

## **JESUS AND GOD: What Is The Relationship Of Jesus The Christ To The Father?**

The Gospel of Matthew in the NIV Bible is studied. Passages dealing directly with Jesus' own explanation of who he is, his authority and relationship to God the Father will be quoted. Where applicable, references to similar passages in Mark, Luke and John are included for further study.

Doctrines of church and creed will be avoided. It is time to independently investigate the truth for ourselves and not rely on the age-old traditions and ancient explanations from institutions claiming to have a "more complete" understanding and therefore hold the "keys to Heaven in the palm of their hands".

In (Matthew 7: 7-12) Jesus says, *" Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door shall be opened. Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you then, though you are evil, know how to give good things to your children, how much more will your Father in heaven give good gifts to those who ask Him! So in everything, do to others what you would have them do to you, for this sums up the Law and the prophets."*

It is apparent Jesus is teaching reliance on the Father in heaven (God) to give the gifts to those who ask Him. Jesus is not speaking of himself but rather God the Father. Treating others sums up the law, as you would like to be treated.

(Also see Luke 11: 9-13)

With this in mind let us continue.

(Matthew 7:15-20) (paraphrased) Jesus warns of keeping an eye out for false prophets...by their fruits you will know them...A good tree cannot bear bad fruit nor a bad tree good fruit. Thus, by their fruit you will recognize the true prophets of God.

(Matthew 7:21-23) Jesus continues, *" Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles? Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"*

Jesus, once again, emphasizes the need to do the will of the Father who is in heaven. Jesus strongly warns that simply worshipping and prophesying in his name is not necessarily doing the will of the Father.

(Matthew 10:32-34) Jesus hints at the close relationship between himself and God yet both are clearly different entities, *" Whoever acknowledges me before men, I will also*

*acknowledge him before my Father in heaven, but whoever disowns me before men, I will disown him before my Father in heaven.”*

Note: In all the above quotes Jesus is consistently referring to “his Father in heaven”. Jesus is dwelling on Earth.

(Matthew 11) tells of many teachings of Jesus and the role of John The Baptist. The importance of repentance is repeated. Then, in (Matthew 11:25-27),” At this time Jesus said, *” I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.”*

Jesus praises God for His wisdom. Jesus sees the closed-mindedness of the educated bound by literal dogmatic creed and ritual as being veiled from the new knowledge being presented. Jesus also exclaims, ” All things have been committed to me (Jesus) by the Father (God),”

(Matthew 12:30-32) Jesus makes a great distinction between the “Son of Man” (Jesus) and the “Spirit” (of Christ) of which he was Anointed, *” He who is not with me is against me, and he who does not gather with me scatters. And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks out against the Holy Spirit will not be forgiven, either in this age or in the age to come,”*

Note: the striking difference between the station of the Son of Man and the Holy Spirit. Also, there is no hint of a time of the end but, rather, a new age to come.

(See (Mark 3:28-29)

(Matthew 12:48-50) As Jesus is addressing a crowd someone told Jesus, ” Your mother and brothers are waiting outside to speak with you. Jesus replies, *” Who is my mother and who are my brothers?” pointing to the disciples, he said, ” Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.”*

Yet again Jesus is stressing the importance of God the Father in heaven, not himself on earth. See (Mark 3: 31-34)

(Matthew 13:1-10) Jesus teaches many things to a large crowd but uses parables, which they do not understand. The disciples ask Jesus why he teaches this way? Matthew 13:11-16 “, He replied, *” The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have abundance. Whoever does not have, even what he has will be taken from him. This is why I speak in parables; though seeing, they do not see; though hearing, they do not hear or understand. In them is fulfilled the prophecy of Isaiah: You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people’s hearts have become calloused; they hardly hear with their ears and they have closed*

*their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. But blessed are your eyes because they see, and your ears because they hear."*

Jesus spoke of great mystery beyond the evident world of the physical senses. Using allegorical stories, He cast "nuggets of wisdom" to those of inner discernment; those who would see with an inner eye or hear with an inner ear. Jesus is making it clear literal interpretation is not the answer. You must open your heart to the great splendor of the kingdom of God. Again, this does not refer to Jesus but to the Word of the Father in heaven. See (Mark 4:10-20) & (Luke 8:9-15)

Towards the end of Jesus' ministry he foretells his death and resurrection. A mother then asks a request of Jesus. (Matthew 20: 21-23), "*What is it you want?*" Jesus asked. She said, "Grant that one of these two sons of mine may sit at your right hand and the other at your left in your kingdom," "*You do not know what you ask,*" Jesus said to them, "*Can you drink the cup I am going to drink?*" We can," they answered. Jesus said to them, "*You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father.*"

The mother is asking that which Jesus does not have the authority to grant. To be seated at the right and left hand of God is a station reserved for the special Messengers of God. (Note: the plural usage. Jesus is not the only Messenger of God's Will. Indeed, there are many.

The same lesson involving James and John is found in (Mark 10:35-41-45)

(Matthew 22: 41-45), "While the Pharisees were gathered together, Jesus asked them, "*What do you think about the Christ? Whose son is he?*" "The son of David," they replied. He said to them, "*How is it when David, speaking by the Spirit, calls him 'Lord'? For he says, 'The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet.' If David calls him 'Lord,' how can he be his son?*" No one could say a word in reply, and from that day on nobody dared to ask him any more questions."

Jesus is attempting to teach the Jewish authorities a deep spiritual truth while, at the same time, putting them in their place. Although the family line of Jesus of Nazareth did come from the house of David, The spiritual reality of the Christ spirit was recognized by David as the source of salvation. In the Book of Psalms David is not calling Jesus Lord but rather, the Christ Spirit, Lord. It is this Christos Spirit, which sits at the right hand of the Father in Heaven. The authority of Jesus comes through the Christ anointed by God, Not Jesus himself.

This passage is of crucial importance. It is found not only in Matthew but is repeated almost verbatim in (Mark 12:35-37) and in (Luke 20: 41-44)

The famous account of the "Last Supper" (Matthew 26: 26-29), "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to the disciples, saying, "*Take and eat; this is my body.*" Then he took the cup, gave thanks and offered to them, saying, "*Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of the fruit of the vine from*

*now on until that day when I drink it anew with you in my Father's kingdom.*" When they had sung a hymn, they went out to the Mount of Olives."

This scene is filled with deeper meanings than is first apparent. When Jesus describes the bread as "my body" may this refer to the "bread of life"? Was Jesus commanding them to "eat" or ingest the body of his teachings and inner spirit of his mission into the inward depth of mystery within their soul? Might the "blood of the covenant" mean obtaining nourishment from the everlasting outpouring of the covenant or "agreement" between God and man, the same covenant wherein God told Noah he would never leave mankind alone. Also, if "blood" is a word for "life" in Hebrew, it is possible Jesus was asking them to drink of the everlasting life of the covenant; a more benevolent outlook than Christian Orthodoxy might suggest. See (Mark 14:22-25) & (Luke 22: 17-20)

(Matthew 26: 38-45) portrays the classical struggle or inward "jihad" between the temporal desire of man and following the eternal Design of the Almighty. As Jesus' earthly ministry nears its end, the foreknowledge of his crucifixion becomes dramatically real. "Then he said to them, *"My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."* Going a little farther, he fell with his face to the ground and prayed, *"My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as You will."* Then he returned to his disciples and found them sleeping. *"Could you men not keep watch with me for one hour?"* he asked Peter. *"Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."* He went away a second time and prayed, *"My Father, If it is not possible for this cup to be taken away unless I drink it, may Your will be done."* When he came back, he again found them sleeping, because their eyes were heavy. So he left them and went away once more and prayed the third time, saying the same thing. Then he returned to the disciples and said to them, *"Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. Rise, let us go! Here comes my betrayer!"*

How different is the weakness of the disciples from the strength of Jesus! How fragile is the flesh when confronted with temptation! Not only is the vast difference of the station of mankind and the Son of Man pointed out but it is made abundantly clear: Jesus would never ever in any way presume to claim authorship of his mission for himself. His greatness lay in complete submission to the will of God the Father. Jesus spent much time in prayer. Never would he presume to be God!

The Romans come to arrest Jesus. Jesus claims he could overthrow the entire Empire but he must follow the will of the Father and fulfill the Law of the Scriptures. The disciples flee and Jesus is brought before the Roman Sanhedrin.

(Matthew 26: 62-66.)" Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming in the clouds of heaven." Then the high priest tore

his clothes and said,” He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think? “He is worthy of death,” they answered.

After more dialogue between the Romans, Jews and others Jesus was ultimately crucified. Later, Mary Magdalene finds an empty tomb. Various versions of the Resurrection are found in the Gospels.

Much of Christian belief in the divinity of Jesus is based on “The Great Commission”. Jesus appears to be declaring he has been given,”all authority in heaven and on Earth,” (Matthew 28: 18b) this occurs after Jesus’ resurrection.

For more on this enigmatic mystery please link to [>The Great Commission](#)