

"How is it that ye sought me? wist ye not that I must be about my Father's business?" These are the first words of which we have record in N S that were spoken by our Lord and Savior Jesus Christ. And for that reason they are of special significance and importance to us. We very often find that words, which have been spoken on certain occasions by great men, live long in the hearts of people and are even handed down as being something extraordinary from generation to generation. If this is already the case with words spoken by great men, how much more ought it then to be the case with the words which are the first recorded in Scripture, which were spoken by our Savior? and concerning these words we might also add the ~~words~~ statement which St. John, the Evangelist adds in connection with the first miracle that was performed by Jesus, namely, *that he* "And manifested forth his glory." By these words of Jesus, "Wist ye not that I must be about my Father's business" J. shows forth a ray of his divine glory.

It is evident that Jesus' parents did not understand the meaning of the words spoken to them by J. Yet we should not be astonished over this fact. Mary had truly received the promise from the angel of the Lord that she should bear a son, whose name should be called J, for he should save his people from their sins. In like manner Joseph had also received a similar revelation. And did not the birth of X, the songs of praise of the heavenly hosts, the story told by the shepherds, the worship of the Wise men of the East, and the wonderful flight into Egypt all bear testimony of the glory of this child? J? But since then twelve yrs had elapsed. And during these twelve yrs, nothing had occurred which might again show forth his divine power and glory; it seemed as tho the light of divine glory which shone about the Babe in the manger at Bethlehem had been entirely extinguished. Therefore the parents of J marvelled at the words of their son, "Wist ye not that I must be about my Father's business?" and were unable to understand them. To us Christians today, these words of J are more clear. We understand them better, because we have the entire history of X before us in Scr. as an explanation to these words; and in the light of this life, suffering and death, we can see what J meant by these words. But for our edification, and for the strengthening of our faith, we would meditate upon them again briefly in this hour of worship. Let us therefore consider...

THE FIRST WORDS OF J RECORDED FOR US IN SCRIPTURE

- We shall see 1. That these are words of prophecy concerning his life
- 2. They are words of instruction for all who seek him
- 3. They are words of comfort for all that follow him

Our text relates very interesting facts about the youth of X. according to the law, Joseph and Mary went to the city of Jerusalem every yr to celebrate the feast of the passover. It seems as tho they did not take the child with them during his infancy, probably because of fear of the king, *or the king's special ed. during the journey.* but when J had reached the age of twelve yrs his parents took him with them to the Holy city to celebrate the feast. When the feast had come to a close, Joseph and Mary began their journey homeward, *together* with the entire company of their city. J was not with them, but they thought that he was among the friends and relatives, and that he would surely make his appearance before the evening set in. But after they had travelled an entire day's journey, they found that J was not with them. They immediately returned to Jerusalem to find him. O how troubled the hearts of the parents must have been. What might have become of J? Had his enemies found him and taken him captive? Had he been led away, overcome by the beauty and greatness of Jerusalem? Where should they look for him? All these, and many other such thoughts must have entered their minds. They hunted for three long days, but in vain. No one knew anything of him. Finally they enter the temple, and lo! There they see their son, sitting among the wise and learned men, listening to their discussions and asking them questions. And our text tells us that all that heard him, "Were astonished at his understanding and answers." Surely Mary and Joseph were very happy to have found Jesus again, and Mary says to him, "Son, why hast thou thus dealt with us? Behold, thy Father and I have sought thee for sorrowing." And to this J answers her with all sincerity, yet in a friendly manner, "How is it that ye have sought me? wist ye not that I must be about my Father's business?"

And these words, m fr are a prophecy concerning his entire life. J went into the temple, the house of God, as often as possible. When he entered into Jerusalem for the first time after his baptism, he enters the temple and drives out the moneychangers, who had made his Father's house into a house of merchandise. On Pentecost we again find him in the temple and he remains there until the Jews out of hatred cast stones at him. On the Tuesday of the week of his suffering, he again cleansed the temple which the people had made into a den of thieves. And on the following day, he once more returns to it, and upon leaving it, he prophesied unto the people, that this great and wonderful temple would be destroyed, and not one stone remain upon the other. So we see that whenever J came to Jerusalem, he would go to his Father's dwelling, the Holy Temple of God. But even when J was traveling thru the cities and villages, over hills and thru the dales of the holy land; when he was in the wilderness or upon the sea of Gallilee he was continually about his Father's business, for he taught the will of his heavenly Father. J did not seek his own glory, but the glory of him who had sent him. All of his thots, words, and deeds, in short, his entire life was a testimony that he was continually about his Father's business. J himself verifies this when he says, "My will is to do the will of him that sent me, and to finish his work." And J was also obedient unto his heavenly father unto his death. And for that reason he could also exclaim, unto the Jews, that his heavenly father would not leave nor forsake him, because he was doing that which was well-pleasing to him. And in his high-priestly prayer he says, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." So J X was continually about his Father's business, and could also pray in the garden of Gethsemane, "Not as I will, but as thou wilt." And because he did the will of his father thruout his entire suffering, he could also call out from the cross, "It is finished." and then pray, "Father, I ~~do~~ ~~not~~ ~~leave~~ ~~my~~ ~~spirit~~ ~~into~~ ~~thy~~ ~~hands~~ ~~I~~ ~~commend~~ ~~my~~ ~~spirit~~." So from the first words of which we have record, spoken in the temple at Jerusalem, "wist ye not that I must be about my Father's business," to the last on the cross, "Into thy hands I commend my spirit" he was continually about his Father's business. He came from the Father, he performed the will of his heavenly Father, and then returned to his heavenly father, with whom he is still living and reigning forever and ever. And thus J is still today in his Father's kingdom, going about his Father's business; and he is doing that thru his servants, who proclaim his message, the Gospel news, and administer his holy sacraments. And because the words, "now is it that ye sought me? wist ye not that I must be about my Father's business" are the first spoken by him of which we have record, and the first which bear testimony of his glory, therefore they are of such great importance to all of us. But these words are also to serve another purpose. They should be words of instruction for all who seek X. And of this secondly.

## II.

"How is it that ye sought me? wist ye not that I must be about my Father's business?" Thus J asks his mother when she tells him how sorrowfully they had sought him. Surely, if his parents had known that he must be about his heavenly Father's business, they would not have searched for him for three days in vain. And yet we might say that they could and should have known it, because of all the wonderful things which had been told them by the angel concernong him, and of all which had befallen him at his birth.

And as it was with Joseph and Mary, thus it is also with us. We too must often search for J. And we must do this in the right manner and in the right place. J is not to be found upon the streets and highways, even as Joseph and Mary were unable to find him upon the streets in Jerusalem or on the way among their friends and relatives. He is only to be found in tht, which is his Father's. And where is that? That is first of all in his holy temple. Wherever the word of God is proclaimed in all its truth and purity, where the songs and prayers of the Xtians ascend unto their heavenly Father, there J is to be found. If we therefore would find J and have him as our helper in time of need, and as our Savior from sin, death, and from the power of the devil, then we are to search for him first in our place of worship. And we are also to seek him sorrowfully as did Joseph and Mary,

that is, we must be heartily sorry for our sins, and ask him for forgiveness; seek help and grace alone in his merits. Then we will find him and receive great consolation from all the blessed promises which he has given us.

We should search for him also in his means of grace, in his Word and Sacrament. For thru these means only does the spirit create faith in our heart. These means of grace are still the manger in which J is lying. Therefore we are also told, "Search the Scr. for in them ye think ye have eternal life, and they are they which testify of me." The entire Scriptures testify of X. If we read of the history of the Children of Israel in the O T, we are learning about X, for thruout the O T there are prophecies concerning him. And if we read concerning his life and work in the N T we will also find him, for the N T also bears testimony of X. And not to forget, m fr, we are to search for J prayerfully and believingly. And if we search for him thus, then we will also find him, for J is also today about his Father's business coming to us thru his Word and Sacrament.

### III.

These words of J, "How is it that ye sought me? wist ye not that I must be about my Father's business?" are also words of comfort for all who follow him. In our text J has set an example for us which we are to follow. And we Xtians try more and more to become like unto him by doing as J, namely being about our heavenly Father's business. We hear and learn his Word, and gladly and boldly tell others of our Savior. We partake of his Holy Sacrament to receive the assurance of the forgiveness of all our sins. The parents also rear their children in the nurture and admonition of the Lord, so that they already from their early childhood learn to know J and the way to salvation, so that when they too might be about their heavenly Father's business. And to this Gospel of X we can continually go for comfort in times of trouble, for help in time of need, for peace in time of a troubled conscience. Let all the world mock and ridicule the Word of God and us, nevertheless we will cling firmly to him, for we know that he will not forsake us, his children. And we Xtians also willingly subject ourselves to God and his Word. Our greatest and only goal in this world should be to learn to know X, to love him, who has first loved us, and to serve him, who died for us. And why do we serve him? Because he is our heavenly Father, and we are his dear children, and because he has bought us with the precious price of his holy blood. ~~We should again follow the example set for us in our text by the child J, to be subject unto our heavenly Father, as he was subject unto his earthly parents.~~

Now, m. Xtian fr. if we examine ourselves according to our scripture lesson, must we not all admit, "I have been an unfaithful servant? I have not always been about my Father's business; as I should have been?" Let us therefore seek the Lord and his divine comfort, and ask him to forgive us all our trespasses and sins. Let us continually be about our heavenly Father's business, serving him faithfully in whatsoever calling we may have chosen. Then we will also as H, "increase in wisdom and stature, and favor with God and man" and finally thru his grace be translated into an eternity of joy and happiness. To this end help us dear heavenly Father.

- ① Lesson for parent - search in nurture & when J  
child is bapt'ed save... god-given responsibility.
- ② Lesson for ch. - obey & go to school.
- ③ Lesson for us all as ch. - be about our heavenly Father's business.  
Live righteously - ~~in our calling~~ AMEN.