev. 5:7). Chapters four and five of Revelation are a single section revealing the creatorial and moral glory of the Throne Sitter and the qualifications of the Lamb to take the book from Him. That book opens the judgments of God whither they are effective by angelic ministry or the Lord Himself. All judgment has been given into His hand (Jn. 5:22, 27). The qualifications to “open the book, and to loose the seals” (Rev. 5:2) are so exacting that no human being in celestial, terrestrial, or infernal realms can meet them. The only individual is the “Lion of the tribe of Judah” (Rev. 5:5), the “Lamb as it had been slain” (Rev. 5:6) with its “seven horns and seven eyes” (Rev. 5:6). He alone is worthy for: “Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation”; and hast made us unto our God Kings and priests” (Rev. 5:9-10). He is seen as the supreme Redeemer and Deliverer, and God seals, approves of Him as capable and qualified to be the executor of judgment by letting Him take the book.
- e) God will give Christ exclusive Kingship despite all opposition, Satanic and human to His decree (Psa. 2:7-8). It has ever been the aim of certain individuals to rule the world. Ahasuerus reigned over 127 provinces from India to Ethiopia (Est. 1:1) and to him he would have ruled over the world. It is recorded that Alexander sat and wept when there were no more places to conquer. Perhaps he thought he ruled the world. Hitler sought to rule as much of the world as possible, and the Beast, the man of sin, will be the same. Poor puny man fails to recognize that God has declared: “Yet have I set my King upon my holy hill of Zion” (Psa. 2:6). God will laugh at the creatures of dust as they try to overthrow His purposes which involves setting Christ as King over the entire world (Psa. 2:4). God is the “great King” (Psa. 47:2; 95:3). He gives the rulership to “whomsoever He will” (Dan. 4:17) and He sets His seal of approval to Christ as such by giving to Him universal Kingship. As such, Christ will “strike through kings in the day of his wrath” (Psa. 110:5) and “rule” in the midst of His enemies (Psa. 110:2). He will not be politically correct, but it will be characterized by:
- i) Exactingly righteousness (Heb. 1:9)
  - ii) Man shall fear Him (Psa. 72:5)
  - iii) His reign will be one of moral refreshment (Psa. 72:6)
  - iv) Peace and tranquility will be a hallmark of His kingdom (Psa. 72:7)
  - v) Universal dominion (Psa. 72:8)
  - vi) Enemies will bow before Him (Psa. 72:9)
  - vii) Foreign kings, etc., shall bring gifts, prostrating themselves before Him (Psa. 72:10-11)
  - viii) “A King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer. 23:5)

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- ix) He shall sit on the throne of David and reign over the house of Jacob (Lk. 1:32-33)
- x) He shall reign forever (Lk. 1:33; Rev. 11:15).

In conclusion, all that can be said is:

**“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength,  
and honour, and glory, and blessing. . . for ever and ever”  
(Rev. 5:12-13)**

*. . . Rowan Jennings*