

03012020 Jesus in his own words... Whenever you are studying a biblical subject, considering a spiritual question, or seeking guidance for a decision, the first question you should ask is “What did Jesus say?” His words will provide the foundation for all your values, beliefs, and doctrines.

As we begin this new series titled: "Jesus in His own Words" we come to a foundational truth Jesus spoke in:

*John 5:<sup>24</sup> “I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life.”<sup>25</sup> “And I assure you that the time is coming, indeed it’s here now, when the dead will hear my voice—the voice of the Son of God. And those who listen will live.*

**In this statement Jesus own words makes one condition to be met so that two promises can be fulfilled...**

- 1. The condition is you must listen (follow) Christ’s words and believe in the God who sent Him.**
- 2. The promised benefits, you’ll receive eternal life and you won’t be subject to God’s judgment.**

**So leading up to Resurrection Sunday we will be studying some of Jesus own words...And we will start at the beginning...because the beginning is always important to the story...your beginning is important to your story also...it sets the foundation... So today we will examine the first words of Christ recorded in his youth and his family... As they set the foundation of all Jesus will do...**

**However before we jump in to his statements we need to set the context of his life...the culture he was born into and grew up in...as it gives us the what it was like for him....just as the Home life, spiritual life, social life and worldly culture effects you ...it affected him**

- The Roman Empire with their Ceasars ruled the world from 168 B.C. to the fall of the Western Roman Empire, AD 476. The Land of Israel was under this political nod military occupation for almost 200 years at the time of Jesus.**

- **The strong hand of Herod the great had suppressed all political agitation for more than a generation...With little political influence the Jews turned their attention to their faith. Retaining its traditions while adding more and more addendums...**
- **Every devout Israelite devoted their life to observe the their religious traditions and practices faithfully. It was their identity and duty.**
- **These practices concerned every detail of public and private life and worship.**
- **The whole existence of a Jew often became a mechanical attempt to please God . often missing the spirit of compassion behind the law..Jesus summed up the problem this way..when speaking of the religious leaders...**

*Matthew 23:24 <sup>24</sup> Blind guides! You strain your water so you won't accidentally swallow a gnat, but you swallow a camel!*

- **Jesus grew up under an oppressive government and an oppressive faith.**
- **The culture in the middle East is essentially different than the culture in the West in this way, Here the idea of improvement and advancement leads to incessant changes: **In the East an intensive effort is made to retain the past with great tenacity. The middle easterners cling by nature to the old because it is tradition! the customs of our Father's are law! Novelty of any kind is considered painful, annoying and often simply wrong because it is not the way we have always done it!****
- **it is no coincidence that Jesus' biggest problems were with the Religious leaders... The believed they knew what the Messiah would be like and do...and Jesus did not fit that mold....**

**So What does Jesus say about himself? ...well let's start with the first words he spoke as recorded in the Gospels...as Recorded by Luke**

- **These words must have come into Luke's gospel through Mary herself. How otherwise could the evangelist have known that "they did not understand the saying which he spoke to them," or that Mary "kept all these sayings in her heart?"**
- **She treasured up for us the gems which dropped from Jesus' lips. though she did not fully understood what it all meant..**

*Luke 2:41 Every year Jesus' parents went to Jerusalem for the Passover festival. <sup>42</sup> When Jesus was twelve years old, they attended the festival as usual. <sup>43</sup> After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn't miss him at first, <sup>44</sup> because they assumed he was among the other travelers. But when he didn't show up that evening, they started looking for him among their relatives and friends. <sup>45</sup> When they couldn't find him, they went back to Jerusalem to search for him there.*

- **Think about Mary for a minute.... Mary had Jesus. She gave birth to Jesus. She nursed him and raised him. She knew him. Better than anyone. Then she lost him.. She couldn't find him anywhere. Jesus had gone missing. He wasn't among the friends and relatives who had traveled to Jerusalem for Passover and who were now returning home to Nazareth. Jesus had always been reliable and trustworthy, but now he was inexplicably absent. Concern gave way to panic as Mary and Joseph rushed back to Jerusalem to search for their missing twelve-year-old son.**
- **For three days Mary and Joseph frantically searched Jerusalem. It must have been agony...**

*<sup>46</sup> Three days later they finally discovered him in the Temple, sitting among the religious teachers, listening to them and asking questions. <sup>47</sup> All who heard him were amazed at his understanding and his answers. <sup>48</sup> His parents didn't know what to think. "Son," his mother said to him, "why have you done this to us? Your father and I have been frantic, searching for you everywhere."*

- **Twelve-year-old boys aren't supposed to disappear for three days without telling anyone.**
- **But this isn't just any adolescent — this is the Jesus in boyhood. Jesus is unapologetic. He doesn't offer an excuse.**
- **So they found Jesus in the Temple, sitting with the rabbis immersed in theological conversation.**
- **What he *does* say are the first recorded words of Christ:**

*<sup>49</sup> "But why did you need to search?" he asked. "Didn't you know that I must be in my Father's house?" <sup>50</sup> But they didn't understand what he meant.*

- **The first words recorded in the Gospels of Jesus are two questions to his parents... Why did you need to search? and Did you not know I will be about my Fathers business in his house??** notice he does not say sorry...
- **apparently he expects Mary and Joseph to remember God's word also...**
- **He is absolutely not lost...nor confused about his mission...they were!**
- **He is astonished that they do not recognize, that they do not perceive that God is his Father....his first claim to be God's Son**
- **Write that “MUST” in capital letters. It is the first appearing of an authoritative “must” which controlled the Savior all along his life....His Mission!**
- **He expected them to remember who he is and the words they had heard 12 years earlier... the big picture... let me refresh you...**

**Mary and the angel Gabriel** *Luke 1:28* Gabriel appeared to her and said, “Greetings, favored woman! The Lord is with you!”<sup>29</sup> Confused and disturbed, Mary tried to think what the angel could mean.<sup>30</sup> “Don’t be afraid, Mary,” the angel told her, “for you have found favor with God!<sup>31</sup> You will conceive and give birth to a son, and you will name him Jesus.<sup>32</sup> He will be very great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David.<sup>33</sup> And he will reign over Israel forever; his Kingdom will never end!”

- **Hey mom I am not your ordinary child conceived in the ordinary way..dont forget the big picture because our tendency is to get caught up in the details...**

**Joseph and the angel** *Matt 1:19* Joseph, to whom she was engaged, was a righteous man and did not want to disgrace her publicly, so he decided to break the engagement quietly.<sup>20</sup> As he considered this, an angel of the Lord appeared to him in a dream. “Joseph, son of David,” the angel said, “do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit.<sup>21</sup> And she will have a son, and you are to name him Jesus, for he will save his people from their sins.”<sup>22</sup> All of this occurred to fulfill the Lord’s message through his prophet:<sup>23</sup> “Look! The virgin will conceive a child! She will give birth to a son, and they will call him **Immanuel, which means ‘God is with us.’**”<sup>24</sup> When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife.

- **Remember Joseph I am Emmanuel God with you!**

**The shepherds** *Luke 2: 9 Suddenly, an angel of the Lord appeared among them, and the radiance of the Lord's glory surrounded them. They were terrified,<sup>10</sup> but the angel reassured them. "Don't be afraid!" he said. "I bring you good news that will bring great joy to all people.<sup>11</sup> The Savior—yes, the Messiah, the Lord—has been born today in Bethlehem, the city of David!<sup>12</sup> And you will recognize him by this sign: You will find a baby wrapped snugly in strips of cloth, lying in a manger."<sup>13</sup> Suddenly, the angel was joined by a vast host of others—the armies of heaven—praising God and saying,<sup>14</sup> "Glory to God in highest heaven, and peace on earth to those with whom God is pleased."<sup>15</sup> When the angels had returned to heaven, the shepherds said to each other, "Let's go to Bethlehem! Let's see this thing that has happened, which the Lord has told us about."<sup>16</sup> They hurried to the village and found Mary and Joseph. And there was the baby, lying in the manger.<sup>17</sup> After seeing him, the shepherds told everyone what had happened and what the angel had said to them about this child.<sup>18</sup> All who heard the shepherds' story were astonished<sup>19</sup> but Mary kept all these things in her heart and thought about them often*

- **Remember I am the savior ...the Messiah**
- ***Not to mention Simeon in the temple...the visitation of the Magi...the angel telling them to flee Bethlehem ....then to go back to Nazareth...***
- **Jesus tells them...Do you not remember who I am?... and disclosing his glorious errand....**
- **He set before his mother all that he came into the world to do; revealing his high and lofty nature, and disclosing his glorious errand.**
- **This verse is one of those which Luther would call his little Bibles, with the whole gospel compressed into it.**
- **When you cannot place Jesus in your understandings, lay it up in your faith. Do not be among those who say that they will limit their faith by their understanding of Jesus**
- **If there is anything in God's word which is extremely difficult, do not therefore reject it, but rather preserve it for future study and contemplation.**

*Back to Luke2:51 Then he returned to Nazareth with them and was obedient to them. And his mother stored all these things in her heart.<sup>52</sup> Jesus grew in wisdom and in stature and in favor with God and all the people.*

- **OBEDIENT**...is a word which describes the parent child relationship...He obeyed them out of choice...after he showed them who he actually was... The words of THE WORD surpass all others.
- **He continued to grow...matured**

When Jesus began his ministry around the age of thirty, he left Nazareth and moved to Capernaum. **But Jesus' family didn't understand what he was doing and wanted to force him to return home.** Apparently they thought he was out of his mind (see Mark 3:21).

*Mark 3:20* One time Jesus entered a house, and the crowds began to gather again. Soon he and his disciples couldn't even find time to eat. <sup>21</sup> When his family heard what was happening, they tried to take him away. "He's out of his mind," they said.

**When they found him in Capernaum, a message was brought to Jesus:**

*Mark 3: 31* Then Jesus' mother and brothers came to see him. They stood outside and sent word for him to come out and talk with them. <sup>32</sup> There was a crowd sitting around Jesus, and someone said, "Your mother and your brothers are outside asking for you." <sup>33</sup> Jesus replied, "Who is my mother? Who are my brothers?" <sup>34</sup> Then he looked at those around him and said, "Look, these are my mother and brothers. <sup>35</sup> Anyone who does God's will is my brother and sister and mother."

**Mary was forced to re-evaluate once again what she thought she knew about Jesus. Years later Mary would be confused again...**

- **We think we've got Jesus figured out. We think we know the crowd where Jesus can be found.**
- **We think we know what Jesus will always do... Then one day...he's doesn't!**
- **And we have to go searching for him. "where he went?."**

**But when we find Jesus again, he's...different. were different... Rethinking Jesus. This is how we make spiritual progress. This is the *only way* we make spiritual progress!**

end



lets jump ahead 18 years..

- **His first public Message given in Scripture and was recorded in Luke 4...after his Baptism and trial in the dessert...**

*Luke 4:14 Then Jesus returned to Galilee, filled with the Holy Spirit's power. Reports about him spread quickly through the whole region. <sup>15</sup> He taught regularly in their synagogues and was praised by everyone. <sup>16</sup> When he came to the village of Nazareth, his boyhood home, he went as usual to the synagogue on the Sabbath and stood up to read the Scriptures. <sup>17</sup> The scroll of Isaiah the prophet was handed to him. He unrolled the scroll and found the place where this was written:*

*<sup>18</sup> "The Spirit of the LORD is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, <sup>19</sup>and that the time of the LORD's favor has come." <sup>20</sup> He rolled up the scroll, handed it back to the attendant, and sat down. All eyes in the synagogue looked at him intently. <sup>21</sup> Then he began to speak to them. "The Scripture you've just heard has been fulfilled this very day!"*

- **He came to save not judge man...to heal, free and release people from bondage...that is a good thing**
- **He came to wage war against the oppressor of man...Satan..that is awesome..**

**We move from the big picture of people to an individual's life...**

*Luke 4:22 All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.*

- **They loved what he said...but they were limited by thinking they knew who he was..the son of Joseph..**
- **Jesus immediately clarifies for them who he is...and prophesies to them there response...**

<sup>23</sup> Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”

- **and he immediately tells them he is a prophet...like Elijah whose acceptance was by outsiders not insiders..**

<sup>24</sup> “Truly I tell you,” he continued, “no prophet is accepted in his hometown. <sup>25</sup> I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land.

<sup>26</sup> Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. <sup>27</sup> And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”

- **Their response**

<sup>28</sup> All the people in the synagogue were furious when they heard this. <sup>29</sup> They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. <sup>30</sup> But he walked right through the crowd and went on his way.

- **We think we’ve got Jesus figured out. We think we know the crowd where Jesus can be found.**
- **We think we know what Jesus will always do... Then one day...he’s doesn’t!**
- **And we have to go searching for him. “where he went?.”**

**But when we find Jesus again, he’s...different.** Rethinking Jesus. This is how we make spiritual progress. This is the *only way* we make spiritual progress!

end

When Jesus began his ministry around the age of thirty, he left Nazareth and moved to Capernaum. But Jesus’ family didn’t understand what he was doing and wanted to



force him to return home. Apparently they thought he was out of his mind (see Mark 3:21).

*Mark 3:20 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. <sup>21</sup> When his family heard about this, they went to take charge of him, for they said, “He is out of his mind.”*

When they found him in Capernaum, a message was brought to Jesus:

*Mark 3:31 Then Jesus’ mother and brothers arrived. Standing outside, they sent someone in to call him. <sup>32</sup> A crowd was sitting around him, and they told him, “Your mother and brothers are outside looking for you.” <sup>33</sup> “Who are my mother and my brothers?” he asked. <sup>34</sup> Then he looked at those seated in a circle around him and said, “Here are my mother and my brothers! <sup>35</sup> Whoever does God’s will is my brother and sister and mother.”*

- ***They were literally, emotionally and relationally... twenty miles from where they thought they would be....***
- Mary was forced to re-evaluate what she thought she knew about Jesus. Years later Mary would be confused again...
- After seeking and finding him again, she had to again rethink what she thought she knew about him.

Mary would lose Jesus one more time. Again for three days in Jerusalem. She would lose him on Good Friday...and find him on Easter Sunday. After that Mary would have rethink Jesus in the ultimate sense.

twenty miles south of Jesus, Jesus. Finding Jesus. Rethinking Jesus. This is how we make spiritual progress. This is the ***only way*** we make spiritual progress!

We think we’ve got Jesus figured out. We think we know the crowd where Jesus can be found. We think we know where we can always locate Jesus. Then one day...he’s not there! And we have to go searching for him. “Seek and you shall find.” But when we find Jesus after losing him, he’s...different. That’s when the rethinking (repenting) starts. It’s the only way we make spiritual progress.

I've had the experience of what feels like losing Jesus several times in my three plus decades of trying to follow Jesus. It's distressing. But it's also the way of progress.

## Jesus, the Lamb of God

<sup>29</sup> The next day John saw Jesus coming toward him and said, **“Look! The Lamb of God who takes away the sin of the world!”** <sup>30</sup> He is the one I was talking about when I said, ‘A man is coming after me who is far greater than I am, for he existed long before me.’ <sup>31</sup> I did not recognize him as the Messiah, but I have been baptizing with water so that he might be revealed to Israel.” <sup>32</sup> Then John testified, “I saw the Holy Spirit descending like a dove from heaven and resting upon him. <sup>33</sup> I didn't know he was the one, but when God sent me to baptize with water, he told me, ‘The one on whom you see the Spirit descend and rest is the one who will baptize with the Holy Spirit.’ <sup>34</sup> I saw this happen to Jesus, so I testify that he is the Chosen One of God.”

## The First Disciples

<sup>35</sup> The following day John was again standing with two of his disciples. <sup>36</sup> As Jesus walked by, John looked at him and declared, “Look! There is the Lamb of God!”

<sup>37</sup> [When John's two disciples heard this, they followed Jesus.](#) <sup>38</sup> [Jesus looked around and saw them following. “What do you want?”](#) he asked them. They replied, “Rabbi” (which means “Teacher”), “where are you staying?”

<sup>39</sup> “Come and see,” he said. It was about four o'clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day. <sup>40</sup> Andrew, Simon Peter's brother, was one of these men who heard what John said and then followed Jesus. <sup>41</sup> Andrew went to find his brother, [Simon, and told him, “We have found the Messiah”](#) (which means “Christ”).

<sup>42</sup> Then Andrew brought Simon to meet Jesus. Looking intently at Simon, [Jesus said, “Your name is Simon, son of John—but you will be called Cephas”](#) (which means “Peter”). <sup>43</sup> The next day Jesus decided to go to Galilee. He found Philip and said to

him, “Come, follow me.”<sup>44</sup> Philip was from Bethsaida, Andrew and Peter’s hometown.

<sup>45</sup> Philip went to look for Nathanael and told him, “We have found the very person Moses and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth.”<sup>46</sup> “Nazareth!” exclaimed Nathanael. “Can anything good come from Nazareth?” “Come and see for yourself,” Philip replied.

<sup>47</sup> As they approached, Jesus said, “Now here is a genuine son of Israel—a man of complete integrity.”<sup>48</sup> “How do you know about me?” Nathanael asked. Jesus replied, “I could see you under the fig tree before Philip found you.”<sup>49</sup> Then Nathanael exclaimed, “**Rabbi, you are the Son of God—the King of Israel!**”

<sup>50</sup> Jesus asked him, “Do you believe this just because I told you I had seen you under the fig tree? You will see greater things than this.”<sup>51</sup> Then he said, “I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth.”

- Another question...Do you believe because I saw you? you have no idea of who I am....i am the stairway between heaven and Earth... I open Heaven...angels go up to heaven and down to earth at my command.. on me...

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- No doubt he said much that was very admirable while still a child, but the Holy Spirit has not seen fit to record anything except these two questions, as if to teach us that childhood should be retiring and modest, — a stage of preparation rather than of observation.
- these words, stand at the very forefront of our Lord’s teaching, and are in some respects the announcement of his whole life.

- Spoken as they were at twelve years of age, we may regard them as the last words of his childhood and the first words of his teens.
- The early days of youth are very perilous, for it is then that the pattern for the rest of life is very often formed. Happy, indeed, is he who so early begins with God, and chooses as his business the service of the Lord.
- We are grateful that the Spirit of God has given us this first word of our Lord Jesus, and we love it none the less because it is a deep word.
- 4. We might call these questions of Jesus the prophecy of his character, and the programme of his life. In our text he set before his mother all that he came into the world to do; revealing his high and lofty nature, and disclosing his glorious errand. This verse is one of those which Luther would call his little Bibles, with the whole gospel compressed into it. What if I compare it to the attar {a} of roses, of which a single drop might suffice to perfume nations and ages. It would not be possible to overrate these “beautiful words! Wonderful words! wonderful words of life!” Who, then, am I that I should dare to take such a text? I do not take it with any prospect of being able to unveil all its meaning, but merely to let you see how unfathomable it is. Emmanuel, God with us, speaks divinely while still in his youth. The words of THE WORD surpass all others. May the Spirit of God open them to us.

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5. I shall handle the text like this: First, here is *the holy child's perception*; secondly, *the holy child's home*; thirdly, *the holy child's occupation*; and fourthly, *the holy child's lesson for any of us who may be seeking him*.

6. I. Here we see THE HOLY CHILD'S PERCEPTION.

7. Notice, first, that he evidently perceived most clearly *his high relationship*. Mary said, “Your father and I have sought for you sorrowing.” The child Jesus had been accustomed to call Joseph his father, no doubt, and Joseph was his father in the common belief of those all around him. We read in reference to our Lord even at thirty years of age these words — “Being as was supposed the son of Joseph.” The holy child does not deny it, but he looks over the head of Joseph, and he brings before his mother's mind another Father. “Did you not know that I must be about my Father's business?” He does not explain this saying, but it is evident enough that he remembered then the wonderful relationship which existed between his humanity and the great God; for he was not conceived in the ordinary manner, but he had come into the world in such a way that it was said to Mary, “That Holy One who shall be born by you shall be called the Son of God.” In a still higher sense and as a divine being he claimed filial relationship with the Most High; but here no doubt he speaks as a man, and as a man he calls God “My Father,” in a higher way than we can do, because of his mysterious birth. You notice that all through his life he never calls God “Our Father,” although he tells us to do so. We are children of the same family, and when we pray we are to say, “Our Father who is in heaven”; but our Lord Jesus still has a filial relationship more special than ours, and therefore to God he says on his own account, “My Father.” He expressly claims this personal relationship for himself, and I am sure we do not begrudge him that relationship, for our own relationship to the Father depends on it; because he is the Son of the Highest, therefore we enter into the filial relationship with the Eternal One, according to our capacity. Jesus the child perceived that he was the Son of the Highest, and with all the simplicity of childhood he declared the secret to his mother, who already knew how true it was. Brethren, this holy child's perception should be an instruction for us. Do you and I often enough and clearly enough perceive that God is our Father too? Do we not often act upon the hypothesis that we are

not related to him, or that we are orphans, and that our Father in heaven is dead? Do you not catch yourselves sometimes departing from under the influence of the spirit of adoption and getting into the spirit of independence, and so of waywardness and sin? This will never do. Let us learn from this blessed One that just as he early perceived his high and eminent relationship to the Father, so ought we to do, even though we may be nothing more than children in grace. We ought to know and to value beyond all expression our sonship with the great Father who is in heaven. In truth this truth should override every other one, and we should live and move and act under the consciousness of our being the children of God. Oh Holy Spirit, teach us this!

8. This holy child next perceived *the constraints of this relationship*. He says, "Did you not know that I *must* be about my Father's business?" Write that "MUST" in capital letters. It is the first appearing of an imperious "must" which constrained the Saviour all along. We find it written of him that "He must needs go through Samaria," and he himself said, "I must preach the kingdom of God"; and again to Zacchaeus, "I must stay in your house," and again, "I must work the works of him who sent me." "The Son of man must suffer many things, and be rejected by the elders." "The Son of man must be lifted up." "It behoved Christ to suffer." As a son he must learn obedience by the things which he suffered. This First-born among many brethren must feel all the drawings of his sonship — the sacred instincts of the holy nature, therefore he must be about his Father's business. Now I ask this of you again, for I want to be practical all along: Do you and I feel this divine "must" as we ought? Is necessity laid upon us, yes, woe laid upon us unless we serve our divine Father? Do we ever feel a hungering and a thirsting after him, so that we must draw near to him, and must come to his house, and approach his feet, and must speak with him, and must hear his voice, and must behold him face-to-face? We are not truly subdued to the spirit of the Son unless it is so; but when our sonship shall have become our master idea, then this divine necessity shall be felt by us also, impelling us to seek our Father's face. Just as the sparks fly upward to the central fire, so must we draw near to God, our Father and our all.

9. This holy child also perceived the *forgetfulness of Mary and Joseph, and he wondered*. He sees that his mother and Joseph do not perceive his lofty birth and the necessities arising out of it, and he wonders. "How is it," he says, in a childlike way, "How is it that you sought for me? Did you not know that I must be about my Father's business?" He is astonished that they do not recognise his sonship, that they do not perceive that God is his Father. Does not Mary remember the angel's word at the Annunciation? Did she not know how he was born, and remember his mysterious relationship to God? Of course she did; but she was a woman, and as a woman she had nursed this child, and she had brought him up, and therefore she began to forget the mystery which surrounded him, in the sweet familiarities with which she had been indulged, and so she has to be reminded of it by her child's wonder that she should have forgotten that he was the Son of the Highest. Do you have those perceptions, dear children of God? Do you not often wonder why men do not know that you are a child of God? Have you sometimes spoken, and they have smiled at you as if you were idiotic or fanatical, and you have thought to yourself, "What, do they not know how a child of God should speak, and how a child of God should act?" "Therefore the world does not know us, because it did not know him."

'Tis no surprising thing,  
That we should be unknown;  
The Jewish world knew not their King,  
God's everlasting Son.

The spiritual man is not understood, he is a wonder to many. Do not marvel, my brethren, if carnal men do not understand you. Yes, even your own brethren in Christ — those who love your



Father — have sometimes been astonished by you when you have only been acting simply out of your own renewed heart. Many Christians get so stilted that they are not like children at home: they act more like strangers or hired servants in the Father's house, who have bread enough and to spare, but yet never can talk as the children do. Few let their hearts flow out with that holy fearlessness, that sweet familiarity which becomes a child of God. Why, if you and I went around the world under the full possession of this idea, "Beloved, now we are the sons of God," I have no doubt we should act in such a way that the majority even of professors would be amazed at us, and we should be still more amazed by their amazement and astonished by their astonishment. If we only acted as our innermost nature would dictate to us, what manner of people we should be! So this holy child perceived his glorious sonship, perceived the constraints of the sonship working within him, and perceived that his parents did not comprehend his feelings.

10. The child Jesus also began to perceive that *he himself personally had a work to do*, and so he said, "Did you not know that I must be about my Father's business?" He had been silent for twelve years, but now the shadow of the cross began to fall on him! and he felt a little of the burden of his life-work. He perceives that he has not come here merely to work in a carpenter's shop, or to be a peasant child at Nazareth. He has come here to vindicate the honour of God, to redeem his people, to save them from their sins, and to lead an army of blood-washed ones up to the throne of the great Father above, and, therefore, he declares that he has a higher occupation than Mary and Joseph can understand. Yet he must go back to the home at Nazareth, and for eighteen years he must do his Father's business by, as far as we read, doing nothing in the way of public ministry. He must do his Father's business by hearing the Father, in secret, so that when he comes out he may say to his disciples, "All things which I have heard from my Father I have made known to you." So great a lesson did he have to teach that he must spend another eighteen years in learning it fully, and God must open his ear, and awaken him morning by morning to hear as an instructed one, so that afterwards he may come out as the teacher of Israel, the Lord and Master of apostles and evangelists. Beloved, I come back to the practical point again. Have you with your sonship obtained a vivid perception of your call and your work? You do not have redemption set before you to accomplish, but you have to make known that redemption far and wide. Just as God has given to Christ power over all flesh that he may give eternal life to as many as the Father has given to him, so Jesus has given you power over such and such flesh, and there are some in this world who never will receive eternal life except through you. It is appointed that from your lips they shall hear the gospel; it is ordained in the divine decree that through your instrumentality they shall be brought into the kingdom of God. It is time that you and I, who perhaps have reached thirty, forty, fifty or sixty years, should now bestir ourselves and say, "Did you not know that I must be up and doing in my Father's business?" David had to wait until he heard the sound of marching in the tops of the mulberry trees; do you not hear the sound of marching *now*? Are there not signs and indications that you must work the will of him who sent you, and must finish his work? The night comes when no man can work. Up, then, you children of God, and following the holy child Jesus, begin to ask this question: "Did you not know that I must be about my Father's business?"

11. These were the perceptions of this holy child. Oh that they may come strongly upon us in our own smaller way. May we perceive that we are born by God. May we perceive the Spirit within us by which we cry, "Abba, Father." May we have a wonderment that others do not understand the calls and urgencies of our condition; and may we have such a sense of our high calling as to proceed at once to fulfil it as God, the Holy Spirit, shall help us.

12. **II.** We shall now think of THE HOLY CHILD'S HOME.



13. Here I am obliged to amend our version, and I am certain that the correction is itself correct. I am all the more strengthened in this opinion because the 1881 English Revised Version endorses the emendation. This is how they render it: "Did you not know that I must be in my Father's house?" That may not be verbally exact, but it is the true sense. It should read like this "Did you not know that I must be in my Father's?" There is no word for "house." But in almost all languages "house" is understood. You know how we commonly say to each other, "I am going down to my father's," or "I shall spend the evening at my brother's." Everyone knows that we mean "house," and that is just how the Greek here reads. "Did you not know that I must be in my Father's?" It means "house." That must be the first and primary meaning of it. The text says nothing of business, unless we understand it to be included as a matter of course, since we may be sure that Jesus would not be idle in his Father's; for he said, "My Father works so far, and I work." Observe that the question of Mary was, "Why have you dealt with us like this? Behold your father and I have sought for you sorrowing." The answer is, "Did you not know that I must be in my Father's house?" That is plainly a complete answer, and by it this strikes you as more natural than a reference to business. If Jesus had only said, "Did you not know I must be about my Father's business?" it would not have been any guide to them concerning where he would be, because all his lifelong he was about his Father's business, but he was not always in the temple. He was about his Father's business when he sat by the well and talked to the woman of Samaria; and about his Father's business when he trod the waves of the sea of Galilee. He might be anywhere and yet be about his Father's business: but the natural answer to the question was, "How is it that you sought for me? Did you not know that I must be in my Father's house?" Let us read the passage like this, and see the child's home.

14. Where should Jesus be except in *his Father's dwelling-place*? I do not doubt that with desire he had desired to eat that passover when he should get to be twelve years old, and be old enough to go up to his Father's house. He looked upon the Temple as being for the time the residence of God, where he revealed himself in an unusual degree, and so this holy child looked upon those walls and courts with delight as his Father's house. It seemed most natural to him that when he reached the place he should stay there. He had never really been at home before. Nazareth was the place where he was brought up, but Jerusalem's Temple was his true home on earth. I picture in my mind how that blessed child loved the place *where his Father was worshipped*. He would stand and gaze on the lambs and the young bulls that were slain in sacrifice, understanding much more about them, though a child, than you or I do, though we are grown up. It must have been all wonderland to him as a child — I do not speak of him as God — it must have been all marvellous to him, and deeply interesting. When the psalms went up, how he sang them with his sweet youthful voice! He said within himself, "I must sing praises to my Father." When the solemn prayers were uttered, and he heard them, there was no one so devout as he as he heard the people worship his Father in heaven. It is touching to think of him in his Father's palace: he was greater than the temple, and yet a youth.

15. It was his Father's house in a special sense because in the temple everything spoke of God's glory, and everything there was meant for God's worship. It was his Father's house, too, in the sense that *there his Father's work went on*. If it had not been for the sin which had turned aside the Rabbis and the priests from the faithful following of God, the Temple was the place where God's power went out. "Out of Zion, the perfection of beauty, God has shone." There, too, his Father's truth was proclaimed, and his ordinances were celebrated. The Temple was the centre of the great Husbandman's farm: it was the homestead from which all the workers went out to till the fields of Christ's own Father.

16. It was there especially to him that *his Father's name was taught*. He speedily made his way away from the place of sacrifice to that of teaching: "you did not desire sacrifice and offering"; but away he went to the doctors. This thoughtful, spiritual child wanted to know about everything sacred, and so he took his place among the learners, and the teachers were astonished when this new "child of the law" asked them questions which showed that he must have thought vastly more than any other person in the temple. When these enquiries were answered they were only the predecessors of a whole army of other questions, for he wanted to know more. They were amazed that such enquiries should come from a youthful mind. In return they asked questions of the youth, and he answered well; for he had a remarkable mind, and his mother had taught him the precious word, so that he had the law and the prophets at his finger tips. No doubt he quoted in his answers the sayings of Isaiah or of Jeremiah, and utterly astounded the doctors as they perceived that he saw deep into the holy words. Now, to be practical again, dear friends, where should our home be as God's children except in our Father's house? Do you think we have enough of the child-spirit about us to feel this? "Did you not know that I must be in my Father's house?" That house is his church. He dwells among the faithful. The saints of God are built together for a habitation of God through the Spirit. Let me often be among his people, for I must be in my Father's house. Ought I not, must I not, shall I not, if I am indeed a child of God, love to be where God is worshipped? Will not the hymns of God's house charm me? Will not the prayers of God's people delight me? Shall I not be eager to be at the prayer meetings of the saints? Shall I not rejoice to join in their praise? Will my soul not be delighted to be at the communion table, and everywhere else where God has appointed to be worshipped by his saints? Shall I not love every place where God's work is going on? If I hear the gospel preached shall I not say, "Let me be there?" If there is tract distribution from house to house, shall I not say, "I, too, will take a district if I can?" If there is Sunday School work, shall I not cry, "Let me have a class according to my ability: let me take a share in this holy enterprise?" "Did you not know that I must be at my Father's? in my Father's work and in my Father's house engaged in all my Father's concerns?" Should not this compulsion, blessed and sweet and irresistible, be continually upon us? I must be where God is. If I am not with his people because I am detained by sickness, yet I must be in my Father's house. There are many mansions in that great house on earth as well as in heaven, and we can be with God in the streets, and in his house when working in the field. But we must be in our Father's house; we cannot bear to be away from God. Loss of communion is loss of peace, loss of delight. Oh, crave fellowship with God; be covetous of it: love everything that keeps you in it; hate everything that leads you from it. Rise early to commune with God, before the smoke of earth obscures the face of heaven: sit up late to commune with God, while dews are falling all around: if you can do nothing else, deny yourself rest, and wake up in the night to commune with God your Father. Shall not a child love to speak with his Father, and hear his Father speak to him? It must be so; it will be so; it cannot help being so with you if you feel the child-spirit strong within you as our blessed Lord and Master did at the age of twelve.

17. **III.** Consider, thirdly, THE HOLY CHILD'S OCCUPATION. Although I demur to its being the correct reading, "Did you not know that I must be about my Father's business?" — yet we know that this holy child would not be in his Father's house as an idler. He would be sure to be in the Father's house in the sense of being one of the workers in it. Our Father's house is a business house, and therefore we must be in our Father's business when we are at our Father's! That is the word. Though the translation which mentions business may be a questionable one, yet it is abundantly lawful to say that this holy child's occupation was to be about his Father's matters. What, then, did he do?

18. First, *he spent his time in learning and enquiring*. “How I pant to be doing good” says some young man. You are right, but you must not be impatient. Go among the teachers, and learn a bit. You cannot teach yet, for you do not know: go and learn before you think of teaching. Hot spirits think that they are not serving God when they are learning; but in this they err. Beloved, Mary at Jesus’ feet was commended rather than Martha, encumbered with much service. “But,” one says, “we ought not to be always hearing sermons.” No, I do not know that any of you are. “We ought to get to work at once,” cries another. Certainly you ought to, after you have first learned what the work is: but if everyone who is converted begins to teach we shall soon have a mess of heresies, and many raw and undigested dogmas taught which will do more harm than good. Run, messenger, run! The King’s business requires haste. No, rather stop for a little while. Do you have any news to tell? First learn your message, and then run as fast as you please. There must be time for learning the message. If our blessed Lord waited for thirty years, he is an example to eager people who can scarcely wait for thirty minutes. See how fast light things will travel! How eager are those to speak who know nothing! How swift to speak what they do not know, and to testify about what they have never seen. This does not come from wisdom, but is the untimely fruit of folly.

19. I have heard it said that Dissenters do not go to their chapels for worship, but for hearing sermons. It is not true; but if it were, I dare to say that hearing sermons may be one of the most divine forms of worship outside of heaven; for in hearing the gospel as it should be heard every sacred passion is brought into play, and every power of our renewed manhood is made to bow before the Majesty on high. Faith by embracing the promise, love by rejoicing in it, hope by expecting its fulfilment — all worship when the theme is some gracious word of the Most High. Thought, memory, understanding, emotion, all are exercised. I do not know that I have ever worshipped God better than when I have heard a humble, simple-minded man relate the story of the cross and of his own conversion. With the tears running down my eyes I have heard the gospel and adored the living God who has sent it among men. I have so seldom the privilege of hearing a sermon that, when I do, it occasions an intense delight which I can scarcely describe, and I then draw nearer to God than in any other exercise. I suppose it is so with you: at any rate, it would be so if the preaching were what it ought to be. True hearing fosters worship. This holy child was about his Father’s business when he was simply asking questions and learning from the appointed teachers. In fact, we want to do more of this kind of business. We are meagre, lean, and weak, because we are frothing at the mouth with talking too much before we have drank in the truth into our innermost souls. Remember, the good matter cannot come out of you if it has never gone into you; and if you have no time for receiving instruction the matter which comes out of you will be of little worth.

20. This holy child is about his Father’s business, for *he is engrossed in it*. His whole heart is in the hearing and asking of questions. There is a force, to my mind, in the Greek, which is lost in the translation, which drags in the word “*about*.” There is nothing parallel to it in the Greek, which is, “Did you not know that I must be in my Father’s?” The way to worship God is to get heartily into it. “Blessed is the man whose strength is in you; in whose heart are your ways.” We sometimes say when preaching, “I felt that I got fairly *into* the subject”; and you yourselves know when the preacher is really getting *into* it. Often he is paddling about on the shore of his text, and possibly he wades into it up to his ankles; but, oh, when he plunges into the “rivers to swim in,” then you have grand times. When the precious truth has fairly carried him off his feet, you dive in too and swim likewise. Our Lord, when he went into the temple, became engrossed with its worship and teaching, and that was his answer to Mary. He as good as said, “Did you not know that I was absorbed in my Father’s? I did not know you were gone; I forgot all about you. Did you not know that my soul was in my Father’s? I was so taken up with what I was learning from the doctors and

what I was seeing in the temple that I could only remain. Did you not know that? Did you not also become absorbed?" He seems to think they might have been as interested as he; and they would have been if they had borne the same relationship to God as he did. It is natural that we should become engrossed in our worship. I should not wonder if sometimes we were a little rude to those who sat next to us; or moved about a little more than etiquette would suggest; or vented our feelings in involuntary expressions, and became troublesome to those next us in the pews, so that they said, "What can be the matter with these people?" Friends, we have gotten into the holy engagement, and we cannot quite govern ourselves, and we feel as if we could say to you, "Did you not know that I must be in my Father's work, worship, and truth?" We cannot be half-hearted: we are too happy for that. We are carried completely away. Do you not know that we cannot be proper and calm, for we must be all taken up with "our holy service?"

21. Besides, the holy child declares that he was *under a necessity* to be in it. "Did you not know that I *must* be in my Father's?" He could not help himself. Christ could never be a half-hearted pupil or a lukewarm worshipper. It was not possible for him to be that. He must get absorbed in it; drawn right into the blessed whirlpool: he must be lost in it, and give his whole thought and attention to it; and he tells his mother so. "Did you not know that I *must* be about my Father's business?" Other things did not interest the holy child, but this thing absorbed him. You know the story of Alexander, that when the Persian ambassadors came to his father's court, little Alexander asked them many questions, but they were not at all such as boys generally think of. He did not ask them to describe to him the throne of ivory, nor the hanging gardens of Babylon, nor anything concerning the gorgeous apparel of the king; but he asked what weapons the Persians used in battle, in what formation they marched, and how far it was to their country; for the boy Alexander felt the man Alexander within him, and he had premonitions that he was the man who would conquer Persia and show them another way of fighting that would make them turn their backs before him. It is an exceptional parallel to the case of the child Jesus, who is taken up with nothing but what is his Father's; because it was for him to do his Father's work, and to live for his Father's glory, and to execute his Father's purpose even to the last.

22. **IV.** Let us, lastly, learn THIS HOLY CHILD'S SPECIAL LESSON FOR THOSE OF US WHO ARE SEEKERS.

23. Do I address any children of God who have lost sight of Christ? It does happen at times that we miss the holy child, and it happens most often when we are happy in company, and so we forget him. Mary and Joseph were, no doubt, delighted with the festival, and so they forgot Jesus. You and I, when in God's house, may forget the Lord of the house. Did you never lose him at his own table? Did you never lose him while engaged in his work? Have you never missed him even while you were busy with holy things? When you do, perhaps you will say to him, "Lord, I have long sought for you; I have been among your relatives; I have been to dear saints of God and spoken to them, and have said, 'Have you seen him whom my soul loves, for I have lost him?' " His answer is, "Why have you sought for me?" He is not lost to those who long for him. Can you not trust him when he is away? He is all right even when you do not see him. Though he does not always smile, he loves us to the end. If you are not walking in the light of his countenance, you are still living in the love of his heart. Jesus sees you when you do not see him: he has reasons for hiding himself which are founded in wisdom.

24. Notice, dearly beloved ones, if you and I want to find our Lord we know where he is. Do we not? He is at his Father's. Let us go to his Father's: let us go to our Father and his Father, and let us speak with God and ask him where Jesus is if we have lost his company. We may be sure that he is in his Father's work. We are sure of that. Let us go to work for him again. Do not let us say, "I feel so dull I cannot pray." Now is the time in which we must pray. "But I do not feel as if I could



praise him.” Now is the time when you must praise him, and the praise will come while you are praising. At times we have no heart for holy exercises, and the devil says, “Do not go.” My dear friend, be sure to go up to the assembly now: go to get the heart for going. Have you not begun to care about prayer meetings? Are you going to stay away until you do care about them? Then you will die in indifference. Come and have another turn at them. Those who are most at them love them best. Does Satan say with regard to private prayer, “You do not have the spirit of prayer you must not pray?” Tell the devil you are going to pray for the spirit of prayer; and that you will plead until you get it. It is a sign of sickness when you cannot pray, and surely then you should go to the doctor. If there is ever a time when a man should pray more than usual, it is the time when he feels dead and cold in the holy engagement: go and seek for Jesus at the Father’s, and seek for him in the Father’s work, and those of you who have lost communion with him will find it again. When you take the Sunday School class again that you left because you said you had had enough of it; when you go again and preach at the street corner, — you have not done that recently; when you begin again to be active in the Lord’s service then you will again meet this blessed One who is about his Father’s business, whether you are or not.

25. One more word, and that is to sinners who are seeking for Christ. I would not say a word to discourage any who are seeking for Jesus, but I should like to get them far beyond the stage of seeking. Perhaps the Holy Spirit will help them to do so if I read Christ’s word to them. “How is it that *you* sought for ME?” Dear, dear! That is indeed a turning of things upside down. Our Lord Jesus has come into the world to seek and to save the lost, and is it not an odd thing when those who are lost go seeking for him? That is a reversal of all order. “How is it,” he says, “that *you* sought for *me*?” Now, if I this morning am a poor, lost sinner, and can honestly say I am seeking for Christ, there must be some blunder somewhere! How can this be? How shall I make head or tail of it? Here is a sheep seeking for the shepherd. A lost piece of silver seeking for its owner. How can this be? It will all come right if you will just think of this, first, that Jesus Christ is not far away. He is in the Father’s house. “Where is the Father’s house?” Why, all around us! The great Father’s house covers the whole world, and all the stars; he lives everywhere, he does not reside in temples made with hands, like this Tabernacle, or that cathedral: the Lord God is outside in the fields, and in the streets; wherever you *seek* for him. Do not say, “Who shall climb to heaven to find him, or dive into the depths to bring him up?” “The word is near you.” Here is Christ in the midst of us! What are you looking for, man? Are you seeking for some spirit of the night, or spectre of darkness? An old man of my acquaintance in great distress was looking for his spectacles. Dear good man, he could not have seen if he had not had them on, and he was looking through his spectacles and by their aid to find them. So many a soul is looking for Christ by the grace which they have received in him. Jesus is near. Believe in him. Remember also another thing, that Christ must be about his Father’s business. And what is his Father’s business? Why, to save sinners. This is his great Father’s delight. He is glad to bring his prodigals home. Are you seeking for Jesus as if he would not be found, as if it were hard to make him hear, and difficult to win his help? Why, he is busy in saving sinners. Jesus sits on Zion’s hill: he receives poor sinners still. Be encouraged, and do not go around among your relatives seeking for him, nor with bitter tears and cries of despair look for him as if he were hiding away from you. He is not far from any one of us. He stands before you, and he tells you to trust him. Look to him and be saved. Do you look? You are saved. Go on your way rejoicing. May God bless you. Amen.

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- Jesus tells a story of himself in the Parable of the Evil Husbandmen thus confessing himself to be the only Son of God.
- He is aware of being one with the Father ("The Father and I are one." (Jn 10:30,38) They Jews respond by accusing Him of blasphemy
- That He has full knowledge of the Father (Jn 7:29; 8:55;10:14ff)
- He has equal power and efficacy with the Father (Jn 5:17)
- He can forgive sins (Jn 8:11 et sicut supra)
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**Biblical evidence as to Jesus' Divinity.** It is remarkably rich and consistent throughout all the New Testament Books as you shall see. In this article I give the scripture citations for the most part but cannot include most of the texts in the article since they are so numerous that they would eclipse the article itself. Perhaps at some point in the future I will publish a version with all the citations spelled out. For now, let these suffice to show forth a glorious scriptural affirmation of the Divinity of Our Lord Jesus Christ

**1.** Clearly this is a dogma of the Faith (*de Fide*). The divinity and divine sonship of Jesus is expressed in all the creeds. This is perhaps most clearly stated in the Athanasian Creed (Quicumque): "*...we believe and confess that Our Lord Jesus Christ is the Son of God. He is God and man. He is God begotten of the substance of the Father before all ages and man born in time of the substance of His Mother. He is Perfect God and perfect man.*"

**2.** There are many passages in the Old Testament that express the qualities of the coming Messiah, among them are some very exalted titles:

- a prophet – (Dt. 18:15,18)
- a priest – (Psalm 109:4)
- a shepherd – (Ez 34:23ff)
- King and Lord – (Ps 2; Ps 44; Ps 109; Zach 9:9)
- a suffering servant – (Is. 53)
- the Son of God – (Ps 2:7; 109:3)
- God with us (Emmanuel) – (Is 7:14; Is 8:8)
- Wonderful, Counselor, Mighty God, Father of the world to come, Prince of Peace – (Is 9:6)
- Eternal King – (Dan 7:14)

**3.** In the New Testament the Father attests to the Divine Sonship of Jesus – (Mt 3:17; 17:5; Mk 9:7; Lk 3:22; 9:35; Jn 1:34; II Pt 1:17)

**4.** In the Gospels the Lord Jesus gives Testimony to His own divinity and self knowledge. He is of noble stature and knows of his own dignity and power expressing it often in the following ways

- **Jesus indicates that he transcends the prophets and Kings of the Old Covenant**
  - Jonah and Solomon – (Mt 12:41ff; Lk 11:31ff)
  - Moses and Elijah – Matt 17:3; Mk 9:4; Lk 9:30
  - King David – (Mt 22:43ff Mk 12:36; Lk 20:42ff)
  - He says that the least born into His Kingdom will be greater than John the Baptist who, till that time was considered the greatest man born of woman – (Mt 11:11; Lk 7:28)
- **Jesus teaches that he is superior to the angels:**
  - That they are his servants who minister to Him – (Mt 4:11 Mk 1:13; Lk 4:13)



- That they are his army – (Mt 26:53)
- That they will accompany him at his second coming and do his will -Mt 16:27; 25:31; Mk 8:38; Lk 9:26)
- **Jesus appropriates Divine actions unto himself and thus sets forth an assimilation unto the Lord God:**
  - He declares it was He who sent the prophets and doctors of the Law (Mt 23:34; Lk 11:49)
  - He gives the promise of his assistance and Grace (Lk 21:15)
  - He forgives sins which power belongs to God alone (eg Mt 9:2)
  - He, by His own authority completes and changes some precepts of the Law. (Mt 5:21ff)
  - He declares Himself to be Lord of the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5; Jn 5:17)
  - Like the Heavenly Father he makes a Covenant with His followers (Mt 26:28; Mk 14:24; Lk 22:20)
- **Jesus makes Divine demands upon his followers**
  - He rebukes some for lack of faith in (Mt 8:10-12; 15:28)
  - He rewards faith in him (Mt 8:13; 9:2; 22:29; 15:28; Mk 10:52; Lk 7:50; 17:19)
  - He demands faith in his own person (Jn 14:1; 5:24; 6:40,47; 8:51; 11:25ff)
  - He teaches that rejection of him and his teachings will be the standard of final judgement (Lk 9:26; Mt 11:6)
  - Jesus demands supreme Love for him which surpasses all earthly loves (Mt 10:37,39; Lk 17:33).
  - He accepts religious veneration by allowing the veneration of falling to the feet: this is due to God alone (Mt 15:25; 8:2; 9:18; 14:33; 28:9,17)
- **Jesus is well conscious of His own power – Mt 28:18**
  - His many miracles which he works in his own Name.
  - He transfers this power to his disciples
- **Jesus knows and teaches that his own death will be an adequate atonement for the forgiveness of the sins of the whole human race.** (Mt 20:28; 26:28)
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- **Jesus appropriates to himself the office of Judge of the world** which according to the OT (eg Ps 49:1-6) God would exercise (eg Mt 16:27) . And His judgement extends to every idle word (Mt 12:36), will be final and executed immediately – (Mt 25:46)
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- **Jesus is Conscious of being the Son of God.**
  - Jesus clearly distinguishes his claim in this regard from his disciples relationship to the Father. When he speaks of his own relationship he says, "My Father" To the disciples he calls God, "Your Father" but, He never unites himself with them in the formula "Our Father" Thus a distinction is maintained. (Jn 20:17)
  - Jesus revealed himself to be Son of God first in the temple when he remarked to Mary and Joseph that He must be about his Father's business (Lk 2:49)
  - Jesus claims to be both messiah and Son of God in the presence of the Sanhedrin (Mk 14:62). The Sanhedrin perceive this as a blasphemy.
  - Jesus tells a story of himself in the Parable of the Evil Husbandmen thus confessing himself to be the only Son of God.
  - He is aware of being one with the Father ("The Father and I are one." (Jn 10:30,38) They Jews respond by accusing Him of blasphemy
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- **Jesus indicates in John's Gospel that**
  - He is eternal "Before Abraham was I am" (Jn 8:58)
  - That He has full knowledge of the Father (Jn 7:29; 8:55;10:14ff)
  - He has equal power and efficacy with the Father (Jn 5:17)
  - He can forgive sins (Jn 8:11 et sicut supra)
  - He is Judge of the World (Jn 5:22,27 & sicut supra)
  - He is rightly to be adored (Jn 5:23)
  - He is the light of the world (Jn 8:12)
  - He is the way, the truth and the light (Jn 14:6)
  - His disciples may and ought to pray to the Father in His name, additionally they may to Him (Jesus) (Jn 14:13ff 16:23ff)
  - The solemn confession of the Apostle Thomas "My Lord and my God." is acceptable and in fact, an act of Faith (Jn 20:28)
- **Other Scripture Passages on the Divinity of Christ**
  - I John 5:20 – "And we know that the Son of God is Come and has given us Understanding that we may know the true God and may be in His True Son; this is the True God and Life Eternal."

- John 1:1-14 *"In the beginning was the Word and the Word was with God and the Word was God...."*
- Phil 2:5-11 *Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped...and every tongue must confess to the Glory of God the Father that Jesus Christ is Lord.*
- Rom 9:5 – *"to them, (the Israelites) belong the patriarchs and of their race, according to the flesh is the Christ, who is God over all blessed for ever."*
- Titus 2:13 *"Looking for the blessed hope and coming of the glory of the great God and our Savior, Jesus Christ."*
- Heb 1:8 – *"But to the Son (God says): Your Throne, O God is for ever and ever."*
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- **In addition Scripture attributes Divine qualities to Jesus**
  - Omnipotence manifest in the creation and the conservation of the World – Col 1:15-17; I Cor 8:6; Heb 1:2ff
  - Omniscience – Col 2:3 – *In Christ are hidden all the treasures of wisdom and knowledge....*
  - Eternity – Col 1:17 *He is before all things, and in him all things hold together*
  - Immutability – Heb 1:12; 13:8
  - Adorability – Phil 2:10; Heb 1:6

Well I hope you get the point. Those who claim that Jesus didn't know he was God or never made divine claims just haven't read the Scriptures. He is Lord. He is God. All things came to be through him and he holds all creation together in himself. Those who have denied his divinity will one day fall to their faces before his glory (Rev. 1:17).