

Audio Teaching Sermon Message #10 Assuming Jesus is With Us

[A Intro – Pastor Jefferson 0:00 thru 1:38]

Hello friends. Pastor Jefferson coming to you once again. We’re now up to **part 10** of the continuing audio teaching sermon series. Our goal is to educate believers such that they gain increasing knowledge about our Heavenly Father, His Son Jesus and the Holy Spirit. All for the sole purpose of building an intimate relationship with Jesus Christ. In **Part 9**, we discussed what it takes to become a **true friend** of Jesus. Jesus said the mark of His true friends are those who follow His commands. Jesus further illuminated that remark by stating that He made known to His disciples all the things which He heard from His Father. The Greek word we found for **I have made known** is [2] *egg-nor-REE-sah* and we saw that it means **‘to reveal, to inform or to declare.’** Another key to understanding this verse is that Jesus used the term **all things**. There is one word which appears in Scripture, and it is *PAN-tah*, and we learned back in **Audio Sermon #1** that it means **‘the whole of, in its entirety, including every part.’** When we learn the full story, as it were, of Jesus Christ, we must endeavor to capture all of His story. I like to use the analogy of reading a textbook. Jesus is saying that we must read and study it all the way through. We don’t get to skip any parts.

[B We Learned the Master’s Business 1:38 thru 3:03]

As I said in the last sermon, there is no shortcut to becoming a friend of Jesus. A short walk down the aisle of the church, or coming forward at an evangelical service, to pray a heartfelt sinner’s prayer at the altar, does not save you. And none of us should be surprised by that. Open your Bibles once again to **John 15:15**. Read the verse carefully. Jesus says that He no longer will call us *slaves*. For why? Because the slave does not know his **master’s business**. Keep that thought in mind. We are no longer slaves because we studied and learned all the things that Jesus taught us, which He in-turn heard from His Father. Listen friends, do you think Jesus was born with His head already filled with all the Godly knowledge from His Father? Did He come out of the womb intellectually mature and/or able to speak? Of course not. He was born a baby, just like every one of us. As time passed, He grew, and He learned, and He matured. We saw for instance when Jesus was 12, how He stayed behind after His family returned home following their annual

pilgrimage to Jerusalem. Open your Bibles now to the book of **Luke**, chapter **2**.

[**C** **Travel to Jerusalem was Mandatory** **3:03 thru 4:16**]

Beginning in **verse 41**, we read, ¹ *“Now His parents went to Jerusalem ² every year ³ at the Feast of the Passover.”* It was a Hebrew requirement for each family to go to the Temple annually and pay the Temple Tax and to offer up a symbolic sacrifice for the sins of the people. It was also a time where the government would take a census. This census was taken due to the fact that as families grew and people aged, their public responsibilities changed. For example, Hebrew custom held that the **age of 20** was the age where people were deemed to become legal adults and were then liable to pay taxes or be conscripted into military service. The law required that every able-bodied person was required to travel to Jerusalem on an annual basis to fulfill the census in person. It was timed to coincide with the Festival of Passover. **Passover** lasts seven days, with each day commemorating certain aspects of the Hebrew escape from slavery out of Egypt.

[**D** **The Age of Reason** **4:16 thru 6:08**]

We read in **Verse 42** that, ¹ *“And when He (Jesus) was twelve years old, ² they having gone up ³ according to the custom of the Feast of Passover.”* The mention of Jesus’ age here is important. The Hebrew culture counts a person’s age differently than we do today. When a baby is born, from the moment following their birth until they reach the first anniversary of their birth they are considered to be one year old, as they are living within their first year of life. When the 1st anniversary of their birth is reached, they are then considered 2, as they are now in their second year of life. Thus, since we know Jesus was born on the **25th of December 1 BC**, on the **26th of March in 12 AD**, the date of the start of Passover for that year, Jesus would have been 11 years and three months and one day old. Hence the Bible reports Him as being **12**, as he was in His 12th year of life. The reason this is significant is because the Hebrews do not recognize a child as being liable for their knowledge of the Law—the **10 commandments**—until they have reached their 13th year plus one day for boys and the 12th year plus one day for girls. Even ancient cultures recognized that girls mature faster than boys. Upon reaching this age, the Hebrew boys experience their *bar mitzva*. In Hebrew, bar mitzvah means **‘son of commandment.’** And *bat mitzva* means **‘daughter of commandment.’** It marks the moment when they become

morally responsible for their actions in regard to knowing and understanding the Hebrew Law.

[**E** **Biblical Training with Strict Oversight** **6:08 thru 7:30**]

So, at the time of this report of Jesus and His family being in Jerusalem, Jesus had not yet reached the age for His **bar mitzva**. In today's terms, we would say that Jesus had not achieved the age of moral reason. **Verse 43** reads, ¹ *"After having completed the days,* ² *and them returning,* ³ *the boy Jesus remained behind in Jerusalem.* ⁴ *But the parents of Him did not know."* The word we find for **boy** is **pah-YEECE**, and means **'a male child, a slave or a young person.'** This specific word carries the connotation of a child or slave under training with strict oversight, emphasizing their ongoing development necessary to reach their highest eternal destiny. Jesus was in the process of learning from His Heavenly Father in the exact same way we are supposed to be learning from Him. As I have said many times, folks I am not smart enough to make this stuff up on my own. You can go to **BibleHub.com** and read this definition for yourself, using your own eyes! God is clearly mandating a form of discipleship training, and He even did so for His own Son!

[**F** **Assuming Jesus is in Our Company** **7:30 thru 9:07**]

Everything Jesus did was to be an example in some way for the rest of us. His life was to be examined and studied, with the resulting lessons applied to our own. I hope that you are now rapidly coming to see that. Continuing on in **Luke chapter 2**, now **verse 44**. ¹ *"Having supposed now Him to be in their company,* ² *they went a day's journey,* ³ *and then began seeking Him* ⁴ *among their relatives* ⁵ *and acquaintances."* The word we see for **supposed** is [1] **nom-MIN-san-tes** and means **'to think, assume, consider or to believe.'** It was not unusual back then for families to caravan as a group both to and from Jerusalem. It was the common practice for the men and women to travel in separate groups. They were spread all along the road, but the men walked together, as did the women. So, it was not a stretch for Joseph and Mary to fail to notice that Jesus was missing. It probably happened as they were setting up camp for the first night. I can see Mary coming to Joseph and asking, "Where is Jesus." Men are generally the last to notice kids missing. To which I can hear Joseph replying, "I thought He was with you." So, they went around asking all of the friends and relatives, "Has anybody seen Jesus?" After what

I'm sure was a most careful search, they reached the terrorizing conclusion that He wasn't there.

[**G** Assembled in Jesus' Name 9:07 thru 10:45]

I really do think this story is both an example as well as a warning to each of us. Here we are all gathered together with our church family, traveling down what we assume is the road to holiness. But when we stop for the night and take attendance, we find that Jesus is not there among us. Make no mistake folks, unless you are participating in some form of discipleship training, He ain't there. Now, I can hear some of you quoting **Matthew 18:20**. ¹ "Where two or more are gathered together ² in Jesus' name, ³ there I will be also." Okay, let's take a closer look at that verse. Here's what Jesus said in the word-for-word Greek. ¹ "Where for are two or three gathered together ² unto My name, ³ there am I am in the midst of them." The first thing we see is that it isn't two or more, it's two or three. The next word we see is **gathered together**. Here we find the word **syn-NEG-men-oi**. Do you recall our discussion back in **audio sermon #7** that those who are with Jesus, **gather**? Recall that the Greek word for **gather** was **sin-NAH-gone** where we get the word synagogue. Those who are gathered are the ones assembled for the purpose of learning all there is to know about Jesus, hence the use of the word for name, **ON-no-mah**, as we previously discussed.

[**H** Not Finding Jesus 10:45 thru 12:04]

He promised that for those persons, Jesus said He would be in the midst of them. The word for **midst** is **MEH-so** and means '**in the middle, between, or the focus of.**' The word is used to denote the central part of an event or discussion. This word is most commonly used in the New Testament to describe the presence of Jesus among His disciples along with the centrality of His teachings. Jesus will be in the midst of any discipleship teaching because He is the instructor! And, if the meeting isn't for the purpose of discipleship training, I got news for you, He will not be there. So, while the family and relatives of Jesus thought He was among them, sadly He was not. So, in **Luke 2:45** we read that ¹ "and ² not having found Him, ³ they returned to Jerusalem, ³ seeking Him." The word we see for **having found** is **whoer-RON-tes** which means '**to find, especially after searching.**' It can be a person, object or concept, such as truth or understanding. Those who thought

Jesus was among them, discovered after searching, that He was not.

[I Return to God's Peace 12:04 thru 13:31]

The word for **Jerusalem** is *hair-roo-sah-LEM* and means **'the dwelling of God's peace.'** The word for **they returned** is *hy-pes-TREP-san* and means **'to turn back, or to return.'** It conveys the sense of going back to a previous state or location. In Jewish spiritual thought it meant returning to God, which was synonymous with repentance and restoration. So, they returned to where they had last seen Jesus, in Jerusalem, seeking Him. The word we find for **seeking** is [1] *an-nal-zeh-TOON-tes* and means **'to seek carefully, or diligently.'** This word only appears in Scripture just this one time and implies going to undertake a very difficult task, that of searching with intensity and thoroughness, a pursuit of God, wisdom and/or righteousness. God uses the example of parents missing a child to equate the appropriate feelings for this quest. We have a golf hat on the website which says: N O peace = N O Jesus and K N O W peace = K N O W Jesus. Just as with Mary and Joseph we will not KNOW peace until Jesus is back in our midst.

[J We Need to Comprehend Jesus 13:31 thru 14:40]

My dear listening friends, I really do hope and pray that you are beginning to see that every word of Scripture is directed towards the goal of getting us better acquainted with the person of Jesus. God's word is directed towards that very purpose by educating us on the ins and outs of His life and everything they represent and teach to us. For example, how many of you understood all the symbology associated with the boy Jesus staying behind in Jerusalem? And I assure you there are a lot more lessons to be learned here. We will continue our discussion of this episode in the next audio sermon. As we carefully explore the intimate details of God's word, we begin to comprehend the person of just who Jesus is and who He is to us. Instead of just hearing His name, we begin to get a picture of who the real person of Jesus actually is. Without that learning process, Jesus will simply not be among us no matter how many times we utter His name.

[K What is Being Preached from the Pulpit 14:40 thru 16:29]

One of the things I do frequently is go and listen to other preacher's sermons. I have made up an evaluation sheet where I do things like count the number of times the name of Jesus is mentioned or quoted, I make note of any verses which are referenced, I list any

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Hebrew or Greek words cited and or defined. I also make note of how many secular sources are quoted, I list any examples of what I describe as Christian mythology being used in the message, and I record any topics of a purely secular nature which are discussed. I also record the length of the sermon, and keep a running clock on how much of that total time is spent on Biblical topics. Allow me to divulge what is in fact a normal sermon delivered today. The average length of the sermons I have reviewed is right around **22 minutes**. While the name of **Jesus** is mentioned, it's not as much as one would hope for. Jesus is almost never quoted and very few personal details are revealed about Him as we do here in our audio sermons. Jesus is rarely the center of discussion. Most sermons will contain Biblical references. But citing from the original languages is quite rare, and when done, it is almost always incorrect. The time spent speaking about purely Biblical topics averages less than ten percent of the average sermon—sadly less than 90 seconds. The use of Christian mythology outpaces the proper use of Biblical verse by a wide margin. Does any of this surprise you?

[**Z** **A Few Final Thoughts** **16:29 thru 17:44**]

Jesus is able to call us His friends only after we have mastered the knowledge surrounding His Father's business. Once we are saved, fully fledged, we are no longer slaves to sin. Do you think from my analysis of pastor's sermons that this is happening in the modern church? Oh, don't get me wrong, most of the folks warming the pews believe they are receiving the greatest of sermons and messages. They feel uplifted and renewed leaving the sanctuary. But after departing the church property, they go back to living exactly like their unchurched neighbors. Other than living hypocritical lives, you'd never know they were true followers of Jesus. Hey, going back to **Matthew 18:20**, who are the two or three people Jesus mentioned as being present? Well, there's you—that's one. Then there is the instructor—Jesus—that makes two. And when needed—there is the interpreter or Holy Spirit present—that makes the three. **Until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen!**