

## Aaron Kuehmicel - Christ Jesus' Messiahship

*This transcript was generated automatically. Its accuracy may vary.*

Was Jesus reluctant to reveal himself as the Messiah? So we're maybe familiar with the Gospel of Mark, and we know that it's the shortest gospel and it's the most direct of the synoptic gospels. In Mark's Gospel, it characterizes Jesus as being reluctant to reveal himself as the Messiah, and in Mark's account, Jesus refers to himself only as the Son of Man, and while Peter, while acknowledging Peter's declaration that Jesus is the Christ, he nevertheless cautions his followers and the evil spirits not to tell anyone about himself.

And we can read that in Mark 1, verse 34, and he healed many that were sick of diverse diseases. That's Mark 1:34, and he healed many that were sick of diverse diseases, and he cast out many devils.

And he suffered not the devils to speak, because they knew him, and in Mark 8, 27, 30, Jesus went out along with his disciples to the villages of Caesarea, Philippi, and on the way, he questioned his disciples, saying to them, who do people say that I am? And they told him, saying, John the Baptist, and others say Elijah and others, one of the prophets.

And the Lord Jesus continued by questioning them, but who do you say that I am? And Peter answered and said to him, you are the Christ, and he warned them, and here's the specific verse, and he warned them not to tell anyone about him. So we just read the account of Peter's confession, and it concluded with that verse.

But he warned them not to tell anyone about him. So why might some conclude that Jesus was reluctant to reveal himself as the Messiah when that is the very reason for his first advent? So let's consider two reasons why some might reach this conclusion. So turn to Mark, chapter six. Mark, chapter six, verse 17.

And then when you find that, put your finger or whatever you note in Mark Matthew, chapter 14, 14.

And in these two accounts, we have very similar accounts of the death of John the Baptist, and both accounts tell us that John the Baptist was imprisoned because Herod Antipas married Herodias, who was his brother's Philip's wife. So you got two brothers. The wife of one marries the brother of her husband. So Herod imprisoned him.

Well, we are told in his accounts that John spoke out publicly against their marriage. So Herod imprisoned him, and because of a promise to Salome that John, he. He had John the Baptist executed. Now we know that Herodias's daughter is unnamed in the Gospels, but is named by Flavius Josephus, the historian in his record called the Antiquities of the Jews.

You find that in. In Antiquities 18 chapter 15, verse 4. But John was imprisoned in the fortress called Machaerus, which was a fortified hilltop palace overlooking the Dead Sea in the Transjordan area. It was located about 25 km southeast of the mouth of the River Jordan on the eastern side of the Dead Sea, and this fortress was erected by the Hasimonian king Alexander, and was destroyed by Pompey's general in 57 BC, but then Herod rebuilt it later.

While the Gospels tell us that John was imprisoned because of his stand for righteousness, Josephus, this Roman historian, tells us that the principal motive behind John's imprisonment was political. So I'm going to read from Antiquities of the Jews, Antiquities 18, chapter five, starting with two. Now, some of the Jews thought that the destruction, and this is Herod's. I'm sorry, this is

## Aaron Kuehmicel - Christ Jesus' Messiahship

Josephus record.

Now, some of the Jews thought that the destruction of Herod's army came from God, and that very justly as a punishment of what he did against John that was called the Baptist. For Herod slew him, who was a good man, and commanded the Jews to exercise virtue both as to righteousness towards one another and piety towards God, and so to come to baptism.

I'm a skip a little bit now, when others came in crowds about him, John the Baptist, for they were very greatly moved. For moved or pleased by hearing his words. Herod, who feared lest the great influence John had over the people might put it into him's mind to get power and inclination to raise a rebellion. But they seemed ready to do anything he would advise. So Herod thought it best by putting him to death, to prevent any mischief he might cause and not bring himself into difficulties by sparing a man who might make him repent of it when it would be too late to stop him.

So Josephus tells us that it was a. He was politically motivated and he feared the possibility of John starting a revolution and overthrowing Herod. Now, we know the line of rulers named Herod were very jealous of their position of power, and Herod the Great was the ruler who tried to have the infant Lord Jesus killed, and this man died at about 70 years of age in January, on January 9, 1 BC.

But the Herod we are reading about and talking about now is Herod's the Great's son, Herod Antipas, and Jesus called him a fox, and this Herod, Herod Antipas, is also the Herod Herod at the trial of the Lord Jesus. So you have a great. You have a Herod, Herod Antipas, Herod the Great tried to kill the Lord Jesus as an infant.

His son is at the trial of the Lord Jesus 33 some years later.

Now, as an aside, the Herod in the Book of Acts is Herod Agrippa, the first, who was the grandson of Herod the Great, who also took the name Herod. So there's three generations of Herods here. Now, when we see in the Gospels. What we see in the Gospels is the decline of John the Baptist and the rise of the Lord Jesus. Herod didn't want anyone to gain enough popularity to cause a revolt and overthrow him or to get him removed by Rome.

Having dealt with John, Herod was unsure about the motives of this man, Jesus of Nazareth. So the Lord Jesus understood the political dynamics. He had to walk the line between expanding his ministry and staying under Herod's radar before his due time. He didn't want Herod to move against him or to take any actions that would impede his ministry. So Jesus avoided large crowds when possible.

But the Lord Jesus was doing and saying such amazing things that he drew large crowds wherever he went, and after a large crowd would gather around him, which would attract the attention of the authorities, he would then depart to a quiet place, sometimes even out of the jurisdiction of King Herod. Now, if you'd like to confirm this for yourself, just do a Bible search and look up the word multitudes and read the context of the word multitudes, and what you'll notice is that every time there's a large crowd, the Lord Jesus disappears, and that record says he retreats to a quiet place.

And sometimes we're told where he goes, and sometimes we're not, and when we are told where he goes, if you take a map and you look at who's in what territory, who owns what territory of control, Jesus is leaving that territory of control, so he's going to a quiet place, trying to stay under the radar of Herod. Because Herod had already killed John and now he was unsure about Jesus motives. But Herod did hear about the Lord Jesus. We find that in Mark, chapter 6, verses 14

## Aaron Kuehmicel - Christ Jesus' Messiahship

through 16.

And King heard, Herod heard of it. For his name, Jesus had become well known, and people were saying, John the Baptist has been risen from the dead, and that is why these miraculous powers are at work in him. But when Herod heard of it, verse 16, he said, John, whom I beheaded has.

Has risen, and then if we turn to Luke 9, 9, Herod says, I myself had John beheaded. But who is this man about whom I hear such things? And he, Herod Kept trying to see Jesus, and then there came the time when Herod saw Jesus as a viable political threat.

And we are told this in Luke chapter 13, verse 31 through 33, Luke 13:31. Now, just at that time, some Pharisees approached Jesus saying to him, go away, leave here for Herod wants to kill you. That's a very direct verse. Herod wants to kill you, and he said to them, go tell that fox.

Behold, I cast out demons and I perform cures today and tomorrow. On the third day I will reach my goal. Nevertheless, I must journey on today and tomorrow and the next. For it cannot be that a prophet would perish outside of Jerusalem. So even though Herod was trying to kill the Lord Jesus, Lord Jesus took steps to avoid him.

Lord Jesus knew he had to make it to Jerusalem for the third and final, or this fourth and final passover in his ministry.

So was Jesus reluctant to reveal himself? Well, let's look at the second reason why some might conclude that Jesus was. Now remember what Mark said in Mark 1, verse 34, and he healed many who were ill with various diseases, and he cast out many demons, and he was not permitting the demons to speak because they knew who he was.

And In Luke chapter 4, verses 33 onward, we have the account of Jesus healing or killing a man who's possessed by a demon, and it reads, in the synagogue, there was a man possessed by the spirit of an unclean demon, and this man cried out with a loud. The demon cried out with a loud voice, let us alone. What business do we have with each other?

Jesus of Nazareth, have you come to destroy us? I know who you are, the Holy One of God. But Jesus rebuked him, saying, be quiet and come out of this man, and when the demon had thrown him down in the in the midst of the people, the demon came out of him without doing any harm, and amazement came upon them all and began talking with one another, saying, what is this message for?

With authority and power he commands the unclean spirits and they come out, and the report about him was spreading into every locality in the surrounding district. So this is the account of Jesus performing the healing on a Sabbath, then going directly to Peter's home and healing Peter's mother in law. So now let's contrast that with Matthew 15:29,31. So what we've shared so far is where the Lord Jesus tells someone, the demon, not to say anything about who he is.

Now let's contrast this with another account. Matthew 15, starting with verse 29. Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, he was sitting there, and large crowds came to him. Bring with them those who were lame, crippled, blind, mute, and many others.

And they laid them all down at his feet, and he healed them. So the crowd marveled as they saw the mute speaking, the crippled restored and the lame walking, the blind seen, and they glorified

## Aaron Kuehmicel - Christ Jesus' Messiahship

the God of Israel. So here we have an account where Jesus heals multitudes. He does not tell them to be quiet.

Why? Why doesn't he tell them to be quiet when he tells the demons to be quiet? So let's turn to Math or Mark 10, verses 46 through 52, and this is the account of Bartimaeus, the blind man being healed, and the Lord Jesus is coming into Jerusalem that last week he's coming from Jericho, and he's encounters Bartimaeus.

So I'm not going to read the account, but if you skim through it, you remember the healing of the blind man who called out, Jesus, son of David, have mercy on me. Jesus, son of David, have mercy on me, and Bartimas clearly was healed, and he clearly identified the Lord Jesus as the Messiah. But there's no account where it says that he tells Bartimaeus, don't tell anybody who I am. Now let's look at Matthew 15, verse 22, onward.

And here we have the account of a Gentile woman, a Canaanite, who also wanted her daughter healed, and she acknowledged that Jesus was the Messiah. Upon healing her daughter, Jesus did not tell her to tell anyone. He didn't say, don't tell anyone.

So why didn't the Lord Jesus tell her not to tell anyone?

So the answer is twofold. The first part of our answer is it depends upon when in his ministry the miracles occurred.

And the second part of our answer depends upon how the individual asks for healing. When he approached. When he or she approached him, the Lord Jesus, and those two factors determine whether or not the Lord Jesus says, don't say anything or he does not say something. So the healing of Bartimaeus and the Canaanite woman's daughters both occurred late within Jesus ministry, and they both recognized him as the Messiah.

It was time for him to be recognized as such so that Israel would accept him. So he doesn't tell them to be quiet, and if you remember the account, when the Lord Jesus comes in, even the crowds sing and praise him and say Hallelujah, son of David, and the Pharisees told the Lord Jesus to tell them to be quiet, and the Lord Jesus said, If I do, even the very stones will call out, because it's now a time for Israel to know that I am the Messiah.

So on this journey, when he's going there with Bartimaeus and others, because it's late in his mystery, when they recognize him as the Messiah, he doesn't say, don't say anything. But early in his ministry, when they called him the Messiah, he said, don't say anything, and when we read the accounts, we often link the don't say anything to the miracle itself, and so we draw the conclusion that he says, don't talk about the miracle. That's not what he's saying.

He's saying, don't tell anybody about what you just said, that I am the Son of David. Yet now there's one account that gave me some difficulty to understand and to be able to explain, and this count is found in Matthew, chapter eight, Matthew eight, starting with verse one. I'm not going to read it. Well, maybe I will.

But occurs after the Lord Jesus has called his disciples from fishing, and they immediately left their nets to follow him, and the Lord Jesus has started his ministry, and he's starting to track large, large crowds to see him, to hear him, and perhaps even to be healed. There was three, three main reasons why they came to the Lord Jesus. One, they wanted to be fed. Some may want to be fed

## Aaron Kuehmicel - Christ Jesus' Messiahship

spiritually, some wanted to be fed physically, some wanted to be healed.

And others were just interested in what this man has to say.

So 814 of Matthew. When Jesus came down from the mountain, large crowds followed him, and a leper came to him and bowed down before him and said, lord, if you are willing, you can make me clean, and Jesus stretched out his hand and touched him and said, I am willing be cleansed, and immediately his leprosy was cleansed.

And Jesus said to him, see that you tell no one, but go show yourself to the priests and present the offering that Moses commanded as a testimony to them. So I just got done saying, the Lord Jesus would honor those who recognize him as the Messiah, and so we can read the accounts where the Lord Jesus heals. If they say son of David, he will. He will heal them.

And he will say, your faith has made you whole.

Because of that acknowledgment, he says, your faith has made you whole, and when you look at the account, all these, all, they didn't do anything other than just acknowledge him as Messiah, and many times he would say, don't say anything, depending upon when in his ministry that occurred.

So here this Leper is not acknowledging the Lord Jesus as the Messiah in Matthew 8:1:4. He just says lord, or is he? And the answer is, if you look up that word Messiah or the word Lord in Matthew 8:1:4, this is referring to a title given to God or the Messiah, and the Lord Jesus recognized that, and so he said, because of your acknowledgment of me, your faith in who I am, I will heal you.

And then he says, don't tell anyone, and we draw the conclusion that he says, don't tell me about the healing. But that's not what he's saying. He said, don't tell anybody about who I am. Yet.

There's one more account we want to examine a bit closer in this context, and that is the count of the Samaritan woman at the well found in John chapter four, and the Lord Jesus is traveling back from Judea to Galilee. Now, if you remember on a map, you've got east and west. See, west and east, right? So you got the Jordan river, you got Jerusalem on the south, and Samarias to the west.

And you go through Samaria, then up to the Sea of Galilee, and it was an easier route to go through. But generally this. The Israelites wouldn't, because that was. They were Samaritans and they weren't Israelites.

So they avoided them. So they go on the more difficult route to the Jericho passage, which when the Lord Jesus tells the story about a man being beaten up and robbed on his way through Jericho, everybody understood where he was going with that, because that was a dangerous passage to travel, and that was the good parable, the good Samaritan. So in this larger context of John chapter 4 with the woman at the well in Samaria, we want to pull out several verses. So let's look at verse 25 and 26.

So you remember the Lord Jesus comes up to her and asks her for water, and you have this little discussion, and the woman said to him, I know that Messiah is coming. He who is called Christ. When that one comes, he will declare all things to us.

And Jesus said to her, I am he who is speaking to you, and he's here. He clearly tells her, I am the Messiah, and she returns to her Village, verse 29, and she says, come and see a man who told me

## Aaron Kuehmicel - Christ Jesus' Messiahship

all things that I have done.

The. This is not the Christ, is it? And so she. She is so convincing because she herself was convinced that she brings the whole town. Well, not absolutely everybody, but the majority of people.

Verse 39 from that city may The Samaritans believed in him because of the word of the woman who testified. He told me all the things that I have done, and they returned with her back to the Lord Jesus, and he shares with them, and they ask him to stay. So Lord Jesus does, and he teaches for two days, and the disciples record the result of their interaction with the Lord Jesus.

And they recorded in verse 41, many more believed because of His Word, and they, the townsfolk were saying to this woman, it's no longer because of what you said that we believe, for we have heard for ourselves, and now we know that this one is indeed the Savior of the world.

Then after this, Lord Jesus continues on his way to Galilee, and he preaches and teaches in the synagogues of Galilee. So why did the Lord Jesus reveal to this woman very directly who he is?

I think the simple explanation has to do with two factors. First of all, the Samaritans accepted what the Lord Jesus taught, and because they accepted it, they just believed them. So he recognized and honored their faith, and because of that faith, he said, I am the one you're looking for.

And secondly, because the Samaritans and, and Israelites did not interact with each other, there was a very low probability that the Samaritans would tell the Israelites about the Lord Jesus, and even if they did, the Israelites would not have accepted it. It's being credible now. You can imagine the reaction Israelite might have if a Samaritan told them about this man.

And the reaction might be simply, you're a Samaritan. You don't worship the true God, which was true. So what could you possibly offer me, a true worshiper of God that would be of any value? So even if they would tell the Israelites, they wouldn't believe, and because of that, perhaps that is why the Lord Jesus was so very open with the city in Samaria.

And if you remember in the Book of Acts, when the church disbanded after the crucifixion of Lord Jesus and the persecution by the Apostle, well, by Saul at that time, Philip went down to Samaria, and there were a lot of believers in Samaria. So many that Peter had to come down and confirm what was happening. So this is the seed that the. The. The disciples harvest later.

But the Lord Jesus started this seed. Now, can you see this attitude of the Samaritans and the Israelites in your mind's eye? And there are two simple lessons for us to harvest. The first one is the Lord Jesus will deal with anyone who has the condition of heart which enables them to believe. Anyone who has the condition of heart, which enables them to believe.

And God sometimes teaches through irony. The Samaritans discerned what the Israelites could not, and the blind men saw what the seen men could not. You are the Messiah. The second lesson is that we must walk humbly before the Lord God and not become prideful, arrogant, or vain because we have been blessed with an understanding that others have not, but will in the future.

You must never look down in any way upon others who have not yet had this blessing of understanding, and when you live your life among the world, you encounter a lot of teaching that's just blatantly wrong, and we have a choice. We can correct them and be arrogant, can instruct them if you're willing, and we can pray for the kingdom because at one point in time, we ourselves

## Aaron Kuehmicel - Christ Jesus' Messiahship

didn't accept or didn't understand or didn't acknowledge the Lord Jesus in our own lives.

And their time will come. So our final answer to the question, was Jesus reluctant to reveal himself? Is no, he was not.

Because the Lord Jesus needed to reveal himself to Israel so he could be their Messiah and be recognized as such, and yes, he was. Because he needed to stay under the radar of both the Jewish leaders and under the radar of the civil leaders so that he could make it to the end of his ministry to die as it was foretold and foreplanned in the way that it was prophesied.

But there came a time for him to be known as Messiah, and he no longer quieted the acknowledgment by others that he was the Messiah. So let's spend a little bit of time looking at Jesus claim the second part, his claim to be the Messiah. So Jesus came at the appropriate time according to the Scriptures, as the Son of God, the foretold Messiah, and when John came, we're reading the accounts that says that all men were in expectation of the Messiah. 430 years approximately have transpired from the last book of the Old Testament to the first book of the New Testament.

The New Testament introduces us to John the Baptist. He's the holiest man Israel's seen for 430 years. Everybody says and recognizes John's. John's a prophet, and John turns around and says, I'm not the Messiah you're expecting.

It is he.

So even though John pointed to Lord Jesus, many did not recognize Lord Jesus as Messiah. Some did recognize him. Some of the accounts we shared, while many were unsure and others were convinced just the opposite, that he could not be the Messiah, and those who were convinced that he could not be the Messiah typically held the Lord Jesus life model up against the law. The Messiah would not break God's law.

So did he break the law? Yes. He healed on the Sabbath, can't be the Messiah.

Did he. Did he claim to be something that we know he can't be? And he acknowledged, I am the Son of God, can't be the Messiah. So for those two factors alone, they were convinced that he was not the Messiah. Plus, who is he anyway?

He's just from this. He's an illegitimate son born to a carpenter. Who can he be anyway?

So how often do you think it's recorded in the Gospels that others acknowledge Jesus as the Messiah? How many times do you think it's recorded? As you briefly examine the accounts, note how the Lord Jesus responds in each of these accounts. First one, Nathaniel's acknowledgment. Luke, or I'm sorry, John 1, starting with verse 47.

John 1. 47. Jesus saw Nathaniel coming to him and said of him, here is truly an Israelite in whom there's no deceit. Now, the context of this is John, chapter one. Jesus is yet to go to King of Galilee, and he's encountered a couple of the men, Peter, James, and John.

And one of them goes and gets Nathaniel, and Nathaniel comes to Lord Jesus, and Nathaniel is told, Jesus saw Nathaniel coming to him instead of him. Here is indeed an Israelite in whom there's no deceit, and Nathaniel said to him, verse 48 John 1.

## Aaron Kuehmicel - Christ Jesus' Messiahship

How do you know me? Jesus answered, said to him, before Philip called you, when you were under the fig tree, I saw you. Nathaniel answered, and, rabbi, you are the Son of God. You are the king of Israel.

Was your epiphany of who the Lord Jesus was that instant in your own life? It wasn't that way in mine. Took me a long time to be convinced. Here we have an account where Nathaniel very quickly realizes who the Lord Jesus is, and Jesus answered and said to him, verse 50.

Because I said to you that I saw you under the fig tree. You believe you will see greater things than these, and he said to him, truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man. So Nathaniel said, rabbi, you are the Son of God, the Messiah, and Jesus commended him for believing.

Okay, number two. The woman at the well in Samaria. Now, we just talked a little bit about this. The woman said to him, John, chapter 4, verse 25. I know that Messiah comes, which is called Christ.

When he's come, he'll tell us all things, and Jesus said unto her, I am that speaks unto you. I am he that speaks to you. I am who you are looking for.

All right. Number three. The acknowledgment by the unholy spirits. Mark 1:34. We also looked at this verse.

This is one, but there are many others, and he healed many who were ill with various diseases, and he cast out made demons, and he was not permitting the demons to speak because they knew who he was, and in. In this particular account, as early as mystery.

And so he's saying, don't say who I am, because it's not time yet. Blind mark. Bartimaeus sees. We mentioned that one. Number four.

Blind Bartima sees what those who can see cannot see. So maybe you've heard the old adage, the blind carpenter picked up his hammer and saw exactly what's going on here. The person who's physically blind has a level of discernment that those who are very individually sighted cannot discern.

So let's read the account. Mark 10, verse 46. Then they, this is the disciples and the Lord Jesus are coming from up north and coming back to Jerusalem for the last passover. The Lord Jesus, death. Then they came to Jericho.

And later, as he was leaving Jericho with his disciples in a large crowd, a beggar who was blind named Bartimaeus, the son of Timaeus. Bart means son. Timaeus son of Timaeus was sitting by the road, and when he heard that it was Jesus the Nazarene. Now just imagine this.

This is all he hears. Jesus the Nazarene, and he's listening. He can't see, so he's listening to what the gossip's going on and what's happening. He hears the commotion.

Jesus drawing crowds to him. There's people following. It's not normal. His normal everyday experience, and so he probably inquires and he finds out Jesus is coming of Nazarene.

And he cries out and says, Jesus, son of David, have mercy on me.

## Aaron Kuehmicel - Christ Jesus' Messiahship

And if you continue on, the crowd says, shut up, and he cries it out louder. He cries it out louder. He's trying to get the Lord Jesus attention, and he does.

Verse 51, and replying to him, Jesus says, what do you want me to do for you? You've got my attention now. What do you want to do with it? And the man who was blind said to him, rabbi, I want to regain my sight.

And Jesus said to him, go, your faith has made you well. What Faith did this blind man show? He didn't do anything. All he did was acknowledge the Lord Jesus, and that's the faith.

That's the reason why the Lord Jesus healed them. Go, your faith has made you well, and immediately he regained his sight and began following them on the road.

Okay, number five. Jesus questioned to his own disciples, who do you say that I am? Now we have an account where others say he was God's son, and there's no record of the Lord Jesus challenging that is that conclusion, and that's Matthew 16.

And we read that verse 15. But he said to them, his disciples, but who do you say that I am? And Simon Peter answered, you are the Christ, the Son of the living God. Verse 17, and Jesus said to him, blessed are you, Simon, because flesh and blood did not reveal this to you, but my Father who is in heaven.

Now, if that was true for his disciple to understand that point, that this man was the Messiah, if that was true for Peter, that flesh and blood did not reveal this to you, but my Father was in heaven, then it also tells us that our Father in heaven also revealed himself to all those other individuals in the Gospel accounts that said, you are the Son of David.

And God was dealing with them too.

And that goes back to an Old Testament principle. If you remember Eli, the priest, Eli did not rebuke his sons, and so if you read the account, his two sons take the ark into war as a talisman. The ark gets captured. Eli, sitting on his bench, he hears about her and he dies.

Falls over and he breaks his neck, and his son's wife miscarries and she loses her child. Or she names the Makerbot. I'm not sure exactly which one it is. But the point is, the Samuel tells Eli, I will honor those who honor me.

And that principle is true no matter what the age, I will honor those who honor me. So here, when we read in the accounts, the Gospels, the men and the women who acknowledge the Lord Jesus as the Messiah, our Father in heaven revealed it to them. Okay, number six, the. The men in the boat, and this is the account of walking on the water.

And this is found in three of the four Gospels. But let's look at Matthew 14:26 onward, and you remember, they're tired and they cross over the sea of galley from one side to the other, and the wind comes up and you've got several boats, and the men in the boats, some of them are fishermen, some of them aren't. So it's very reasonable to conclude that those who are experienced with Boating, take control of the boat.

Right? That makes a lot of sense, and yet, even though the skilled men in the boat who are fishermen, are used to being on the ocean or on the. On the seal galley, are used to the sudden storms and waves, they cannot control the boats, and they are swamping.

## Aaron Kuehmicel - Christ Jesus' Messiahship

And when the disciples saw him, Jesus, walking on the sea, they were terrified, and he said, it's a ghost. They cried out in fear, but merely Jesus spoke to them, saying, take courage, it is I. Do not be afraid, and Peter responded and said to him, lord, if it is you, command me to come to you on the water.

If you are who you say you are, ask me to come out and I will do it. Lord Jesus says, come. I am who I say I am. Come. But seeing.

So Peter got out of the boat and walked on the water and came toward Jesus. But seeing the wind, he became frightened, and when he began to sink, he cried out, saying, lord, save me. Now, I owe you an apology because I put two accounts together incorrectly. This is not the account where the men were in the boat with Lord Jesus sleeping.

My apologies. So. But seeing the wind, verse 30, he became frightened, and when he began to sink, he cried out, saying, lord, save me. When he got into the boat, the wind stopped, and those who were in the boat worshiped him, saying, you are truly God's son.

Peter acknowledged it with the lord, save me, and the men in the boat said, you are God's son.

That was number six, number seven. Martha's acknowledgment, and this has to do with the account of the raising of Lazarus. John, chapter 11, verse 21. John 11:21.

Martha then said to Jesus, lord, if you'd been here, my brother would not have died. Even now, I know that whatever you ask of God, God will give you, and Jesus said to her, well, let's back up a second. Here's a very interesting account. The woman acknowledges her grief, and she acknowledges her faith.

At the same time, if you had been here, my brother would not have died. I know that whatever you ask of God, God will give you.

So she doesn't understand why her brother died, but she knows the Lord Jesus has the power to do something about it, and Jesus said to her, your brother will rise, and Martha said to him, and she's thinking of the resurrection. He's thinking, soon, immediately, and she's thinking, in the future.

And she replies, verse 24. I know that he will rise in the resurrection on the last day, and so Jesus grabs a teachable moment. He says, I am that resurrection and that life, and the one who believes in me will live even if he dies.

And everyone who lives and believes in me will never die. Do you believe this? Well, she just saw her brother die. Is he lying to her? No, he's talking about dying eternally, not the death sentence.

The one who believes in me will never die. We're talking about millennial age and the little season and forever after beyond that. Do you believe this? And she says, yes, Lord, I have come to believe that you are the Christ, the Son of God, and he who comes into the world, and there's no record of the Lord Jesus challenging any of these seven assertions that we've shared so far.

Number eight. Jesus triumphal entry into Jerusalem. Matthew 21. Starting with verse five.

I'm just jumping right into the middle of the count. I say to the daughter of Zion, behold, your king is coming to you humble, mounted on a donkey, even on a colt, the foal of a donkey, and that's an Old Testament prophecy. Disciples went and did just as Jesus had instructed, and they brought the

## Aaron Kuehmicel - Christ Jesus' Messiahship

donkey on the colt, and they laid their cloaks on them.

And he set on the cloaks. In verse 8, most of the crowds spread their cloaks on the road, and others were called, cutting branches from the trees and spraying them on the road. Now the crowd's going ahead of him, and those who followed were shouting, hosanna to the son of David, which is a euphemism for Messiah. Another name for Messiah blesses the one who comes in the name of the Lord.

Hosanna to the highest, and when he'd entered into Jerusalem, all the city was feared, saying, who is this? Now, this crowd of individuals is not the same crowd who cried for his death later. It's two very different groups of people.

Now note how the Lord Jesus rebukes the Pharisees. Request to stop the crowd's proclamation, turn to Luke 19, verse 39. Luke 19:39, and yet some of the Pharisees in the crowd said to him, teacher, rebuke your disciples, and Jesus replied, I tell you, if these stop speaking, the stones will cry out, because it's time for him to be announced as the Messiah.

Okay, so now the Lord Jesus goes through the crucifixion. We're at the Crucifixion. Scene number nine. The centurion and the guards at Jesus crucifixion. Matthew 27, verses 53 and 54.

And coming out the tombs after his resurrection, they entered the holy city, and they appeared to me now as for the centurion, those who were with him keeping guard over Jesus, when they saw the earthquake and the other things that were happening, they became extremely frightened and said, truly, this was the Son of God. So let's just draw the conclusion that they were not Jews regarding the Lord Jesus. So how did they even know this phrase, Son of God? And what would make them draw that conclusion?

Well, maybe it was the testimony of the Lord Jesus living on the cross. Maybe it was the testimony of Jesus during his trials and during his meetings, and maybe it was because they had some relationship with the Apostle John, because John had an inn with the high priest, and John was the one who got Peter into the trials, and maybe they just weren't stupid people and they knew what was going on in Israel.

But for whatever reason, these men, who were most likely not Jews, acknowledged him as the Son of God way before Cornelius did. But these men. There's no record of these men being baptized. Okay, that was number nine. There are also other additional instances.

John 5:25, John 10:36, John 11:4. I'm going too fast, but if you want my notes, just ask me. I'll email them to you. Now, on other occasions, he referred to himself as the Son in a context that meant he clearly was the Son of God.

And that's in John 5:19. Okay, so that's what I want to talk about. There's nine. I pulled out. There's several more.

I don't have the final number for you. You have to find that number yourself. Acknowledgment. Let's talk about the acknowledgment by Jesus himself as the Messiah. Now, Jesus never claimed to be anything more than the Son of God.

He did not claim to be God, nor did he ever claim to be a component part of God. More importantly, he supported his claim to be the God the Son of. Sorry. More importantly, he supported his claim to be the Son of God by using the very requirements of the law that his heavenly Father gave to his

## Aaron Kuehmicel - Christ Jesus' Messiahship

his people. Deuteronomy 19:15 says, on the evidence of two or three witnesses, a matter shall be confirmed.

And Jesus took three examples, and he confirmed who he was. So he cites three witnesses, each one testifying that he is the Son of God, and each witness successively adding more credibility than the preceding one. So let's start with the very first assertion the Lord Jesus makes. John 5, verse 31. This has to do with John the Baptist as his first witness.

John 5. 31. If I alone testify about myself, my testimony is not true. Because Aaron's speaking here. I can say anything I want about myself.

There is another who testifies of me, and I know that the testimony which he gives about me is true, and then he points to John. He says, you have have sent yourself people to John, and you have asked him who the. Who I am, and he has testified to you the truth.

That's Jesus, first witness to who he is. So let's consider what John the Baptist said about the Lord Jesus. John, chapter 3, verse 28.

And then skipping down to verse 32. What he has seen and heard of that he testifies, and no one receives this testimony. He who has received his testimony has set his seal to this, that God is true. For he whom God has sent speaks the words of God, for he gives the spirit without measure.

The Father loves the Son, has given all things into his hand. He who believes in the Son and his eternal life, but who does not obey the Son will not see life, but the wrath of God abides on him. Notice how John calls Jesus the Son of God and nothing more. All right, that's Jesus first testimony as to who he is. He doesn't testify to himself except for one time.

Well, actually more than that. But let's look at the second testimony Jesus shares. So the second witness is John 5:36. But the testimony which I have is greater than the testimony of giants, as I tell you about John. But I'm going to give you one that's even more strong, more credible than the one I just gave you.

The very works that I do should tell you who I am that the Father has sent me. Now, in Romans 1, Paul's writes that mankind can discern God because of God's handiwork. We can see God through God's creation. Jesus is saying, you can see that I'm the Son of God because of things that I've done. So what do you do?

Healed the lame, healed the blind, made lepers walk, cast out devils. He did miracles, healings, raising the dead, and the religious leaders and others recognize these works as signs. John 3, verse 1. Nicodemus.

John 3:1. Now, there was a man of the Pharisees named Nicodemus, a ruler of the Jews, who came to Jesus by night and said, rabbi, we know that you have come from God as a teacher, and no one can do these things that you do unless God is with them. So the Pharisees, religious leaders knew what these signs were telling them. They just didn't believe it.

And then Acts 2, verse 22. This is the Peter and the Apostles at Pentecost, and there's a just one phrase, miracles and wonders and signs which God performed through him in your midst, and Peter's just supporting who the Lord Jesus is, and he's talking to the religious leaders and scribes.

## Aaron Kuehmicel - Christ Jesus' Messiahship

All right, so that's the second witness. First, I'll give you John as my witness. Then I'm going to give you the fact that I did these miracles and no man can ever do them except God was with him. Show me what miracle you did. God is the one who's doing this.

That testifies that I'm the Son of God. Number three. Jesus cites his third and greatest witness, saying, and the Father who sent me has testified of me.

You've neither heard his voice anytime nor seen his form, and there's two different accounts in the Scriptures where the heavenly Father testifies each time, saying, Jesus is His Son two different times. As baptism in Luke, chapter 3, verse 21, and as transfiguration, Matthew 17, verse 1, and onward.

Now, the Lord Jesus also foretold his death three times, and in each of those instances, he also affirms to his disciples that he is the Messiah.

Okay, I'm going to skip some material, Sister Irene. You have to turn the page a little bit.

Okay, let's consider one last incident where Jesus directly affirms his messiahship.

And this is in this trial before the high priest, and Jesus, under oath, under oath, declared that he was the Christ, the Son of God, and the high priest says to him, Matthew 26, verse 63, Matthew 26:63. But Jesus kept silent, and the high priest said to him, I place you under oath by the living God.

Tell us whether you are the Christ, the Son of God, and because the high priest put him under oath, Jesus said to him, you've said it yourself. But I tell you, from now on, you will see the Son of man sitting on the right hand of power and coming on the clouds of heaven, and that statement gave the religious leaders the necessary information for them to proceed with the execution of the Lord Jesus, and he knew that.

And he knew he had to die, and he knew he had to, I don't want to use the word force their hand, but he had to give him the rationalization to continue the process that he could die, and that's it right there. But he directly affirms his messiahship to the high priest.

And the conclusion the questioner drew became the justification for killing him. High priest says, now we have information. What need do we have any other reason? Crucify him and so the crowds that shouted crucify him are not the same crowds that were there when the Lord Jesus rode in on the ass of the full and the full of a donkey. Two totally different groups.

So Jesus travels as an itinerant preacher all over the nation of Israel. He encountered many different people, people differing, differing levels of health, different levels of faith, different nationalities, different levels of education, different lifestyles and different occupations, and the Lord Jesus had three main objectives in both his life and his ministry. One, he must die as a perfect man to ransom mankind back from the grave. That was his mission.

Number two, he must prepare Israel to accept him as the Messiah, and so he revealed himself, but in time, staying under both the radar of the religious leaders and the civil leaders so he could make it to jail. April 3, 33 AD Friday and third reason main objective is he must prepare his church nucleus to function properly going forward. That's John chapters 13, 14, 15, 16, 17 and into 18. So to accomplish these objectives, you have to meet people where they were, not just physically meet them, but understand their respect for their background and their spiritual inclination.

## **Aaron Kuehmicel - Christ Jesus' Messiahship**

And then he would work with them or not, starting from their mental place of where they were, and that is the model that we can use. We meet people where they are and helps them to be something more. So we've considered the topic. Was Jesus reluctant to be revealed as the Messiah?

And we considered that our Lord Jesus walked the line between the religious leaders and the civil leaders and he had to get to the Friday, April 3, 33 A.D, and though we didn't make the point directly, our relationship with the Lord Jesus is built upon one single conviction, and it's the same conviction that those whom he healed expressed to him. Son of David. Our conviction is that he is the Messiah.

We also considered the claim of Jesus to be the Messiah, and we briefly examine accounts where others acknowledged him as the Messiah and where Jesus directly acknowledged himself as Messiah. So he did it both to his disciples, but also to the high priest, which was the ammunition for them to kill him. So if you are not convicted in your own life that the Lord Jesus is the Messiah, perhaps our review is has provided you the necessary information to draw that conclusion, and if you are already convinced, may this review strengthen that conviction.

And may our Heavenly Father richly bless you, whether you're trying to find him or whether you already serve Him.