

him like a dove. And a voice came from heaven: You are my Son, whom I love; with you I am well pleased. ... The time has come, he said. The kingdom of God is near. Repent and believe the good news!" (Mark 1:1, 9-11, 15).

Notice above we clearly see the Holy Trinity defined – the Holy Spirit – like a dove – the Son and the Father's voice. Jesus' baptism was not for sin but to identify with our sinful fallen humanity.

One truth in Holy Scripture about Christ the King has always encouraged me through the Holy Spirit's guidance: "Philip found Nathanael and told him, We have found the one Moses wrote about in the Law, and about whom the prophets also wrote, Jesus of Nazareth, the son of Joseph. Nazareth! Can anything good come from there? Nathanael asked. Come and see, said Philip. When Jesus saw Nathanael approaching, he said of him, Here is a true Israelite, in whom there is nothing false. How do you know me? Nathanael asked. Jesus answered, I saw you while you were still under the fig tree before Philip called you. Then Nathanael declared, Rabbi, you are the Son of God; you are the King of Israel. Jesus said, You believe because I told you I saw you under the fig tree. You shall see greater things than that. He then added, I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man" (John 1:45-51).

Verse 51 confirms Jacob's dream, c. 1800 BC: "He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the Lord, and he said: I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you

are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you" (Genesis 28:12-15).

"The gospel of Jesus Christ,
the Son of God"

Mark 1:1

From John 1:51 we know that Jesus himself is the bridge between heaven and earth, between our history and His eternity. **Our history is His Story.**

Jesus is the Glorious Lord and King of all the earth. May I encourage you with the life of Saul – the Apostle Paul. He said of himself: "Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. Watch out for those dogs, those men who do evil, those mutilators of the flesh. For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh – though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless. But whatever was to my profit I now consider loss for the sake of Christ." (Philippians 3:1-7).

Paul continues to Timothy: "Here is a trustworthy saying that deserves

full acceptance: Christ Jesus came into the world to save sinners – of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen" (1 Timothy 1:15-17).

Jesus is conquering His enemies: "they will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings – and with him will be his called, chosen and faithful followers" (Revelation 17:14).

At this Christmas time, we as Our Lord's faithful Covenant Nations give thanks for our Christian civilization and way of life so faithfully ministered in the Church acknowledging the Coronation service which "has changed little since Archbishop Dunstan at the coronation of King Edgar at Bath in AD 973."¹ This is a great joy that "the executive power.... is vested in the Queen... and she says it is all subject to the Power and Empire of Christ!"²

When we simply believe, trust and obey Jesus our eternal life has begun for: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

Jesus is King of kings and Lord of lords. Jesus is King of Glory. Jesus is our eternal hope. We cannot outlive him. We cannot live without Him. Christmas Blessings.

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1. *Australian Sovereignty and Unfaithful Governance* by Rev. Dr Graham Whelan

OAM, p. 58-62

2. Ibid



TO SING OR NOT TO SING?

In the ongoing Covid-19 situation, the Scottish government announced that on 15 July 2020 people might gather for church services but no singing was to be done. Perhaps we can adapt Shakespeare's famous line from Hamlet and say, "To sing or not to sing? That is the question." To find the answer to this question, we need to look in the Scriptures.

First, let us very briefly look at what the Almighty's Word says about government and those in authority over us. What is their purpose? In *Exodus* 18 the people came to Moses to inquire of God about matters, whether great or small. He judged between them and made them know the statutes and laws of God. *Acts* 7:35 bears witness that Moses was sent by God to be a ruler and a deliverer for Israel. Then able men were chosen to do likewise to help Moses. In *Judges* God raised up judges who were not just for delivering the people from their enemies; they also instructed them in the ways of God, *Judges* 2:16-19. Next, we read of the kings of Israel and Judah. It was God who gave Israel a king (*Hosea* 13:11). Although this king was taken away

in wrath, David and his line were made king instead. These men were to lead the people in God's ways (*I Kings* 2:1-4). Thus, we see that government over us has been put in place by the Almighty to make the ways of God known to us and to lead us according to them.

Secondly, we shall look at what the Scriptures have to say about singing. Particularly in the *Psalms* we read phrases like, "I will sing," "Sing unto the LORD," and "Come, let us sing." Some of the phrases have a sense of determination while others have the sense of a command. The following are a couple of examples: "Serve the LORD with gladness: come before His presence with singing" (*Psalms* 100:2), "O come, let us sing unto the LORD" (*Psalms* 95:1), "I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being" (*Psalms* 104:33). These are just a few from a multitude of examples that indicate that we are to sing.

Perhaps some might say that these examples can only be applied to our personal lives at home and not when we are gathered together for our church services. However there

are Scripture verses which tell us to sing when we are gathered together in the house of God. The following selection of verses makes this plain to see. "Enter into His gates with thanksgiving, and into His courts with praise" (*Psalms* 100:4). From Strong's Concordance we find that the Hebrew meaning of the word 'praise' here means 'specifically a hymn' and the Greek for hymn means 'a religious ode (song).' Any other occasion where the word 'praise' has this meaning I have noted with an *.

"Ye that stand in the house of the LORD, in the courts of the house of our God, praise the LORD; for the LORD is good: sing praises unto His name: for it is pleasant" (*Psalms* 135:2,3). "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the LORD" (*Psalms* 27:6). "Sing praises to the LORD which dwelleth in Zion: declare among the people His doings ... That I may shew forth all thy praise* in the gates of the daughter of Zion: I will rejoice in thy salvation" (*Psalms* 9:11, 14).