

The Quest To Know Jesus

Sermon Title: **The Quest To Know Jesus**

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Glendon Francis: We don't want to be in that same boat as people who are worshipping, but we don't know who we are worshipping. You ask people who is Christ and you get a million answers, but it is written.

Female: You are listening to brothersoftheword.com. This is the sermon titled, "The Quest to Know Jesus" by Glendon Francis. This sermon is number 6553.

(Music Playing: 00:00:20 - 00:00:32)

Female: And now for, "The Quest to Know Jesus."

Glendon Francis: Welcome to Brothers of the Word because brother, you need the word.

So here's a million-dollar question. If Jesus were to appear before Alphas, you particularly as an individual and if you were to ask you a general question, who do men say that I have, what would be your answer? If you were to ask a specific question, who do you say that I am, what would be your answer? And to the Pastor (00:01:08), if Christ were to come to your congregation and ask the same question at your congregation, who do you say that I have? Would you believe that you have done an adequate enough job explaining Christ, whereby all your people could give the same cohesive answer to that question, and then Pastor Nathaniel, you may deflect and say you're not the teacher, C. Elijah is, so let me ask. But that's the question that has to be answered.

So my topic today is "The Quest to Know Jesus." The quest to know Jesus, and this particular quest is not something that is new or unique to us today, because even the disciples of Christ struggled with this question as to who he is, so much-so Christ had a discourse with them in the Book of John. John Chapter 14 and that's a passage that most, if not all, people are familiar with. The opening verse in my Father's house are, "Let not your heart be troubled. You believe in the Father, believe also in me. In my Father's house are many mansion. We all know that and Thomas asked I go -Thomas asked, how can we know the way and Jesus responded by saying, "I am the way, the truth and the life. No man cometh unto the Father but by me." But what might be missing there? What you might have glanced over is

the fact that he said, "Let not your heart be troubled, he believe in God, believe also in me."

Do you realize that the grammatical construction of that verse actually says that Christ is equating Himself with the Father. He believes in God, believes also in me. In other words, if you demonstrates faith or if you believe that there is a God, you also believe in me. In essence, I am that Dean, I am that person that you are believing in, and He developed this theme throughout His discourse with His disciples because later on, Philip asked him Jesus show us the Father and it sufficeth us and He made an amazing response. He said that by being with you so long that you don't know about being with -- let's explore. We are going to take our time because as an individual, you must answer the question, who is Jesus and if you were to close your eyes and imagine who Jesus is, I'm pretty sure you would imagine a blue-eye person with a blond hair blowing in the wind, right? There you go.

On the other hand, you might imagine a dark-skinned person with curly hair and let me hasten to say this. We have to be very, very careful of those images because God says that you should not have any image of Him and without knowing it, we may be promoting race, the superiority of one race over another race, and also, we may be bothering on the line of idolatry. God say you should not make any graven image after me. And so, if you are closing your eyes and you are visualizing a physical picture of somebody, chances are you're committing idolatry because when Christ gave a description about Himself, it wasn't about the physique, it was about His characteristics, His qualities, more so He was emphasizing His divinity, His deity, and as you will see, when asked about who He is. He says this, "Let's turn over there, John Chapter 14."

If he had known me, you should have known my Father also and henceforth he know him and have seen him. Go over to the Book of -- in John, John Chapter 10. John Chapter 10, verse, we are going to take our time. We got to get this right, John Chapter 10:27, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father, we are one. Then the Jews took up stones again to stone Him." So when He says that he believed in God, believed also in me, what He was actually saying is that "I and my Father, we are one and the audience to whom He spoke -- spoke the same language, understand the culture, understand the time and they understood clearly what He meant when He says, "I and my Father are one" to the extent that the reaction demonstrate that they knew what He was saying. They took up stone, then the Jews took up stones again to stone Him. Jesus answered them, "Many good works have I showed you from my Father, for which of those works do you stone me?"

The Jews answered him saying, "For a good work, we stone thee not, but for blasphemy and because that thou being a man makest thyself God." No, here's if I were in Christ's position and I had a chance to defend, I'll clarify myself, this would surely be the opportune time to clarify everything and to make it straight who He is and if He were not God, He should have stood up there and addressed the situation. His response should have been, "Look, you are totally misunderstanding what I'm saying. I am not God." But there was no such rebuttal. There was no such rebuttal. So, He Himself had the opportunity to clarify.

Now, the reason why I'm emphasizing this, is that there is a group of people you may know the Jehovah Witness that says Christ is not God. People misunderstood what he was saying and I would challenge my Jehovah Witness' brothers, sisters, why didn't Christ defended Himself then, why are you defending Him saying that He's not God, and when He had the opportunity to defend Himself, He shut His mouth. So why are you defending somebody who did not want to defend himself. The thing about it, you don't have to defend Him because He is who He says that He is. So when you go back, travel back over to Chapter 14, now "if you had known me, you should have known my Father."

Because He says that in John Chapter 1:4. "No man has seen God at any time, but the only begotten son who is in the bosom of the Father, he has declared, revealed him and he has uncovered the Father unto us and show us who the Father is." So when He says that when you see me, you see the Father, so what is He saying? I will explain this further. When we think

of the name “God”, sometimes we are thinking of a primary name like, you know, Glendon and you are thinking of one individual, but the actual Hebrew word for God is Elohim. In the beginning, God created. It’s a plural word, it is Elohim. And God says, let us it’s a plural, Elohim.

So you are thinking of God as one being, as a single unit, but when you think of God, don’t think of a primary name per se. When you speak of human being, you are not thinking of one individual, are you? You are thinking of everyone on the planet. So the human race is not a primary name, it is just a name that depicts every human being that is living on earth. So the confusion is that when we are thinking of God, we are just thinking of one individual, but there are actually three persons within the Godhead because Christ is in him, the Godhead well in bodily form.

Now, let me break it down further and I don’t want to get hung upon this. Okay, when you think of an egg, what do you think of? You think of one unit, right? You think of one unit, but if you were to break an egg apart, you will see a shell, you will see the yolk and you will see the white. So you’ve got three different things going on in an egg, but you don’t say eggesses, three eggesses. You say egg. It’s a unit, it’s one thing, but it has different parts to make it up and it doesn’t make it less of an egg and it doesn’t make it more of an egg. The shell does its thing, the yolk do what everything function to make that in egg. You don’t cook the shell, right? Or you shouldn’t. So Christ is saying, when He was confronted, and man, time is like hitting me hard here. When He was confronted, He says this, look, Philip said unto him, “Lord, show us the Father and it sufficeth us.” Jesus said unto him, what he was asking for there is in theology you call it theophany, a manifestation of God in bodily form. You will hear theophany, that means a manifestation. He was asking even the same question as Moses asked God in Exodus Chapter 33.

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“God, can I see you? And God said, you cannot see me, but you can see my backside.” So he was asking for a theophany. He was asking for a physical display, a physical revelation of God and Christ responded and said, have I been so long time with you and yet has thou not known me, Philip? He that has seen

me, has seen the Father and I'll say, thou show me the Father. So again, He is saying the Father and I are one. I am the physical manifestation of divinity, of deity. The disciples struggle with this for a minute, but later on they were able to explain it to the church. Because if you turn the Bible to First Timothy Chapter 3:16, you will see that Paul now is somewhat expounding and that which Christ has already spoken of. Because he says in First Timothy Chapter 3:16. "Great is the mystery." I told you are going to need your Bible with this one and we're going to take our time because you and I need to know this, and you and I need to understand it, so that we can explain to others who Christ is and take away some of the misconception and misnomer about who he is.

We need to know who he is. Christ said to the lady at the well, "You worship not what you know of." We don't want to be in that same boat as people who are worshipping but we don't know who we are worshipping. You ask the people who is Christ, you get a million answers, but it is written. So when we go now to Chapter 3 -- First Timothy Chapter 3:16, it says this, "And without controversy great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Who was manifested in the flesh? Great is the mystery of godliness. God -- God was manifested in the flesh. So that's why Christ says now, when you see me, you see the Father. Because I am God, manifested in the flesh.

That's why it goes back to Chapter 1:1. He that believe in God, also believe in me. Because I am God. I am the manifestation, I came, I took a deity, divinity, took on humanity and manifest itself in the flesh. Now, they were still struggling and they were still having debates as to who you are, explain more, tell us more. Christ says this, "believe though, not that I am in the Father and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. He doeth the works. Believe me that I am in the Father and the Father in me or else believe me for the very works' sake." Very critical, they're very critical.

Believe me for the very works' sake that I am doing. If you don't believe me just because of what I'm saying, believe me for these works that I am doing. Now, when John the Baptist was about to be beheaded in the Book of Matthew -- Matthew Chapter 11,

and I think Verse 4. John sends his disciples to ask Christ. Are you the Christ and should we look for another and look at Jesus' response. In Matthew Chapter, you got to get your Bible and follow and take note because you will be called upon to explain this. Because to who much is given, much is required, right?

And now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, "Are thou he that should come or do we look for another?" Jesus answered and said unto them, "go and show John again those things which he hear and see the blind receive their sight, the lame walk and the deaf hear, the dead are raised up and so forth and so on.

Now, the same thing is said to the crowd, when they challenge him in John Chapter 10 and verse, I think at 10:31. He said the same thing of himself, 10:32, Jesus answered them, "many good works have I showed you from my Father for which of those work do you stone me? And they said, "Not for the good work we stone you, but for you being a man, maketh thyself God."

Now, when Christ spoke to John's disciples and said, "Go and tell John that you see the blind, you see the deaf hear and you see the dead being raised." Turn with me to the Book of Isaiah. Isaiah Chapter 35 -- Isaiah Chapter 35. I told you are going to need your Bible because you got to be able to get this in your spirit. Isaiah Chapter 35:4-6. "Say to them that are of fearful heart: Be strong, be he not troubled." Same thing that he said in John Chapter 14:1. Let not your heart be troubled. Let not your heart be troubled. Let not your heart be troubled.

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Look what it says here. Say to them that are of fearful heart, be strong, fear not, behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. This is the very thing, Jesus says where if John is having doubt about me, tell him that I know you have read Isaiah and I know that you know what Isaiah says about God, and if you have any doubts about me John, look, tell John that that's which is spoken of -- by Isaiah, in the Book of Isaiah is being fulfilled right before the very eyes of these people, and he says it is God who is doing it.

Go back to Isaiah and look at it. Isaiah Chapter 35. Be not a fearful heart. That's why Christ says, no, be not troubled because Christ was saying in Chapter 13 that I'm going away. He spoke of His death. He spoke of the fact that they shall betray me and so they were troubled, and so Christ was trying to calm them and let them know that, "look, I am God, I got you, I got you. There is nothing for you to fear. The coronavirus is here but I got you, I got you."

Let me show you one more thing before, you know the situation with Jesus walking on water. Well, before then, He was in the boat sleeping. Matthew Chapter 8:28, going forward. He was in the boat sleeping and His disciples, there was a storm. Are you familiar with that situation?

Let me draw your attention to Psalm 107 -- Psalm 107. This Jesus that we are serving and worshiping is nobody to be played with men. Let me just break it down so that you can understand in simple terminology. Psalm 107:23, 29, okay, let me start reading from Verse 24. "They see the works of the Lord." See the works of the Lord. Do you see that word the Lord. I'm going real slow so that you could get it, you get it, when you get it, you get it, nobody can take it away from you. Verse 23, they that go down to the sea and in ship that do business in great waters. They see the works of the Lord and His wonders in the deep. They see the works of the Lord and His wonders in the deep, the Lord right? The Lord, "For he commanded and raises up the stormy wind, which lifted up the waves thereof. They mount up to the heavens. They go down again to the depths. Their soul is melted because of trouble."

Now, almost a similar scenario played all with Jesus and his disciples in the boat. I mean, a storm arose and there were troubles to the extent but Christ was relaxed, he was chilling in the bottom of the boat, in the storm, coronavirus, President Trump, controversies, oh Christ, we are just chilling, you know, I got this. Then they mount up, they reel to and fro and staggered like drunken man and are at their wits' end. Then they cry unto the Lord in their trouble, same scenario in their trouble and He bring them out of their distress. He maketh the storm a calm so that the waves thereof are still be still and know that I am God.

So Christ was doing this thing long before He ventured out on earth people. You have to understand that He pre-existed before. He came here, that He has always been God, He has always been calming sea, He controls nature because He makes nature, He speaks to nature, nature understands His language because there's power in His replica. He created nature. Lastly, how disciples finally got it because when He appeared on to Thomas, Thomas says in John Chapter, four minutes, two minutes. Thomas says in John Chapter 20:26. He says that unless I see him I won't believe, and Christ came unless I touch the wound in His hands on His side and Christ came, boom and he just like, whoa, man, you scared me. So he wasn't expecting it. So Christ just appeared from nowhere. Then said to Thomas, "reach either thy finger and behold my hand and reach either my hand and thrust it into my side and be not faithless, but believing" and Thomas answered and said unto him, "My Lord and my God, my Lord and my God." Jesus had the opportunity. This is post-resurrection. He did not deny in pre-resurrection, He did not deny that He is God. In post-resurrection, He did not deny that He is God either.

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He had the opportunity. Jesus can either be three things quickly. He must be a liar, a lunatic or He must be Lord. A liar because they were calling Him God and He did not -- He did not deny any, He took on that persona. He did not say I am not God at any point of time, so He must be lying. When He said, "I am the way, the truth and the life," He must be lying, or He's a lunatic because when the Jewish people went after Him and Pilate says that we are going to let you go. The Jewish people say is this, this is critical to understanding the quest to know him in same place.

In John Chapter 19, Pilate was about to let Jesus go when the chief priests thereof an officer saw him, they cried out saying, crucify him, crucify him. Pilate said unto him and to them, taking him and crucify him for I find no fault in him. The Jews answered him, "We have a law and by our law, he ought to be crucified. Why? How does he violate your law? Because he made himself to be the Son of God. Wait a minute, so we are all the son of God, what's the big deal about being the son of God? Did you ever witness who would argue that he's not God, he's just the son of God? Let me show you something real quick.

The Bible says -- you got your Bibles, are you following me, you're following this, the same place with when Thomas said, "My Lord my God," he said many things of Jesus done, but they are not recorded in the Bible. But these things are recorded so that you will believe that he's the Son of God. Okay. Let me show you can say either Wallah, Hollah, Wallah. Okay. But these and many other signs truly did Jesus in the presence of the disciples which are not written in this book, but these things are written that you might believe that Jesus is the Christ, the Son of God and that believing in Him might have life through Him. You must believe that He is the Son of God. So when the Jewish people were addressing Him to be the Son of God, they understood clearly that the Son of God does not mean that you are a son of -- it's a title, it means divinity, it means divine being, it means God.

When -- man, time is I'm like those old times, they operate not on these things, they operate, and the warmer they get, the better it becomes, yeah, I'm just warming up, but I'm going to cut it off. But this is just so important to know and to understand because he said by believing this that you might have eternal life. So if you don't believe this, you have missed the boat made up of our sin, that we're on our way to heaven, but if John is saying these things are written that you must believe that He is the Son of God, so that's in order for you to inherit have eternal life. So when the Jewish people say that, "look, we are killing you because you said you are the Son of God in essence, they are saying that we are killing you because I will prohibit any man to make themselves God because there's one God and they say it is blaspheming.

And so the Jewish people understood that Christ is God. That's why they killed Him, because He's making Himself ought to be God and He did not deny it one time. Now, in closing, time has passed, but this is critical. This is the quest to know him. So what should be our response? I'm glad you asked. The last Chapter of the Book of Matthew give us a prime classic example as to what our response should be. And if you didn't get anything else, you got to get this, you got to get this. This is post-resurrection and I'm closing with these pastors. This is post-resurrection, people.

Now, look at this, Chapter 28:9, “And as they went to tell his disciples, behold, Jesus met them, saying all hail! And they came, held him by the feet, and worshipped him. And lastly, Verse 17 of Chapter 28, “And when they saw him, they worshiped him, but some doubted.” Are you the ones that are doubting or are you the worshippers of Christ? Oh, well, you know Him who He is. It should lead us to a place of worship, adoration, come let us adore Him because we know that He is God, manifested in the flesh, died for us, rose again, so that we may have eternal life.

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