

## The Truth Part 3: The Person of Christ

*The Truth*

By Gary Shepard

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**Bible Text:** John 14:6  
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**Sovereign Grace Baptist Church**  
2031 Burgaw Highway  
Jacksonville, NC

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Hymn #12 in your hymnbook, if you will, "Praise Him! Praise Him!"

"Praise him! praise him! Jesus, our blessed Redeemer!  
Sing, O earth his wonderful love proclaim!  
Hail him! hail him! highest archangels in glory,  
Strength and honor give to his holy name!  
Like a shepherd Jesus will guard his children --  
In his arms he carries them all day long:

Praise him! praise him! tell of his excellent greatness!  
Praise him! praise him! ever in joyful song!

Praise him! praise him! Jesus, our blessed Redeemer!  
For our sins he suffered and bled and died;  
He our Rock, our hope of eternal salvation,  
Hail him! hail him! Jesus the Crucified.  
Sound his praises -- Jesus who bore our sorrows --  
Love unbounded, wonderful, deep and strong:

Praise him! praise him! tell of his excellent greatness!  
Praise him! praise him! ever in joyful song!

Praise him! praise him! Jesus, our blessed Redeemer!  
Heav'nly portals loud with hosannas ring!  
Jesus, Savior, reigneth for ever and ever,  
Crown him! crown him! Prophet and Priest and King!  
Christ is coming, over the world victorious --  
Pow'r and glory unto the Lord belong:

Praise him! praise him! tell of his excellent greatness!  
Praise him! praise him! ever in joyful song!"

Turn over in your hymnbooks to hymn #526, "I need thee every hour."

"I need thee every hour,  
Most gracious Lord;  
No tender voice like thine  
Can peace afford.

I need thee, O I need thee;  
Every hour I need thee!  
O bless me now, my Savior,  
I come to thee.

I need thee every hour,  
Stay thou near by;  
Temptations lose their power  
When thou art nigh.

I need thee, O I need thee;  
Every hour I need thee!  
O bless me now, my Savior,  
I come to thee.

I need thee every hour,  
In joy or pain;  
Come quickly, and abide,  
Or life is vain.

I need thee, O I need thee;  
Every hour I need thee!  
O bless me now, my Savior,  
I come to thee.

I need thee every hour;  
Teach me thy will,  
And thy rich promises  
In me fulfill.

I need thee, O I need thee;  
Every hour I need thee!  
O bless me now, my Savior,  
I come to thee.

I need thee every hour,  
Most holy one;  
O make me thine indeed,  
Thou blessed Son.

I need thee, O I need thee;  
Every hour I need thee!  
O bless me now, my Savior,  
I come to thee."

Good morning. I was just sitting there thinking about there probably isn't a more appropriate hymn that we could sing this morning, "I need thee every hour." Everybody has been coming to me and telling me who's sick. My sister Mary is sick and not feeling good. Billy is sick. Some here have allergies and sneezing and coughing and such as that. My wife Sheila is sick and we just are a needy people, always coming before the Lord with, I hope with all our needs and with all our cares and casting them upon him because the Scripture says that he cares for us. We want to remember each one of them this morning as we pray and other problems and situations that are common to us all. We ask the Lord's mercies to be in our midst to visit us with his Spirit and reveal himself to us in his glorious person.

Let's pray.

*Our Father, we ask that you would this morning hear us as we cry out to you in our need. The Psalmist said that you heard his cry, he cried unto you and you heard his cry and that's the testimony of all of your people. We cry out to you in our great need and you hear and you answer our cry according to your wisdom and according to your power and according to your grace.*

*We bring before you this morning acknowledging you as the great and mighty God, we bring to you all of these things, all of this sickness, all of our cares, all of our burdens. Lord, we're so unable to do that which is needed in every case but we look to you and we pray with the greatest assurance that you will do what seems good in your sight. We pray as we are taught to pray in the Scripture, "Thy will be done in earth as it is in heaven."*

*Lord, may everything that you do, Lord, work for the glory of your precious and holy name. May it work also for the good of that people that you have chosen in Christ before the foundation of the world. We ask this morning that you would come by your Spirit in our midst and work in our hearts and minds to give us understanding, Lord, understanding that we do not have naturally and cannot gain except you reveal it to us by your Spirit and your word.*

*We pray, Lord, for those people who listen via the internet and on cd and whatever way that you have ordained for them to hear thy word. We pray that you would make it effectual to their hearts that it might bring forth comfort to your people as well as glory to your name.*

*We ask this morning that you would forgive the one who will try to speak that which is the truth according to your word. Lord, not only here but in every place that you have sent your Gospel, may they speak what, "Thus saith the Lord," and may we rely on you to*

*do with that word that which you have ordained for it to do, and trust that it shall not return unto you void. We pray for all of these in this assembly as well as all your people in this world. We ask that you would help us, that you would cause us to bear a faithful testimony of your Gospel, that we would not compromise, that we would not shun to speak the truth, that we would be faithful in all that we do for you, that we might, Lord, in all these things receive grace and help as well as forgiveness and enablement by your Spirit.*

*We pray this morning that you would open your word to our hearts and cause your own people to be blessed by your word. We thank you for it. We thank you for them. We thank you most especially for the Lord Jesus Christ our Savior and Redeemer, the Lord our righteousness, our hope, our peace, and all our salvation. We pray and thank you in his name. Amen.*

#396.

"Naught have I gotten but what I received;  
Grace hath bestowed it since I have believed;  
Boasting excluded, pride I abase;  
I'm only a sinner, saved by grace!

Only a sinner saved by grace!  
Only a sinner saved by grace!  
This is my story, to God be the glory—  
I'm only a sinner saved by grace!

Once I was foolish, and sin ruled my heart,  
Causing my footsteps from God to depart;  
Jesus hath found me, happy my case;  
I now am a sinner, saved by grace!

Only a sinner saved by grace!  
Only a sinner saved by grace!  
This is my story, to God be the glory—  
I'm only a sinner saved by grace!

Tears unavailing, no merit had I;  
Mercy had saved me, or else I must die;  
Sin had alarmed me, fearing God's face;  
But now I'm a sinner saved by grace!

Only a sinner saved by grace!  
Only a sinner saved by grace!  
This is my story, to God be the glory—  
I'm only a sinner saved by grace!

Suffer a sinner whose heart overflows,  
Loving his Savior to tell what he knows;  
Once more to tell it would I embrace--  
I'm only a sinner saved by grace!

Only a sinner saved by grace!  
Only a sinner saved by grace!  
This is my story, to God be the glory—  
I'm only a sinner saved by grace!"

"I am with you, says the Father;  
Through the floods, I calm and keep.  
Though the swelling waves surround you,  
I surround the waters deep.  
Fear not, loved one; feel My presence.  
You will never be alone.  
Trust me, loved one; you are precious.  
You are Mine—My very own.

I am with you, says the Savior,  
Even to the age's end.  
Never leaving, nor forsaking,  
I'm your ever-present Friend.  
Fear not, loved one; hear My comfort:  
None can pluck you from My hand.  
Trust me, loved one; I am constant:  
None can change what I have planned.

I am with you, says the Spirit,  
There is nowhere you can flee.  
Neither height nor depth can hide you;  
Every place is home to Me.  
Fear not, loved one; hear My witness:  
You are God's own child and heir.  
Trust me, loved one; hear My whisper:  
With you—in you!—I am here.

Come be with Me, says the Master,  
Greeting hopeful, homesick eyes.  
I was with you through your journey;  
Be with Me in paradise.  
Fear not, loved one; know My promise:  
I will surely, quickly come.  
Trust me, loved one; know My purpose:  
I will bring you safely home."

Turn in your Bibles today to the Gospel of John 14. John 14. For the last few messages we've been looking at the truth, what characterizes the truth, the word of truth which is called the Gospel, and we noted, first of all, how that the truth is always according to the Scriptures, it's always based entirely upon the word of God. And then last week, we saw that the truth is all about grace. Grace and truth cannot be separated. And this morning, I want us to note that the truth is about Jesus Christ. There is no Christianity without the true Christ. There are no true Christians who do not believe on the true Christ.

Last week we used, first of all, that verse in John 1 that says, "Grace and truth showing that they are always joined together," but that verse follows, "Grace and truth came by Jesus Christ." Our hope rests upon a man that was born in this world and that lived some 33 odd years, and a man who is definitely described in this book as being one of a kind. When it says that he gave himself, it's saying that he gave his unique self. He is not a myth. He is not some mystical person. He is not what man decides he is or wants him to be. And he's definitely not what I have heard many say, he's not what he is to me. That's a term that unbelieving religionists often like to use, "Jesus is what he is to me." But he is who he is and he is who this book says that he is.

When he was resurrected from the dead and showed himself as being still alive, the one that we call doubting Thomas who Christ said, "Touch my side and my hands and you'll know that I am he," Thomas said, "My Lord and my God." The truth is what distinguishes or points him out, says that he is, and sets him apart with a description that will only fit one. You remember the fairy tale Cinderella. The prince was looking for a woman who had lost this shoe and it would only fit one person, that woman. Well, the Gospel is kind of like a Cinderella shoe, it will only fit one man, the man Christ Jesus, and he is set forth in the Bible, this is what makes him one of a kind and unique, he's set forth in the Bible as the God-man.

Turn back to John 1 and look with me beginning in verse 1. John 1:1-3. John begins this Gospel, he says, "In the beginning was the Word," or the truth, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." The Word was God. Then when you look down in verse 14, it says this of him, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This Word that was God, this Word that was in the beginning with God, this Word was made flesh, this man was made flesh and dwelt among us, and we beheld his glory full of grace and truth.

So here in John 14:6 it says this, Christ said this, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." He is the way to God and he is life itself, spiritual life to us, eternal life to us, but right in the midst of that he says, "I am the truth." There's no truth apart from the Lord Jesus Christ.

Colossians tells us, "And he is the head of the body, the church, who is the beginning, the firstborn from the dead that in all things he might have the preeminence." In other words, the Lord Jesus Christ, the man Christ Jesus when they beheld him on the earth and looked at him and saw him as a man naturally, he was much more. Much more.

Turn over in Isaiah 9 and listen to what it says, and this is a verse that is oftentimes quoted about the birth of Jesus Christ but notice what it says in the midst of it, Isaiah 9:6, "For unto us a child is born, unto us a son is given." A child is born but he is the Son, the eternal Son who is said to be not born but given. "And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God." The mighty God. In other words, this book teaches that he is the eternal Son, he is the second person of the Godhead, he is co-equal and co-eternal with the Father and with the Spirit. He's the mighty God in human flesh and Paul tells us that this is that mystery that is revealed.

Look over in 1 Timothy 3. He says when the church is the church of the living God, he says that it is the pillar and ground of the truth, and what follows what he says there, he says, "And without controversy great is the mystery of godliness: God was manifest in the flesh." This is something that heretofore was only spoken of in prophecies but he's now come and this is that which was not revealed, God was coming in human flesh. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God manifested in the flesh. After his death and resurrection because of the success of his mission and his accomplishment and his pleasing God, he was received up into glory and this is the mystery revealed in the truth, this was the truth before the world was created, this was the truth spoken of in types and shadows in the Old Testament, and this is the truth that is manifested and declared in the New Testament.

Isaiah 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 Immanuel." Now maybe if we were Hebrew scholars or such as that, we could go to Isaiah 7 and know something about what is being said there, but since we're not, he goes on later but after he says first what he says in Micah 5:2 when he says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Out of Bethlehem would be born a child, would come a man, and not only would his name be called Immanuel but his going forth, his going forth is from old and even from everlasting.

We're not talking about an ordinary man. We're not talking about a man simply who takes upon himself the responsibility of doing something for a people, especially saving a people. We're not talking about a man that you would look to like Buddha or Mohammad or Joseph Smith or any of those people. We're talking about a man who is God manifest in the flesh.

And in Matthew 1:23 he comes up and he says this in Matthew's Gospel, "Behold, a virgin shall be with child," that's the prophesy of Isaiah, "a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted," a Greek scholar is not interpreting it, but God the Holy Spirit is interpreting it, "which being interpreted is, God with us." God with us. And it is so vital that we know something about the person of Jesus Christ because unless he is who the Bible says he is, then his work is absolutely worthless.

Listen to what Paul says in Romans 8:3, "For what the law could not do, in that it was weak through the flesh," our flesh was weak, "God sending his own Son in the likeness of sinful flesh." If I look at you or if you look at me, or if we were to look at the man Christ Jesus standing right here before us this morning as he was when he came into this world, he would appear just like we do, and we are all sinners. He appeared in the likeness of sinful flesh but without sin. That's the difference. "In the likeness of sinful flesh, and for sin, condemned sin in the flesh." He was tempted in all points like as we are yet without sin.

So you see, the necessary thing about the Savior or the Christ or the Messiah of this man Christ Jesus, is that he come in human flesh, it is that he be without sin entirely, and that he die a death, as Paul says here, for sin. For sin.

In Romans 9 Paul says, "Whose are the fathers," these Israelites, "and of whom as concerning the flesh Christ came." He came being born a descendant of these Israelites, he was a Jew in human flesh but he says this, "who is over all, God blessed for ever." He's not just a Jew. He's not just a man. He's not just a sinless man. He is God blessed forever.

Paul writing to the Corinthians had this to say, he said, "The first man is of the earth, earthy," who's that? Adam. But he says, "the second man is the Lord from heaven." He wasn't born in a garden such as Adam was, but he is the Lord from heaven.

Paul writing to the Philippians restates this that is so clear. He says in chapter 2 and verse 6, "Who, being in the form of God, thought it not robbery to be equal with God." There's only one way that a man could be equal with God and that is to be 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." He died as God. He died as man. He died as the God-man.

And then Paul continued there in Colossians, we read a part of one verse but he continues there in Colossians by saying this, "For by him were all things created." What? Well, turn back to Genesis 1 and see what it says there. It says, "In the beginning God created the heaven and the earth." And Paul says, "For by him were all things created that are in heaven and that are in earth visible and invisible whether they be thrones or dominions or principalities or powers. All things were created by him and for him." And you can look to that verse and examine all the things that are mentioned there, powers and

principalities and dominions, and everything like that, and you know that that can only come forth as that which is done and created by the Creator God.

Listen in the Revelation in chapter 1. John says, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

And then going back to Isaiah 12:2, Isaiah writes, "Behold, God is my salvation." If you have a Savior, even if you have one named Jesus, and he is not absolutely God manifest in the flesh, he's not a Savior. "God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation."

Over the years I've heard many people say in great, they think, simplicity, "What's your hope of salvation?" They say, "Jesus," but they deny so much about what the Bible says about Jesus that evidently the Jesus that they're hoping for with regard to salvation is what Paul called another Jesus because the Jesus of the New Testament, the Jesus of the truth is no less than God manifest in the flesh. And that's important that we know because we are not trusting one such as others trust. We're not trusting in a Jesus that's like a piece of Silly Putty that you can make him what you want him to be. It's not what he means to you, he's not what you think he is, he's who he says he is and that is no less than the sinless Son of God, the eternal Son of God. He is the truth about God. Nobody knows the truth about God until they know the Lord Jesus Christ, and especially as they know him in his cross work. Nobody knows about the truth about men until they know the Lord Jesus Christ. Nobody knows that he must be as God for his sacrifice to be of such worth to redeem the multitude that he redeemed.

You see, this is why the subtle deception of Satan is always so constant on this point. It's always seeking to undermine in some way the deity of the Lord Jesus Christ, even by virtue of trying to make him be less than God. But if he's not God, he's not good in any way.

You remember this, there was a man that came to the Lord Jesus Christ and he called him "Good Master"? It's amazing how men can think they're exalting the Lord Jesus Christ when they're really tearing him down, making him less than he is. He was just simply making Christ to be his equal but Jesus said unto him, "Why callest thou me good? There is none good but one and that is God."

Everything the truth, every bit of truth depends on this very thing: who is Jesus Christ? You see, the Son of God is not simply a title. The second person of the Triune Godhead has eternally existed as the Son. There was never a time that he was not the Son of God. There has always been a Father/Son relationship within the Godhead and Jesus Christ as God is immutable and unchanging. He never changes and you can look in this book in the New Testament and you can see all the attributes of God ascribed to Christ whether it's omniscience, whether it's omnipotence, all-powerful. Omniscience, he need not ask any man because he knew what was in the heart and mind of every man, and you could just

go down holiness, mercy, every attribute attributed to the Lord Jesus Christ, that he's Son of God. He came in that covenant sent of the Father. He came as the God-man to accomplish what could never ever be accomplished, the salvation of sinners, except as the person he was. I say the person he was but, Richard, that's the person he is, seated at the right hand of God.

We don't put all our hope on a historical figure. Our hope is not in a man who's had an image cast of himself or his followers have, and they kiss it or do something like that. We trust the living God-man, the man Christ Jesus.

In Galatians 4 it says, "But when the fulness of the time was come, God sent forth his Son." He didn't begin when he was born. He didn't become the Son when he took on human flesh. He sent his Son "made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now let me ask everybody that hears me: is Jesus Christ God in flesh? How important is that? Well, if he's God in flesh, he is immutable and unchangeably sinless, unchangeably sinless, and unchangeably God. He's always been God. He also will be God. He was God when he took on himself human flesh and we can rely on that. The preponderance of Scripture, as the theologians say, the preponderance of Scripture, the evidence of Scripture, the weight of Scripture shows him to be God of very God. They say, old theologians would say as much God as if he wasn't man, as much man as if he wasn't God. I don't know if that's a good expression or not, but he's the God-man.

Or they say things like this, "How do you reconcile this, then? How do you reconcile that in John 10 Christ says, 'For my Father is greater than I?'" Well, before he said that, he said, "I and my Father are one." Who is he talking like there? He's talking like an obedient Son. He's talking like as what the Scriptures say in the Old Testament, he's talking and speaking as Jehovah's Servant who has humbled himself and he has come into this world and taken upon himself human flesh in order to do Jehovah's will. He's become submissive but he's still, "I and my Father are one." He's speaking as that obedient Son that says, "Nevertheless, not my will but thine be done."

Well, what about when it says that he's the only begotten of the Father? I went back and I looked this morning to make sure I'm not off-base in this, but one of the definitions of that expression "begotten" is "brought forth," and when you go over in the book of Proverbs in chapter 8 and begin to read about the one who is called Wisdom, Christ the wisdom of God, Christ made unto us wisdom, he refers in the person like this, "I wisdom."

Let me read that to you. Turn over to Proverbs 8 and look down with me at about, well, verse 12, first of all. He says, "I wisdom dwell with prudence, and find out knowledge of witty inventions." This is a person here. But look at what wisdom says of himself here in verse 22, he says, "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth." If that were Greek, it could say "begotten." He didn't come into being, then. I was brought forth ever or ever the earth was. "When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men."

The eternal Son of God is not some Johnny-come-lately Savior. He was always the Savior. He was brought forth in the counsels and purposes of God as the Savior. He was already the self-existing one, the I Am, but he was brought forth in that covenant to be the Savior of his people and he had to be qualified to be that Savior by being God, by being man, by being sinless, by being submissive. He became obedient unto death, even the death of the cross. You see, if he's not God the eternal Son, God in flesh, he's not the Savior God. He's not the Savior God.

Look one more time or at one more verse over in 1 John, the epistle of 1 John 5, chapter 5 at verse 19, John says along with all of the people of God. I like the way the apostles, they take their place amongst God's people as they write. Verse 19, "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come," that, to me, says so much. The Son of God is come. He didn't become the Son when he came. The Son of God is come "and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." He's not only God, he's not only man, he's not only the truth, he's eternal life. "This is the true God, and eternal life." To know Christ in truth. And there's another part of this truth concerning Christ that I'll deal with the next time, but this is his person, this is who he is, and anything else is idolatry else John wouldn't have written what he does, "Little children, keep yourselves from idols."

Any Savior that's not God, any Savior that did not come as God in human flesh, any Savior that is not exactly how the Bible describes the man Christ Jesus, he's a false Jesus. There is one Mediator between God and men, the man, singular, the man, the God-man Jesus Christ. Now he's the Mediator. He's the Savior. That's who he is and that's why we can trust him. That's why we can rely on what he accomplished. That's why we can have hope when the Bible says, "He that believeth on Jesus," because of who he is.

I hope when we go out of this building and we go into our day tomorrow and the next day and when troubles and all hit us, I hope we can remember who we're trusting in, who our hope is, who has saved us. Not just one of these idols but God in flesh. And that's why we can trust his word, that's why we can trust him, because it's as such that when God raised him from the dead, accepted his work, he seated him at the right hand. As that old

preacher preached, there's a man in glory, the God-man Jesus Christ. I pray that the Lord will help us to know him and know who he is. What was that old song, "To know him is to love him"? We get to know him, that's the truth, he's the truth.

*Father, we thank you this morning for your word, your Son, for your eternal Son who came and took upon himself a body and accomplished all that was necessary to our salvation, and who was buried and rose again and ascended back into glory, the man Christ Jesus, the God-man. We thank you for him and we pray in his name. Amen.*