

About My Father's Business

By Shawn Reynolds

sermonaudio.com

Bible Text: Luke 2:49
Preached on: Sunday, December 17, 2017

Grace Particular Baptist Church
5725 Imperial Lakes Blvd
Mulberry, FL 33860

Website: www.onefoldoneshepherd.org
Online Sermons: www.sermonaudio.com/graceparticular

Let us turn in our text this morning which will be found in Luke 2:49. Luke 2:49.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Let us pray.

Dear heavenly Father, how faithful thou art, how good thou art, how great thou art. Lord, I pray now and this day that you have set apart and sanctified for thy people to worship you, Lord, may you enable us to worship you in spirit and in truth. May you reveal to us in this hour what thy business is, what thy Son set about to do for his people. O Lord, may you be pleased to bring us out of the clutches of bondage to bring us from the sin of self, to bring our minds from all the things that gather in at this time of year and lay us captive, O Lord, at thy feet to be instructed by thy word and by the power of the Holy Spirit this day to be revealed the one true and needful thing, you. May you be glorified, Lord. In Jesus' name I pray. Amen.

In this season and time of reflecting what Christ has done for his people, he tells us in this text which, by the way, are the first recorded words that Christ ever spoke. I was thinking about that this week when I thought about the last words, "It is finished." The first words he said, "I came and I must be about my Father's business," and when he had done all, he said, "It is finished." It was impressed upon me the Father's business, what was the Lord coming to do? I know many of you in here as well as myself, we've certainly been very busy people this season and it seems like we work all year to get to the end of the year and you'd think that maybe there'd be some restful times at the end of the year, but everything seems to speed up and it's real easy in the carnality of things to get caught up in the world and everything that the world has or even religion and what the religious world has, and I pray today that the Lord leads us to his feet to answer these questions and to answer the question what the Father's business is. I hope today that when we leave this place, we have a better understanding or a deeper understanding, a deeper communing with the Lord about what the Lord has undertaken for yourself, for you as a professing child of God, and hopefully in this hour as the Holy Spirit attends this time, we are led into deep worship and to worship the one who is worthy.

I'd like to start today by backing up to verse 41 and reading down to our text before we set about to answer this question: what is the Father's business?

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast." And children, I want you to understand Jesus is 12 years old. I know that in your life as well as my life when I was young, I certainly had those thoughts that when I'm young I shouldn't be thinking too deeply on things and I shouldn't be thinking too deeply on Christ and salvation. There was so much involved in life that took me from those kind of thoughts but, of course, Jesus is the God-man. So as being 12 years old, he's not your normal pre-teen.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it." They traveled in great bands. The families were large and they traveled together so it wasn't really uncommon. We can't sit here and cast a stone at the parents and say you don't know where your children were, because it wasn't uncommon for them to travel in great groups and the children stayed with the children, and there would be people at the end of the group as they were traveling and they would watch over one another, so that's where they believed Jesus was.

"And they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors," that's not doctors as in healing doctors or physicians, but doctors of the law. They sat in the temple going over the Old Testament Scriptures, going over the law, going over all the ordinances and all the things as they sat in the temple wondering and pondering and arguing and coming to a consensus of what God revealed in the Scriptures. Now imagine this 12 year old comes in the midst of them and he's sitting in the midst of them, "both hearing them and asking them questions." Now what we know about Christ in coming to fulfill the law and coming and doing everything perfectly, wouldn't you have liked to have heard those questions? As they sat around hanging and putting their life into the law and that the law was the believer's rule of life and they believed that the law gave you life, and this 12 year old is sitting down with them discussing how that's not the case.

And listen to what this says, "And all that heard him were astonished at his understanding and answers." They were amazed not only because he was only 12, but because of the depth of the answers what the Messiah came to do, what the Messiah came and did. And as they heard these answers, they were just full of amazement. They had never heard anyone speak like this.

"And when they saw him," Mary and Joseph, "they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us?" Why, Son, have you treated us, your father and I, "behold, thy father and I have sought thee sorrowing." There is a lot in this verse. This is the way we understand Christ in our carnal mind, this is the way that we understand Christ in our physical mind: we read the situation and as the mother here, Mary, she was very scared, she was very sorrowful. Joseph was very sorrowful. As they

came back and they found Jesus there, you know that fear and turmoil was all working up in them and she asked this question of Jesus saying, "Why have you dealt with us this way?" And I know this is one of our questions we ask a lot of. When we understand carnally, we always question Christ why he deals with us in a certain way. I've done that this morning. I did that an hour ago. "Lord, why are you dealing with me in this way? I don't understand." But when you are given nothing but a carnal mind and your mind is set there to figure out what's going on before you, you can't reason the depth of what Christ has come to do for his people. We can watch all the movies we want to at this time, we can go downtown and see all the lights, we can take part in all the pomp and circumstance, we can take part in plays, we can see things, we can understand them carnally, we can understand them that Jesus came in time, but the depth of what that means, Jesus as he then turns to his mother,

"And he said unto them," Mary and Joseph, "How is it that ye sought me?" How is it that you came to seek me? Don't you know? "Wist ye not that I must be about my Father's business?" Notice how he gently corrects her. She says in 48, "thy father and I have sought thee sorrowing," but Jesus doesn't come in his answer on a carnal plane. He takes it higher and he says, "But my calling here is not to live in this life as a carnal son," although you will see by the end of this passage he submits, he condescends down to the place that God has put him in and he says, "Yes, I will go with you," but he was here to do his Father's business.

"I must be about my Father's business," and we think about this in relation to what Mary said. This is the way man looks at it. We look at it from our point of view and we say, "Lord, what is it we do for you at this time? What is it that you have done wrong to me or what is it you can do for me?" and we look at it from us first as Mary and Joseph did. Jesus said in Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister." His purpose in coming was to minister to his people. I know that in this week and the week to come, all across this nation and all across this world, there are going to be messages preached about a morality of Christ and how he came to be an example and all of these things that man rationalizes how Jesus was this great teacher and how he's an example for us to follow if we just follow him that way.

Is that all we have? Is that all that Christ is to his people, is he's some kind of pattern that we put up and we walk in front of and we say, "Oh, if I can just pattern my life after Christ, I'll have salvation"? I don't believe that any of us wake up in the morning with the thought of wanting to sin against God. "I want to be the worst I can be today. I want to be the most sinful creature. I want to spread as much hatred, as much despising in this nation." I don't think any of us have those thoughts. "I want to be a being that's full of unbelief today. I want to be fearful. I want to worry. I want to be filled with anxiety." Are those our thoughts? I don't think so. Just as our thoughts are not every day when we wake up, "I want Christ to be my pattern. I want to wake up and I want to live just like Christ did. I want to walk..." Well, dear ones, if we be in Christ, Christ lives within the child of God. Christ works without the child of God. If Christ truly is life, then that life is a sustained life that the child of God has in him and, yes, there is a great great warfare and we're going to talk about that a little bit today because it's one of the reasons he came.

We have such bondage in this life. Bondage to ourselves. Bondage to as these doctors of law sat rationalizing the law, we have such a bondage to what we have to do, what we must do. We could say with our mouths that we believe in grace but we betray ourselves when we tell each other what we have to do and what you've got to do and what you must do and what we say about ourselves, what we have to do, what we must do, and what we've got to do. That's not grace. Grace in the soul of the child of God makes him speak what the Lord has done, what the Lord must do, what the Lord has done. There's a big difference.

Truly, I have a sign in my yard saying that he is the reason for the season but he's the reason for life so I don't have a problem with that sign because, yes, he is the reason for the season. He is the reason for every day of my life and he must be about his Father's business. The first words ever recorded that Christ said, "I must be about my Father's business." So today I want to look as the Lord leads us. I have some Scriptures and let me say this, I do believe from Genesis to Revelation we have his Father's business. We have what the Lord set out to do, what he has done, what he is to his people. I believe what Jesus said, that the Scriptures testify of him. I believe what Jesus said when he said he came in the volume of the book written of him. I believe this entire book testifies of him so I wouldn't want you to think when you walk out of here today that the Scriptures that I share with you are an exhaustive list or an exhaustive thing of what the Lord has done and what his Father's business is. These are just the ones the Lord has laid on me in the last few days.

I'd like for you to turn with me, we'll start our journey in John 6. While you're turning there, I want to say this about our text, "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" that very next verse says, "And they understood not the saying which he spake unto them." They didn't understand. They didn't and we got that by what she had to say to him. They didn't understand. They were understanding him as a 12 year old child in a carnal understanding, just like we understand each other. But in order to understand Christ in one another, we need Christ. We need him to open our understanding. We need him to be the life of our understanding, the giver of our understanding.

John 6, beginning in verse 38, he tells us, "For I came down from heaven, not to do mine own will, but the will of him that sent me." Now, the very first thing I want to speak about briefly is that terminology, "I came down from heaven." And you know, we've been there a couple of times in the last couple of weeks, the pastor has taken us there, I want you to just briefly turn with me over to Philippians 2 real quick because, remember, all of this is under the heading: my Father's business. Don't you know that I am about my Father's business? That's my question to all of us today, do we know when Christ came he came to do the Father's will? That's what he just told us in 38.

Look at Philippians 2 and we'll just read through this and make a couple of comments. Beginning in 5, "Let this mind be in you," that's the only way we can understand this. It wasn't the mind that was in Mary and Joseph, they didn't understand. If this mind is in

you and I today, it's because the Lord has condescended down to our minds and our hearts to give us an understanding of his complete salvation and what he has done. This is the power of the Holy Ghost to speak to us to have the mind of Christ. We can't reason that mind.

"Let this mind be in you." It's the power of the Lord, "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God." Don't ever forget that. When the Lord came down to do his Father's business, he was in the form of God. What he did was he vacated the glorious position that he was in. Think about that a minute, to come down here. You and I live down here. We know what it's like down here, glimpses. We know how wicked man is. We know how much Christ is hated and rejected down here. This is where he came.

"Who, being in the form of God, thought it not robbery to be equal with God." It wasn't below him to come down here. It was not below him.

"But made himself of no reputation." We talked about this in this last week with the children in assembly time how the Lord was born in a stable where cows eat. It's not a very glamorous position and to think of where all the cows and everybody else came to eat out of, that's where Jesus was laid in. It's not what we would vision for a king to be born so the depth of humility and the depth of humbleness that Christ came in, is a depth you and I will never understand. You can stand up here or tell people that you're humbled, you can say that you've been humbled, but unless you are totally emptied of all glory of yourself and that's what took place in Christ. As he came down here, he vacated that glorious position to come down here and to be in such a mean estate; put himself under that; put himself in that all for wretched, vile sinners. And I hope this place today is filled with wretched vile sinners because that's who he came to save.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." What a coming down. Let this mind be in you. You and I must be brought down from our high ranking position that we have of ourselves no matter what we've accumulated in this life. I don't care what your title is, I don't care who you think you are, this is what we have to come down from. We have to be brought down from. This is what the mind of Christ is. It isn't up here where we tell people who we are. "Do you know who I am? Do you know why I say these things to you? Do you know who I am speaking to you?" Did Christ come that way?

"And being found in fashion as a man, he humbled himself, and became obedient unto death." So we are given here of the Father's business, he was born to die. He was born to die. You and I, too, are born to die if we be in Christ. And this great business that Christ set out to do, we, too, take part in that business by this vital union that we have in Christ, which we'll speak about here in a moment.

"Became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him." This is the Father's business, that he came in time to save his people; that he came in time to die; that he came in time to be raised again; he came in time to be

ascended up to the Father, to have all glory given unto him. He must have the preeminence.

"Wherefore God also hath highly exalted him, and given him a name which is above every name." And that's a very telling verse in our lives. Is the name of Christ greater than every name in our life? And that includes ourselves, is his name greater than our name or our wife's name, or our husband's name, or our family's name? Because that's the mind of Christ, the mind of a servant, to serve the Lord God.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." That's preeminence. That's power. And all of those things that I just mentioned, did you get all those things? Those things are enemies to us and he has preeminence over the things in earth, those things that drag us away from him. He has preeminence over them and those things that are under the earth, those wicked spirits, those things that easily come into our mind and tell us an alternate path that we should be on, those things that easily beset us and tell us, "Walk this way. Follow this way." The Lord has preeminence over them. His Father's business was a triumphant business. His Father's business was one of great authority and rule and victory, dominion.

Let's go back over to John 6 now, "For I came down from heaven, not to do mine own will, but the will of him that sent me." I came down not to do my own will. This was done in heaven before I ever came, Jesus said. This is what we accomplished and what we said would take place before there was ever a world, before there was ever time. Jesus said, "I came to do that, my Father's will. This is my Father's business."

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." This is my Father's will which has sent me, that of all which he has given me. This is my Father's business. The Father has given him a people before the foundation of the world and Christ said, "I will come and I will die for those people," and all that the Father gave him, he will lose none of them. Not one. That's comforting to me. In my life, I've been surrounded by people I love, people that I believe walked in the truth, have had the truth – had, I use that past tense – have the truth, but they don't seem to walk that way. I'm glad it isn't up to me to make that decision. Jesus said that all that the Father gave him, he hasn't lost any of them and he never will, never has. He would lose nothing, "but should raise it up again at the last day."

And now we get what is the Father's business again. Resurrection life. It is the Father's business for me to give resurrection life unto all of my children. Salvation and resurrection life to all that I came to die for. And that's the power of the resurrection life that we have. We have spiritually and physically resurrection life in Christ and I'll tell you what, the depth of that I can't get to, that the Lord before this world was ever made, made every provision for me. Every one of them. He went before me and made every provision; that everything in my life he would do for me; that my resurrection life is not dependent upon me and no matter what happens to this body because of the decaying of sin, the Lord will raise it because of his power.

I try to take care of myself. I really do. I've learned some things in this life, I've watched others, I've been deeply affected by others of things that have happened in their bodies, and sometimes that fear has gripped me and I've said, "Whoa, I need to stop doing that or I need to stop, I need to live this way." And really what we do by that is we're trying to preserve this body that we have to live in longer, even though we know that the Lord has ordained our days. But we've heard the reports, we've heard the doctors and the doctors say this is what we've learned and this is what we've been allowed to learn in ways that you can improve your life. But yet does any of that mean anything? Does any of that really prolong life for us? Does any of it really give us life? Will it give us resurrection life? Will it preserve our bodies as they return back to dust? Absolutely not.

But he has, "I will raise it again the last day. I will lose nothing." The Father's business, I mean, think about that. Everything in our life has been taken care of. The Father's business took care of our life from the beginning before we were ever even thought about down here to the time we move off into eternity. Eternal life, he's done it all. This is what we celebrate in Christ this time of year, not a baby in a manger but a complete Savior, a complete Lord who has performed all things for his children.

"And this is the will of him that sent me, that every one which seeth the Son," well, we know that's by faith because we can't see him physically in front of us today so we know that life really is living by the faith of the Son of God, what Paul said in Galatians 2:20, "I'm crucified with Christ nevertheless I live." Well, Paul, how do you live? "Well, I live yet not I but Christ liveth in me." That's the faith of the Son of God. Christ's life in us. Christ lives in me.

I can testify to that many times in my life. I look at myself and I say, "How am I living right now?" I felt that way about an hour ago. "How am I living right now?" I feel so dead at times yet not I, it's Christ that lives in me, "and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." That's my Father's business, is to lay down my life for my sheep. It is my Father's business that the sheep will hear my voice. It is my Father's business to save them all to the uttermost. It is my Father's business for me to exalt my life in them; to give them of myself so that they can live; to give them a faith that the world cannot give them and they cannot give themselves that will see me reigning, that will see me triumphant. That's the faith of the Son of God. "That every one which seeth the Son, and believeth on him." 1 John 5:20 says, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

"And believeth on him, may have everlasting life: and I will raise him up at the last day." Twice he said that. That's how powerful resurrection life is for the children of God. He says it twice. When the Lord repeats himself, it is to tell us the importance that he is making, the importance of what he has done for his children. I tell you, I stand in awe. I stand in awe when the Lord opens the heavens to just give me a glimpse of what he's done by this union, and that's the thing, if the Father's business was Christ's business, and if we are in Christ, then the Father's business will be ours by union.

Turn with me just a little bit over to John 17 real quick. Now think about that point, the Father's business is our business by way of life. That is what life is, the Father's business. It's not life down here that we call life. The life for the child of God is the Father's business. Look at 22, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is in the high priestly prayer, Jesus speaking to the Father about what the church is in Christ and in this union with the Father and the Son and the Holy Ghost.

Beautiful words. Verse 23, "I in them, and thou in me, that they may be made perfect in one." Do you see that? The Father's business is the Son's business which is the church's business.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." That's the world of the elect, that we may know that the Lord has been sent, "and has loved them, as thou hast loved me." Don't you know he must be about his Father's business? And I pray this time of year and this focus of us is that. What was the Father's business in sending the Son? Why was it so important that the very first words that were ever recorded of Christ is that he wanted us to know why he came? Why he came. Not all the carnal things that we reason why he came.

Verse 24, "Father, I will that they also, whom thou hast given me, be with me where I am." I want to be with him today where he is. I want that mind in me to be with him. I want my mind to be spiritual. I want my mind to understand the depth of what Christ has done for me, the depth of what mission he went on to do his Father's will.

"I will that they also, whom thou hast given me, be with me." If he wills it, it shall be. His wills and his shalls are more concrete and more fixed than any of yours ever will be.

"That they may behold my glory, which thou hast given me." O Lord, may you at this hour cause us to behold your glory for what you have done. Put all this creature desire and creature willingness and all this creature stuff, we want to stand. O Lord, let me do my part. Lord, put that down. Put that down in death. Crucify. That's what Paul said, "I'm crucified with Christ." Do you know what that meant? That part was killed in him. That Pharisaical part to say, "I've got a part in this," is killed. That's what living by the life of Christ is. Not under the bondage of the must-do's and the have-to's.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Oh, what beauty that is. He loved his people before the foundation of the world because he, too, was loved before the foundation of the world.

It blows my mind to try to get into that counsel and all of that that took place and how God the Son would come and how God the Son would then return back to heaven and God the Holy Spirit would come to dwell with us. No man could ever conjure something up like that. No man could ever come to that kind of salvation because as you have seen

in your life, all of man's salvation has to do with man. Every false religion out there as far as the pagan religions and Catholicism and all of the isms and all of the man-centered religions of today, they all start with man. But the Lord didn't start with man, he started with himself and all glory belongs and is due unto him.

I want to continue now to define my Father's business. Of course, we know the most quoted verse this time of year and it is special. Matthew 1:21 says, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall," it's another one of those words, shall, "he shall save his people from their sins." And as I said earlier in this message, if you're not a sinner, that doesn't apply to you. But not just a sinner, I hope you see yourself like the saints of old saw themselves. I hope you see yourself as that vile worm. I hope you see yourself as one who can't believe. I hope you see yourself as one who is dependent and the vile wretches that we are. That's what we are in ourselves. I also desire you to see what you are in Christ and that's the opposite of everything I just said. It's victory. It's triumph. It is triumph over all of these enemies. He came to save his people from their sins. He shall save his people and he did, and as we read earlier, not one of them has been lost from his hand. Not one of them plucked from his hand.

Turn with me over to Isaiah 61. I have to read this because when I think of the Lord's business, when I think of what he came to do, these words came to my mind when I first read this text this week. It was, of course, Isaiah 61, the first three verses. "The Spirit of the Lord GOD is upon me." I love that verse, "because the LORD hath anointed me to preach good tidings," this is speaking of Christ and it speaks of the Holy Spirit and it speaks of Jehovah God.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek." What is the Father's business? For you and I today, it is to preach good tidings to us; that he has saved you from your sins; that redemption has been accomplished in him; that he has paid the debt that all of your sin has made. The debt that has been made has been paid; that his blood has washed you from all of your iniquities. That is good tidings unto the meek, and notice that's the meek, the one who is made humble; the one who is sitting at his feet; the one who has been shown that there is salvation in no other way; the one who has been emptied of self and the creature has been crucified and nailed to the cross. Meekness. We see that it's a gift of the Holy Ghost. It's what the Lord said his people have, in a meekness. Well, why wouldn't they because Christ was meek?

"He hath sent me to bind up the brokenhearted." Have you ever been brokenhearted? And I'm not talking about when you're watching a tv show or you lose something carnally that we lose here. But what have you been brokenhearted over? Have you ever been brokenhearted over sin? Have you ever been brokenhearted over lost loved ones? He binds up the brokenhearted. He puts the balm of Gilead on. He puts the blood, the atoning blood upon them. He gives them the peace which passes all understanding to show them what he has done, what he has accomplished and what we have in him.

"To proclaim liberty to the captives, and the opening of the prison to them that are bound." Bondage. I have one here today, not with me because of bondage. And I know I'm not sufficient, I'm not sufficient to alleviate that bondage or to set anybody free but my soul is lifted up when I hear that Christ came to do his Father's business and the Father's love for his people is so deep that he wants to set them free from bondage and open the prison to them that are bound. If you don't know what that means, it's a horrible horrible place to be, where fear grips you so much you can't do anything and you can't live, and at the same time you think you're living but you're not. But the Lord sets free. He's the only answer and I'm thankful for that because I've failed so many times. People have failed me so many times. But the Lord when he sets free, there is nothing like it. "You shall be free indeed," he says. The truth shall make you free. As you'll see in a minute, the Lord is truth.

"To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn." Yeah, there is a day of vengeance of our Lord. He takes vengeance upon our sin. He has taken vengeance upon our sin. He will take vengeance upon all wickedness. The Lord is not slack concerning his promises.

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes." The mourning today is what the Lord does in our soul to convict us of sin; to convict us, to show us that that bondage is not being a slave to Christ but it's being a slave to ourselves and being a slave to the wicked one and being a slave to the law and being a slave to unbelief. I can go on and on. But he causes the child of God to mourn over that; to desire that communion to be revealed again; to take them far from that time of mourning.

"To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness." And when I think of trees, I think of strength. I think of rooted. That's what we are in Christ, we're rooted in Christ. We're rooted upon Christ and his righteousness. If you're ever left to look at your own righteousness to come out of bondage, you won't get there because your righteousness can't do it. Your merit can't do it. You can't look at others and say, "This is how I'm going to get out of this person's righteousness or because of this."

The trees of Christ's righteousness, "the planting of the LORD, that he might be glorified." This is his Father's business, that the Triune Lord is glorified in the life of his children, and when that chastening comes and when the end of that bondage comes and the Lord brings us forth from that, he says in his word it yields the peaceable fruits of Christ's righteousness. That's that tree, that pillar, that unmoveable object is the righteousness of Christ. It is pure. It is holy. It is imputed to all of the Lord's children to be clothed in. I pray that the Lord gives us that spirit now to cry out unto the Lord and say, "It's not my righteousness, it's not my filthy rags, Lord, but clothe me in your righteousness that you would deliver me from self."

The Lord's business was to be our King. John 18:37 says, "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice." To this cause I came into this world, to be the King of my people. The prophet, the priest in sacrifice, the prophet to teach, the King to rule. Our Prophet, Priest and King. This is what he came to be for his people in all aspects and, "My people hear my voice," he said. "They shall hear my voice and they shall hear the truth in my voice and that truth will dispel the darkness of Satan and will dispel the darkness of this world." And I mention Satan because, yes, he came in his Father's business to destroy our enemies. 1 John 3:8 says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

He came and was manifested to destroy the works of the devil. He came to condescend to us. He came to reveal this union. He came to save us in salvation. He came to give us resurrection life. He came to reveal himself as our Prophet, Priest and King. He came to show us that he is a conqueror over our enemies. And the last text that we'll go to today, turn with me over to Hebrews 2. Remember how we started, "wist ye not I must be about my Father's business." Verse 14 says, "Forasmuch then as the children are partakers of flesh and blood." Yes, we are. We're born into this world. "He also himself likewise took part of the same." Yes, he was made flesh. He is God with us. We have hinted on many reasons why that was, why he did, why he came down, why he thought it not robbery, what purpose, what mission he was on. "He also himself likewise took part of the same that through death he might destroy him that had the power of death, that is, the devil." Don't ever, ever underestimate the devil's power of death. He comes to you as an angel of light to tell you that death is life. That death is life. That in not living, you're living. That the bondage of this life is really life. No, it's not. He came and was manifested to destroy him that has the power of death, that is the devil, and he did that through being born and as this text tells us, through dying and raising again victorious. Resurrection life and that is what we have in victory over this one who tells us we have no victory.

Verse 15 says, "And deliver them." Oh, do we need deliverance in this hour, deliverance from our thoughts, deliverance from the commercialism that is in this season, deliver us from the hustle and bustle, deliver us from the stress, deliver us from fears, deliver us from bondage. Well, here's the Gospel, here's the Father's business that he sent his Son to do: "And deliver them who through fear of death were all their lifetime subject to bondage." I wish I could paint a prettier picture for you that all this life we're going to have this part of us that's subject to bondage but don't be discouraged because if you don't hear anything else, I pray you hear this: this whole purpose of this passage is to show victory. He's a Deliverer. Deliver us who all our lifetime were subject to bondage.

"For verily he took not on him the nature of angels." The angels, they have no idea what it means to be saved. They have no idea what the blood of Christ has done for them. He didn't take on him the nature of angels, "but he took on him the seed of Abraham." That's what 14 told us, he's a partaker, "he also himself likewise took part of the same."

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful," out of great mercy he condescended down to go through the things that you and I will go through, the temptations that you and I will go through, that he came

down to go through them in great victory and to show us that in all the ways that he was tempted we'll be tempted; to show us that there is victory over those temptations and that victory is in him.

"That he might be a merciful and faithful high priest in things pertaining to God." This is his Father's business, to be the high priest and to be merciful as the Lord our mercy seat.

"To make reconciliation for the sins of the people." To bring two parties together that were at odds. God the Father because of sin and us because we won't have this man to reign over us. But the Lord would bring us together. He will break down that middle wall. He will break down that flesh and put it under his feet. He will cast Satan out as he is stronger than he is, and he will bring the child of God to submit to his feet and to reveal to him all that he has done and what his Father's business is for them, and how he has fulfilled it and how he has done it in a triumphal way.

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted." All of him. We need him this hour. We need him this season. We need him in the year to come. There will never be a time in your life that you need him less. Never. Never. And if there is, something's wrong.

May the Lord be glorified this day to explain to us what his Father's business was and why he came to fulfill it and why he came to do it, and most importantly in your soul now, that the Lord reveals that he did it for you.

Dear heavenly Father, add thy power and thy clarity for thy glory and thy name's sake. In Jesus' name I pray. Amen.