

Audio Teaching Sermon

Message #13

Jesus' Duty Was to Die

[ A Intro – Pastor Jefferson 0:00 thru 1:29 ]

Hey everybody. I'd like to welcome you to Audio Teaching sermon #13. Pastor Jefferson here and in this message we will be continuing on with our discussion of the young Jesus with His decision to remain behind in Jerusalem without informing His parents. We saw in the last message that Jesus was finally located by Mary & Joseph in the Temple on the 3<sup>rd</sup> day, seen delivering what must have appeared to be a lot of conflicting and inflammatory information before the religious elite. By closely examining the meaning of the Greek words, we see they paint a picture of an exasperated clergy conversing with a young boy who clearly knew His Old Testament. Jesus was asking all the right questions and calmly delivering Biblically solid answers to their inquiries. The words themselves of the Bible proves this by using a similar situation to explain that this same wrath was felt by Paul and Barnabus when being confronted by an angry group of Jews. The Jews, when they saw the large crowds of people being drawn to them by the preaching of God's word, became jealous and began to verbally accost God's men. And while the clergy in the temple weren't being overly aggressive towards the boy Jesus, it was probably His young age which prevented them from doing so.

[ B Adulteress Not Adulterous 1:29 thru 2:59 ]

Before we go any further, I want to bring up what some folks think is a conflicting Scripture. Please grab your Bible and open it to **Matthew 12, verses 38 thru 40**. To set up the context of this verse, it is Jesus speaking here, and in **verse 38** He'd just been asked by the Pharisees for a sign, to prove who He really was. They were calling Him out by demanding some form of substantiation that He was indeed the Son of God, the long-awaited Messiah. In **verse 39**, Jesus replied, <sup>1</sup> "And answering he said to them, <sup>2</sup> 'A generation of evil adulteresses, <sup>3</sup> a sign seeks for, <sup>4</sup> and a sign not will be given to it, <sup>5</sup> if not the sign of Jonah the prophet.' " The word we see for **adulteresses** is [3] **moi-KHAL-lis**, and in the three places we find it, it means the same thing, **'a married woman who commits adultery.'** I know most versions of the Bible use the word adulterous, which is defined as **'relating to, characterized by or given to adultery.'** With this word it can be talking about men or women. But that's not what the Greek says. By using the word

adulteress, the subject now becomes a woman. This is a most important distinction.

[ **C** The Church is the Bride of Christ 2:59 thru 4:17 ]

Rather than throw an entire generation under the bus, Jesus is singling out the leaders of the church. The church in Scripture is frequently referred to as being a woman, described even as the bride of Christ. So, in effect, the bride of Christ is married to Jesus, the Son of God. By describing the Pharisees in this way, Jesus is targeting the church itself. By comparing the Pharisees to that of being a group of **adulterous** folks, it now means, **'those members of My church who worship any other God than Yahweh.'** Jesus is equating their worship to that of an adulterous woman. In **verse 40**, Jesus continues, <sup>1</sup> *"Just as for was Johah in the belly of the great fish <sup>2</sup> three days <sup>3</sup> and three nights <sup>4</sup> so will be the Son of Man in the heart of the earth <sup>5</sup> three days <sup>6</sup> and three nights."* So, we now have three events which are all relating to the crucifixion, burial and resurrection of our LORD and Savior. And just like we discussed determining the actual age of Jesus, the correct and true answer all comes down to how the Hebrews counted days.

[ **D** Definition of Day and Night 4:17 thru 5:50 ]

When the parents of Jesus realized that He was missing, they were likely 10-12 hours walking distance away from Jerusalem. The amount of daylight remaining on Friday was likely an hour or so. This counts as **1 day**. The word we see in **verse 40** for **days** is **hay-MER-as** and means **'daylight, defined in context here as the time between the sunrise and the sunset.'** The word for **night** is **NYK-tas**, and is likewise defined as **'darkness, the time between sunset and sunrise.'** It can be any physical length or time period of darkness. On Friday night, the time period of darkness after Mary and Joseph realized Jesus was missing, that counts as **1 night**. The two parts of Saturday, likewise, count as **1 day** and **1 night**. So, we are now up to 2 days and 2 nights. Sunday also had **1 day** and **1 night**. So, we see that this now adds up to 3 days and 3 nights. The Hebrew accounting of time does not mean 3 days at 24 hours each to total 72 hours. By comparing this episode with the boy Jesus, and considering as the timing of the crucifixion, as well as the time of sunrise and sunset at that time of year, we can estimate that from the time of the death of Jesus until His resurrection was approximately **36 hours**.

## [ E Jesus Spent 35 Hours in the Tomb 5:50 thru 6:56 ]

The time of sunrise on the 3<sup>rd</sup> of April in Jerusalem is 6:25 am and the time of sunset is 7:00 PM exactly. So, assuming Jesus died at 5:30 PM on Friday, let's say that it took an hour to place Him in the tomb at 6:30 PM, before the time of the sunset. It would have thus been 5 ½ hours to midnight. For Saturday, we add in the full day of 24 hours. And on Sunday morning, while sunrise is 6:26 AM, astronomical twilight begins at 5:03 AM. Assuming Jesus was resurrected at 5:30 AM, (and that's just a guess on my part) that means He would have been in the tomb for 35 hours, with the Hebrew accounting for this time still adding up to 3 days and 3 nights. So, there is no conflict in Scripture. This alleged error is the result of persons not having complete knowledge of Biblical events and Hebrew timing.

## [ F Why Are You Guys Hassling Me? 6:56 thru 8:21 ]

Let's now return to Luke 2:49. This was the moment after Mary just spoke to Jesus, Jesus responded to His mom with a question of His own. <sup>1</sup> *And he said to them,* <sup>2</sup> *“Why [is it] that are you seeking Me?”* The word Jesus used for seeking is [1] *eh-dzeh-TIGHT-tay* and usually means *‘to seek, to search or to pursue after someone.’* But there is a minority translation of the word which means, *‘to make demand of, to make inquiry of, or to strive against.’* Once again, we are examining a word only used just this one time and so its meaning is special. Remember that Jesus here is responding to His mom's question: *“Child why have you done thus to us?”* <sup>1</sup> His answer is cryptic and filled with a bit of emotion as well. Perhaps the heated inquiries of the clergy were having an effect on Him, just as His questions and answers were bringing mental distress down upon them. Thus, what Jesus actually replied was something like, *“Why are you struggling in opposition to Me?”* In the lingo of today, Jesus might have said, “Why are you guys hassling Me?!!!”

## [ G Hebrew Guilt and Jesus 8:21 thru 9:45 ]

To which Mary responded with a question, not unlike practically any other mom that I ever knew would do. <sup>1</sup> *“Can't you see the distress you've caused* <sup>2</sup> *for your father and*

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<sup>1</sup> See Luke 2:48

I <sup>3</sup> *because we've been looking all over for you?"* Anyone who has had teens and preteens in the house can readily understand this conversation between Jesus and His mom. Even today, Jewish moms are expert at using guilt to motivate their children to action. To which Jesus replied with perhaps more than a little frustration: <sup>1</sup> *"Did you not know that in this [the business] of My Father <sup>2</sup> it behooves Me to be?"* The word we see here Jesus uses for **know** is [3] **ed-DITE-tee** and it means **'to know something, but as in the sense of remembering.'** This word "know" is focused on the idea of mental perception and understanding. The idea the word presents here includes perceiving or recognizing something. Jesus is expecting His parents to acknowledge or recognize that He has a higher purpose in His life. So, Jesus was essentially asking them, "Hey, don't you recognize or acknowledge that in this of my Father it behooves Me to be?"

[ **H** Do You Know Who My Father Is? 9:45 thru 11:11 ]

The word for **this** is **tois** and means **'the, this, that, a definite article.'** The Hebrew equivalent of the Greek definite article does not exist as a separate word but is often implied in the context. I can just imagine Jesus' gesturing with his hands and arms indicating that here in this place He was doing the work or business of His Father and that this was what He was destined to do. I want to point out that there is no mention of a house or business in the Biblical text here, so we must look at the rest of the verse to find the proper context. The word for 'know' we just looked at, **ed-DITE-tee** appears but three times in Scripture. And the other place it's used is in **John 8:19** where it appears twice.

<sup>1</sup> *"So, they were saying to Him, <sup>2</sup> 'Where is Your Father?' "* <sup>3</sup> *Jesus answered, 'You know neither Me <sup>4</sup> nor My Father; <sup>5</sup> if you knew Me, <sup>6</sup> you would know My Father also.'* " As I said, this is a different "know" than what we've speaking about. Jesus is not talking about the intimate relationship we've been discussing. This is more about being aware of who someone is, as in, "Don't you know who My Father is?!!!"

[ **I** Jesus Duty was to Die 11:11 thru 11:32 ]

There is one Greek word present for **it** **behooves** and it is **die** which means **'to be necessary, something that must be done, as in a duty or to be inevitable.'** It brings a concept of necessity or obligation, often in the context of divine will or purpose. Necessity

in reference to what is required to attain some end. This is the key definition which defines Jesus' main purpose. When we examine His life, Jesus spent very little time in the Temple, and only did so during the final week of His life. The rest of the time in His ministry He was making and training His disciples. And while this was an important part of His life, it was not the one thing which was necessary, the something that must be done, His prime duty and the thing which was inevitable. And in a most amazing non-coincidence that thing Jesus must do is right there in the pronunciation of the Greek word: Jesus had to die. Hence, we use the idea that in this verse the boy Jesus was already aware that He was to be about doing His father's business.

[ **J** Unable to Put the Pieces Together 12:32 thru 13:53 ]

On the third day, when Jesus arose out of the earth from death, He was all about continuing His Father's business. He had defeated death, and Hades could not hold Him in. He was ready to begin the important task of making disciples of all the nations. And it was also on the third day when His parents found Him among the Temple clergy, already eagerly beginning to labor in His father's business. Look now in **verse 50**. <sup>1</sup> *“And they not understood <sup>2</sup> the word that He spoke to them.”* The word for **understood** is ***syn-NECK-in*** and means ***‘to bring together in the mind.’*** In the New Testament it most often refers to spiritually understanding the mysteries of the Kingdom of God. The word we see for **word** is ***HRAY-mah*** and it means ***‘spoken utterance.’*** What this verse is telling us is that the parents of Jesus did not understand anything regarding what He just said to them. Whether they misunderstood what He meant about being about His Father's business, or somehow striving to stop Him from His destiny, we don't know. The point to be realized here is it was not yet Jesus' time for doing His father's business.

[ **K** Wait Until Told To Go 13:53 thru 15:05 ]

Even as a boy, Jesus was clearly being trained by the Holy Spirit. His knowledge of the Old Testament Scriptures and their resulting meaning was not coming from some local Rabbi or the Hebrew teachings learned in His synagogue. Since Jesus was already in a sinless state, He had full access to the Holy Spirit from day one of His life. As I have said, Jesus needed to learn the Scriptures, in the same way as anybody else. His experience

was the perfect example of how discipleship training is to occur. Jesus had His Heavenly Father as the One teaching Him, and the Holy Spirit was still the translator and/or communicator. Jesus said many times that the words He was speaking was only because He first heard them coming from His Father. And obviously His understanding of Scripture must have been at a very high level in order to frustrate the clergy in the Temple at just the tender age of eleven. But it was too early. Jesus was not yet released to do the job for which God the Father was preparing Him to do.

[ **Z** **Some Final Comments** **15:05 thru 17:43** ]

There is a time when the fledgling disciple will become fully fledged and be then allowed to work in God's kingdom and "be about His business." Until that time, our only job is to learn, study and absorb what the Master is teaching us. We must not get ahead of ourselves, despite our eagerness to get out there and get to work. That is why Jesus told His disciples to not engage in activity which they were not yet ready to undertake. Now, Jesus was able to remain sinless for His entire life. And even this act of remaining behind against having permission of His parents did not result in His sinning. I do think there is an age where we are not yet accountable for our actions. But, neither was the Son of God ready to resume His coming duties. He was still too green, as it were, to begin waging war against the forces of evil. As I said, we are in a war, but not against flesh and blood. So, we must put on the full armor of God, so that we might be able to take our stand against the devil's schemes. We find the list in the book of **Ephesians 6:10 thru 18**. It says, *"Therefore, put on the full armor of God,* (notice he says full twice—not a partial outfitting, but the full armor) *so that when the day of evil comes."* Again, not if it comes, but when it comes, *"we may be able to stand our ground"*—hold our own, as it were, and after you've done everything—meaning we've finished all of our training, *"we are then able to stand firm."* We have 7 tools in the armor of God. **1)** a belt of truth, **2)** a breastplate of righteousness, **3)** feet fitted with the Gospel, **4)** a shield of faith, **5)** a helmet of salvation and **6)** the sword of the Spirit, which is the word of God, and finally **7)** the Holy Spirit, which is our communication channel with God. All of this is only awarded upon achieving our full salvation. **Until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen!**