

Series: God Saves #1405

**Title: Romans 8.29a; John 1, 2; Philippians 2
Jesus Knows All People**

Thank you for joining me today from wherever you are and by however you listen as we meet together coast-to-coast here in the United States and all the way around the world. This, being Friday, is our final time together this week. And we have had a productive week in the Word of God learning about the foreknowledge of God. Currently, I am building a case for the foreknowledge of God present in the Person of Jesus Christ. My first point is that Jesus *is* God, and therefore Jesus possesses both divine knowledge and foreknowledge in the same way God the Father does. We derive the divine nature of Jesus from the prologue to John's Gospel, chapter 1, verses 1 and 2. And we said, therefore, that everything God knows, Jesus knows. Everything God foreknows, Jesus foreknows.

That being said, if you have read Jesus in the Gospels of Matthew, Mark, Luke, and John then you know the Lord did not go around displaying His divine foreknowledge. He has foreknowledge but, for the most part, He does not put this on full display for those around Him to see. Do we find in the text Jesus walking, say, around Galilee, telling His disciples before someone believes in Him, "Watch this. See this woman over there, she is going to follow Me because in eternity past I chose her to believe in Me"? Ah, no. We do not read Him saying this.

But, listen to me: *to be sure*, there are times when the foreknowledge of Jesus is on full display. We will be talking about these references in the Gospel of John. But, for the most part, in general, Jesus does not do what I just described. He does *not* put the fullness of His deity on display in His earthly life and ministry. The Lord veils or covers over His divine foreknowledge.

And this is described by a word we uncovered last time over in Paul's letter to the Philippians, chapter 2 and verse 7. Let me read that to you, "**[Jesus] emptied Himself...**" The Greek word for "emptied" is *kenoo* and it primarily means to empty. From this word the theologians get the word *kenosis*. By the use of this word we should *not* assume, as some theologians do, that Jesus emptied Himself of His deity. Some of those theologians say that Jesus maintained the essential attributes of being God, like holiness and grace, but that He emptied Himself of other attributes like His omniscience, His foreknowledge, etcetera. I do not agree with those theologians, pastors, and Bible teachers.

I maintain that the *kenosis* only means that while Christ fully possessed all divine attributes, He did not fully express them. Paul Enns, whom I mentioned yesterday puts it this way, and I agree. He says, quote, "Christ took to Himself an additional nature. The context of Philippians 2.7 provides the best solution to the *kenosis* problem. The emptying was not a subtraction but an *addition*...The 'emptying' of Christ was taking on an additional nature, a human nature with its limitations. His deity was never surrendered (*The Moody Handbook of Theology*, 228-229)." End quote.

The key statement there is this: the emptying was not a subtraction but an *addition*. And let me show you this in the Philippians 2 text. And then I am going to tell you why this is valuable for us as we continue with Jesus and His foreknowledge in John. Should you have your Bible handy, find Philippians chapter 2. I will read verses 7 and 8 to explain this emptying was an addition, not a subtraction. Philippians 2, beginning in verse 7, "**7 but [Jesus] emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself...**" What does Christ add to His divine nature?

Number one: He adds the form of a bond-servant. Number two: He adds the likeness of men. Number three: He adds the appearance of man. Number four: He adds humility. You will see this when you read Philippians 2, verses 7 and 8 for yourself. Christ's emptying is an emptying of His exaltation as God. Christ's emptying is addition (adding humanity), *not* subtraction (subtracting deity).

I can try putting it this way. God is not a bond-servant to anyone. God is not made in the likeness of men. God does not have the appearance of man. God is not humble. *But* the God-*Man* Jesus was, amazingly, a bond-servant. The God-*Man* Jesus was, amazingly, made in the likeness of men. The God-*Man* Jesus was, amazingly, found in appearance as a man. And the God-*Man* Jesus was, amazingly, humble. Wow. No wonder we love Him, Jesus Christ the Lord. Truly God. Truly Man.

Well, I hope this helps you understand the emptying of our Lord. And now let me tell you why this is valuable for us as we continue with Jesus and His foreknowledge in John. We need to remember that when the Bible speaks of God the Father's foreknowledge it is more obvious than when the Bible speaks of God the Son's foreknowledge. Remember the five texts we studied about God the Father's foreknowledge? In Acts 2, Romans, and 1 Peter? Those passages spelled it out: they obviously connected foreknowledge to God. Ah, but when we come to the Gospels, these passages do not, in all cases, *obviously* connect foreknowledge to Christ. Why? Because Jesus veils or Jesus covers over – He does not fully express this divine attribute in Himself.

To reiterate, in *some cases* Christ's foreknowledge is on obvious display. We will come to those texts. But, His foreknowledge is not always on obvious display. But it is nonetheless there. This is what I am trying to say. And at least one of you are going to say, "Well then get to it! Show us the knowledge, the foreknowledge of Jesus Christ in John!" OK, then. Here we go. And I have an outline for you for my, now third, point. **My first point: Jesus is God. My second point: Jesus emptied Himself. My third point: Jesus knows people, Jesus knows His own, Jesus knows God the Father, and Jesus knows His own destiny.** I will repeat these as we go.

Up first: Jesus knows people. I am reading from John chapter 2, verses 23-25. John's Gospel, chapter 2, verses 23-25, "**23 Now when [Jesus] was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing.** **24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men,** **25 and because He did not need anyone to testify concerning man, for He Himself knew what was in man.**" Oh! There it is. John 2, verse 24, "[Jesus] knew all men..." John 2, verse 25, "He Himself knew what was in man." Jesus knows people. And He knows all people in a way we do not, because Jesus is God and we are not God.

The Lord is applying His divine knowledge to these people who believed in His name at the Passover. They claimed to believe in Him, but notice that Jesus was "not entrusting Himself to them." We can say they believed in Jesus, but Jesus did not believe in them! And why did the Lord not accept their belief as genuine? Here is why. Jesus saw right into their hearts and their motives, using His divine knowledge, and he knew they did not believe in Him with their whole hearts, rather what they were going for were the spectacular signs Jesus was doing.

The Lord knew these people would not follow Him with their whole lives. They will not be disciples. They were in it for the signs and wonders. As long as Jesus performed those, they would "believe in His name," *but* when the wonder wore off, when the "wow factor" attached to the Lord was gone, when the going will get tough, these people will, well, get goin', *quick*, in the opposite direction of the Lord! Their "believing" was not genuine. It will not take root in their lives. They will not persevere with Christ.

And we have this today. There are people, many people, who say they believe in Jesus, but are not genuine, whole hearted disciples of His. They go for the signs and wonders. But when those are not present – poof! – they're gone. Let us share again the true gospel with these friends, and let us pray their belief *will* be genuine. OK, more on Jesus knowing all people on Monday on God Is!

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