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Christ Came From God

Introduction

John 13:3 records an astounding statement concerning the Lord. It is a statement with two main clauses and a logical significance in them. It states, “Jesus knowing that the Father had given all things into his hands and that he came from God, and went to God”. The two main clauses are, “He was come from God” and “He went (was going) to God”. The logical significance is, He was on a journey. It is the first clause to be considered.

He came from God

This opens a series of questions:

- a) What did He come from God “being”?
- b) What did He come from God as?
- c) What did He come from God to be?
- d) By what authority did He come?

What did He come from God “being”?

- 1) He came from God being an “unchangeable deity”.
 - a) The Lord came from God, not by divesting or modifying His deity, but came being that which He ever was, an unalterable immutable deity. When I write of His being it can indicate several things. It can refer to His perpetual existence. He is the “father of eternity” (Isa. 9:6) (lit. Hebrew). It can also refer to that which He is, His essential being.
 - i) The Lord came not to be made the Son of God as He always was the Son of God. His is an eternal relationship, ever manifesting God as the Word (Jn. 1:1-3). When God created the animals etc. there is a repeated statement, “After his kind” (Gen. 1:11, 12, 21, 24, 25). It means that a cow and a bull will always produce a cow or a bull; a wasp will always produce wasps; giraffes will always produce giraffes; angels will always be angels. They can never become anything other than that.
 - ii) Such is the marvel of the condescension and incarnation of the Lord. He did not become something else but added another dimension to himself. He became a human being while never for the slightest iota of time or tininess of decree ever being deprived of His rights of authority or change of personality. The Holy Spirit enabled Paul to grasp a little of the wonder that the man Christ Jesus is God in every way. It stands written:
 1. “For in him dwelleth all the fulness of the Godhead bodily.” (Col. 2:9)
 2. “Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:2-8)
- 2) He came from God being the Son.
 - a) When the Lord was speaking to the Jewish leaders He said, “My Father worketh hitherto, and I work” (Jn. 5:17). They immediately understood what He was saying. It was a declaration of His full equality with God in every way, and as they said, “making himself equal with God” (Jn. 5:18). The Lord did not correct their understanding for that which they said was true, was, is and ever will be God’s co-equal in every way, being fully and perfectly the likeness of God.
 - i) The moral glory of God was seen in all its perfections throughout His life.
 - ii) The compassion, graciousness and wisdom of God was constantly manifested through Him.
 - iii) The justice of God was exhibited in His corrective statements whether on the unsaved or His own for He is no “respector of persons” (Acts 10:34).

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What did He come from God as?

Two of the most well-known titles of the Lord are Servant and Shepherd and this is assuredly given by the scriptures (Isa. 42:1; Matt. 12:18). Christ is the shepherd of the sheep (Jn. 10:2; Heb. 13:20). No other shepherd ever paid such a price (Jn. 10:11) for his sheep. David put his life in danger protecting the sheep when he faced the bear and the lion (1 Sam. 17:34) but he did not die for the sheep. Even had he died, could he have maintained the life of the sheep or assured them from ever being attacked by the ravenous beasts again?

- a) The Lord is a Shepherd beyond all others who in love “giveth” (Jn. 10:11) and “layeth down” (Jn. 10:15, 17, 18) His life for the sheep. It is blessed to appreciate the richness of His devotion when He said, “I lay it down of myself”, with no coercing, no peer pressure, totally of His own volition and motivated by pure untainted love. With the blessing of providing that which nothing could buy and no one could attain to being worthy of it, He laid down His life for the sheep that they may have His life. No other shepherd could lay down his life and be determined to take it again, Christ did.
- b) Being God’s perfect servant His pursuit was to glorify God and the Father. He said and did nothing except God revealed it to Him and He did nothing beyond that which was seen from the Father (Jn. 5:17, 19). He moved according to the timeline of God, never by that of humanity. In watching and observing Him the characteristics of God and the Father were seen. He lived on earth but in the rarified air of Heaven. Of His own volition He always yielded to the will of God.

What did He come from God to be?

Twice there is recorded a profound and stupendous truth concerning that which Christ was sent from God to be. Once by the Gentile woman at the well in Samaria who told the men of the city and they came to Jesus. Having heard the Lord they said, “Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world” (Jn. 4:42). Later John wrote in his first epistle, “And we have seen and do testify that the Father sent the Son to be the Saviour of the world” (1 Jn. 4:14). Observe that in both cases the word “we” is used, but it is by two different groups of people. In John 4 it is Gentiles of the **mixed** religion, the group that John speaks of are believers in Jesus.

By what authority did He come?

There are vassal kings in the scriptures, but only God is the King in absoluteness. It is recorded the great authority of Nebuchadnezzar, but he acknowledged his kingship came from God (Dan. 4:32). Great as Nebuchadnezzar was, he had to learn that neither he nor his kingdom would last forever. His word was absolute, he did not need to sign a decree for a matter to be absolute. He decided if a person should be killed or let live, and in this, he was by position superior to Darius who had to sign decrees (Ezra 6:1, 3; Dan. 6:8, 12). When one comes from a great king’s authority, his word is not to be questioned but obeyed. So with the Lord, as the Servant sent from the Great King God (Psa. 47:2; Mal. 1:14). The authority He wielded was intimidating. God being King must be obeyed. Unlike earthly kings, He will never have a successor or a superior. His throne is unshakable, His purposes are unfrustratable, and He will never be backed into a corner to compromise. He is God, therefore when the Lord came from God He spoke and acted with all the authority of God. How fearful it is for anyone to stand and live in defiance of that which Jesus said. When He said, “Ye must be born again” (Jn. 3:7) it was not a suggestion, it was an absolute, given with all the authority of God. When the storm and seas were stilled and calm, the creation had no option for the voice was the authority of God speaking. Disease, deformity and death even had to obey for He had all the authority of the living God.

- a) Wise are those today who listen to the command of God who now commandeth “all men everywhere to repent” (Acts 17:30). The Great God and King through Jesus made it clear it is an either-or situation.
 - i) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (Jn. 3:16)
 - ii) “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (Jn. 3:18)

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- iii) “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” (Jn. 3:36)

. . . . *Rowan Jennings*