

of Christ's baptism is nowhere given. During the baptism we are told by Luke that Jesus was "praying." Luke iii. 21. **LO, THE HEAVENS WERE OPENED.** Well may they open in honor of the matchless One whose life shall be spent to fill heaven with the millions of the saved. **HE SAW.** Christ saw; and so did John. John i. 32, 34. Some think the multitude also saw. **THE SPIRIT . . . LIKE A DOVE.** Christ, the second person in the Trinity, is here in the form of a man; and now resting upon Christ is the third person in the Trinity, the Holy Spirit, in the form of a dove. **LIGHTING UPON HIM.** John says "and remaining on him," "abode upon him." John i. 32, 33. The dove is the emblem of purity, harmlessness, sweetness, modesty, meekness, beauty. Sol. Song vi. 9; ii. 14; Matt. x. 16; Psal. lxxviii. 13. (See *Illus.* 2, 3.)

3. **THE VOICE FROM HEAVEN**, ver. 17. **LO!** The first wonder—the heavens opened; now the second wonder—**A VOICE FROM HEAVEN.** This "heaven" is not simply the clouds or sky above, but the region where God and angels live. From this dwelling-place of the Deity comes the audible voice. Behold now at Jordan the ineffable glory of the triune God—the human form of the Son, the overbrooding presence of the Spirit, and the witnessing voice of the Father. Heaven is opened, and earth and heaven are brought nearer. Perhaps others besides Jesus and John heard the voice. (See *Illus.* 3, 4.)

4. **THE WELL-BELOVED SON**, ver. 17. The blessed voice speaks with Divine attestation of the Divine Sonship of Him on whom rests the Holy Spirit. **MY BELOVED SON.** Again, at the Transfiguration, the same voice uttered the same words. Matt. xvii. 5. The chief Beloved of heaven, Christ will yet be the chief beloved of earth. **WELL PLEASED.** In whom I take great delight. Jesus came to earth to do God's will and to do it with "DELIGHT." Psal. xl. 8. Seven hundred years before the scene at the Jordan God had said of Jesus: "Mine elect, in whom my soul delighteth; I have put my Spirit upon him." Isa. xlii. 1. Blessed Jesus! Angels sing at his birth; kings and wise men come to the brightness of his rising; the heavens open, the Spirit descends, and the great Jehovah utters praises from the throne in honor of his baptism! Let earth's millions spread their trophies at his feet, "and crown him Lord of all." (See *Illus.* 6, 7.)

Learn: 1. That Christ had no need of baptism as had the multitude. 2. Christ, as a true Son, was obedient to every ordinance of his Father. 3. Though Christ was really God manifest in the flesh, yet does he teach us by example how to be truly humble. 4. The baptism of the Holy Ghost is to the Christian the seal of Heaven's approval. 5. God is well pleased with any who do his will. 6. Those who obey the ordinances of God are the brethren of Christ, and the sons of God, (Matt. xxiii. 8; xxv. 40; 1 John iii. 1, 2); and to them also at last shall the heavens open, and the approval of the King be given. Matt. xxv. 31-34.

#### ILLUSTRATIONS FOR LESSON III.

1. The Greek word for humility imports that this virtue is the ribbon or string that ties together all those precious pearls, the rest of the graces. If this string break they are all scattered.

2. Can I see the dew of heaven as it falls on a summer evening? I cannot. It comes down softly and gently, noiselessly and imperceptibly. But when I go forth in the morning after a cloudless night and see every leaf sparkling with moisture, and feel every blade of grass damp and wet, I say at once, "There has been a dew." Just so it is with the presence of the Spirit in the soul.—*Ryle.*

3. In vain do the inhabitants of London go to their conduits for supply unless the man who has the master-key turns the water on; and in vain do we think to quench our thirst by ordinances unless God communicates the living water of his Spirit.—*Salter.*

4. The voice of God has often been heard on the earth in fullness of blessing. Gen. vii. 1; xii. 2; xv. 1; xxviii. 13; Exod. iii. 4-6; Josh. i. 1; Psal. xxix; etc., etc.

5. The Jewish rabbins report (how truly is uncertain) that when Joseph, in the times of plenty, had gathered much corn in Egypt, he threw the chaff into the river Nile, that so, flowing to the neighboring cities and nations more remote, they might know what abundance was laid up, not for themselves alone, but for others also. So God in his abundant goodness, to make us know what glory there is in heaven, hath thrown some husks to us here in this world, that so, tasting the sweetness thereof, we might aspire to his bounty that is above . . . that if a little glory do so much amaze us what will the heavenly do? If there be such glory