

Greeting to you! "The theme for our morning's meditation is 'At his Baptism Jesus is revealed as the Son of God.' We know from Luke's gospel that Jesus was baptized by John the Baptist and as he came out of the water the heavens were torn apart and the Holy Spirit descended on him like a dove and a voice came from heaven saying. 'You are my Son whom I love. With you I am well pleased.' We see the Testimony of the Father and the Holy Spirit in showing us that Jesus is indeed the Son of God. In the Old Testament reading from Isaiah, the Prophet talks about the servant of God who will be filled with God's Spirit and will bring forth justice for the nations. However, the manner in which he will bring about justice was not through aggression nor through self-aggrandizement but through compassion. He will reach out to those who are like bruised reeds. His primary role was to establish justice on the earth. This prophecy of Isaiah was about the servant of God was also to be a covenant to the people and a light to the nations. He was to open the eyes of those who were blind, to bring out prisoners from the dungeon and from the prison those who sit in darkness. Jesus fulfills the role of the servant immediately after his baptism.

In the Lukan account of the baptism of Jesus we note that people were in eager expectation of the Messiah and all the people were questioning in their minds whether John was indeed the Messiah or the Christ. However, John clearly denied being the Messiah. He said, 'I baptize you with water but the one who is mightier than I whose straps I am unworthy to untie will baptize you with Holy Spirit and with fire.' As John baptized Jesus and as he was praying heaven was opened and the Holy Spirit descended upon Jesus in boldly form like a dove. And a voice came from heaven; 'You are my Son whom I love; with you I am well pleased.' In this manner there is a testimony from God himself. God himself testifies to the fact that Jesus is indeed his own Son and makes him start his ministry with that very statement. In 1 John 5: 9-12 John says, that we need to accept the testimony of God given about his Son. He says, 'Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. (1Jo 5:10-12 NIV).

In the reading from the Acts of the Apostles the Ethiopian eunuch, who was a minister to queen Candace of the Ethiopians was reading from the prophet Isaiah and was not able to understand the passage: "He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth." The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they travelled along

the road, they came to some water and the eunuch said, "Look, here is water. What can stand in the way of my being baptized?" Just like the Ethiopian eunuch we too are called to turn to Christ.

Faith is the condition of God for eternal life, and life in Christ is also the confirmation of that belief. Because Jesus is God's Son, he is uniquely *the* Son. Having Jesus, and the life which God gave through him, means that the believer can 'conquer the world.' Moreover, that life is constantly shared now in the present as well as eternally. The challenge for us this morning is to seriously consider Jesus as the Son of God, who offers us the forgiveness of sins and life eternal. We are called to respond to the evidence that is placed before us by the baptism of Jesus and his revelation as the Son of God. May we respond to him in faith and commit ourselves afresh to him this morning.

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