

The Divinity of the Son

2024.09.22 Morning Sermon in **Matthew 11:25–27**

²⁵At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. ²⁶Even so, Father, for so it seemed good in Your sight. ²⁷All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.”

Introduction: Who is this Jesus, Whose thanksgiving this text sets before us to join and enjoy?

Main idea: Jesus is God from all eternity, Who became man in order to bring us into His own knowledge of, and delight in, God Himself.

1. **The Son knows the Father**

1. There is a knowing of the Father that only the Son has: knowing Him as He is, a function of the divine nature.
2. The “My Father” of v27 implies that this is part of His right and inheritance as the eternal Son.
3. Application: worship Christ as the one, true, and living God, with the Father and the Spirit, from all eternity.

2. **The Son reveals the Father.**

1. Something only the Son can do. Bringing us into “communicable” knowledge: mutual knowing and loving and delighting. The Son, by the Spirit through Whom He converts our minds (cf. 3:1, 11, 16–17), gives us to know the Father as abba (cf. Rom 8:15; Gal 4:6).
2. Something that is consonant with the Father’s own revealing in v25.
3. Something that He does as a divine Person, but also as prophet, according to His human nature.
4. Application: look to Christ, as your God and Prophet, to make you know the Father in mutual knowledge, love, and delight.

3. **The Son wills to whom to reveal.**

1. The text emphasizes not only the revealing but especially the willing.

2. Something that is consonant with the Father's own good pleasure in v26.
3. Something that He does as a divine Person, but also as king, according to His human nature. This fills out the "all things" of v27, amazingly including powers and prerogatives of God in that which belongs to the Son.
4. Application: submit yourself to, and entrust yourself to, the loving, saving will of your God and King.

Conclusion: Behold your God! The living God has given Himself to be yours. He even gives us to participate in His own love, fellowship, and joy! Worship Him, hear Him, entrust yourself to Him.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 11 verses 25 through 27. These are God's words. At that time. Jesus answered and said, I thank you Father. Lord of Heaven and Earth. That you have hidden these things from the wise and prudent. And have revealed them to babes. Even so father For so it seemed good in your sight.

All things have been delivered to me by my father. And no one knows the son, except the Father does anyone know the father except the son? And the one to whom the son Wills to reveal him. Come to me. All you who labor and are heavy laden. And I will give you rest.

So far the reading of God's inspired. And an errant worked. Please be seated.

Who is this? Jesus. Who is this? Jesus. Whose Thanksgiving was set before us last week as a model for us. As a Thanksgiving, that is counted for us. You have, I hope. Uh, been oftentimes convicted. About how unthankful you are, how much you have taken for granted? How much more thankful you ought to be?

Praise God, if you have Christ as your righteousness, His thankfulness has been counted for you as if you had been as thankful of Jesus as continually as Jesus. The smallest part of his righteousness and our behalf. Is greater than all of the righteousness that we could even imagine ourselves offering to him.

And he is making us to be like himself. And so, who is this? Jesus, who is Thanksgiving, this passage sits before us to join in and to enjoy offering to God that we would thank God both with Jesus and like Jesus. Uh, that Jesus's own Joy would be in us and we would have it to the full.

And who is this Jesus about, whom we hope in a week's time. If he does not return before then, To hear offering to us, commanding inviting welcoming all come to me. Come to me. Who

is this me? Just a profit, a very Great and clever teacher. Is he some kind of cultural or social, or political revolutionary among men?

So that we would be like Joshua and say are you for us or for our enemies? Of course, the answer has to be He is not a cultural or social or political revolutionary. He is God, don't you drag him down from the Throne of glory? To think of him that way.

As he merely the greatest among the creatures. Sort of like an angel but like a googolplex Angel. There are people who think of Jesus that way maybe children you like numbers. Before there was such a thing as a search engine named Google. Let alone a Uh, techno Imperial entity named Google.

It used to name a number. Uh, where you, you start getting bigger and bigger numbers. And you, you find out that there is such a number, as at Google. A one with a hundred zeros and then maybe in the same conversation or maybe later, you find out that there's something called a Google Plex.

One with a Google zeros. After it and as Jesus, some sort of like Google Plex Angel The way the Mormons think or the unitarians think? Any of these, of course not. He is the Living God. He is no less God than the father, or the spirit for there is one God who is blessed forever in himself.

And there can be no variation or degradation within God. Well, that's the great answer. Who is this? Jesus Who is this? Jesus, whose Thanksgiving. We are to enter into and imitate. He is God, the son. Who has known his father and been known by his father, who is delighted in his father and has been his father's Delight who together with the father.

And the spirit from all eternity is the one living and true God, Living within himself and of himself in perfect, blessedness. Knowing, and being known and perfect Fellowship, loving and being loved perfect delight adoring and being adored. From Everlasting to Everlasting, he is And now, To some creatures that he has made.

To some creatures that. Again. Who have some creatures, who meet, who have sinned against him? He is giving. To have some knowledge of God. Some knowledge of God's knowing them and of there knowing him to creatures such as you Sinners, such as you. He gives to enter in some to the love of God.

To know God's love for you. To love God. To Delight in God and adore him and worship him. And to even hear, That. Is delighted to have you? Is pleased with you pleased, to take you. As his own children, in Jesus Christ and by his This is that Jesus?

Uh, what is before us is one of the strongest passages on the Divinity of the Sun in scripture. We're accustomed especially to thinking of that and the Gospel of John. But, In a display that it's the same Spirit who carries all of the Apostles, it's the same Spirit, it carries all of the prophets, it's the same Spirit.

It carries all of the evangelists as they write scripture here is Here is a christology the truth about Jesus. Here is a theology proper the truth about the Living God Uh that is almost as if it has been transported from the Gospel of John and praise God. Just one more way that the whole of scripture shows itself as what it truly is.

Not the words of men. But the words of God, Just like the Thessalonians. Heard Paul. Open his mouth. And compress air across his vocal cords, and round his tongue and through his lips. And yet, he says to them. You received it not as the words of men. But as what it really is.

The words of God not denying human agency. But so very much the words of God, that we would even say. Not the words of men. So here is God's word. About God's. And there are three things. Uh, really four. We're going to. Um, Envelop, an extra one in the first point.

But there are three things at least In this passage that display Jesus as God, the son God, the son The first is that the son knows the father. Um, the second is that the sun reveals the And the third is that the sun Wills. To whom he will reveal the There is a knowing of The.

That only the sun has we read in verse 27? All things have been delivered to me by My father. And no one knows the son. Except Nor does anyone know the father except Now here is an amazing thing. Obviously there are many who know about God. There are many who stand before the face of God hover before the face of God, angels of fire covering their eyes Angels of fire hovering so that they don't step on the the robe, the train of the robe that fills the temple and the vision in Isaiah chapter 6, but none of these angels know the father.

None of these angels know, the father, there is a knowing of the father that only the son has Unknowing that enables him to say. Father. The triunity of God is unlikely to have been hidden from the Angels who are before the face of the Living. God Father, Son and Holy Spirit, they announce the coming of the son, they announce the birth of the They are ministering Spirits under the sun to whom They are not to be compared Hebrews chapter 1, tells us the highest of the Angels does not know the father in the way that verse 27 describes

Nor does anyone know the father except The.

This is a knowing of God, that is unknowing him as he is in himself. You and I as this passage teaches us, if we, by the ministry of the spirit, who has been sent forth by the son have been given by the Lord, Jesus Christ to know, the living and true.

God, we come into a knowledge of God But we do not come into the same knowledge of God that the son has In fact, the Knows the In such a great and glorious and divine way that the reciprocal is also true No one. Knows the Except the father here Jesus is, he's a man, he is teaching.

He? Prayed even so father for so it seemed to be good, seemed good in your sight and either now he is stopped praying and is teaching, which he certainly will be doing when he gets to verse 28 or he is still praying. But for the benefit of those who hear him, which Jesus sometimes does in prayer.

We know this, for instance, in another place where he gives thanks in John chapter 11 when he is at Lazarus's grave. And he says, I thank you, Father, that you have heard me. I know that you always hear me. But this have said, for the sake of these who are listening, Ensure if this is still praying or has switched over to teaching, but praise God.

What can be more instructive than to listen to Jesus, praying as we are? Instructed about him, and The communion the fellowship within the godhead, perhaps in no other place greater than John 17 where we are also listening to Jesus praying. And here he says. All things have been delivered to me by my And, Uh, we've already mentioned that his He says something there, that that Knowledge of the father is his right?

And his inheritance, because the father is his father, he's not just the father, the father is his father, this is why it's so glorious. When Jesus, after he has risen again from the dead, he appears to his disciples and says, I am going to my father, and your father, And there are, there are commentators who come and they say.

Uh, see there is such a sharp distinction being drawn here that we are not, uh, to call God Our Father, the same way Jesus calls God his father, and it's true that we don't become Divine persons. We aren't assumed into the godhead. But when Jesus says, I am going to my father and your father, he is not there.

Emphasizing that right distinction that correct distinction, he is now emphasizing their full adoption that adoption that the spirit will ratify to them when Jesus pours him out that when he says, when Jesus says to his disciples and you can receive it to you yourself as well. Our father, he's saying that if you are in Christ, you have a right.

To the knowledge of God and to the presence of God and to the ear of God. That is your right your inheritance. That is the great part of what it means to be a co-heir with the Lord Jesus Christ. Is the gloriously freed creation in Romans chapter 8. The great part of the inheritance of which you are joint inheritance with Christ.

Of course not. It is part But the great part as God himself, And so, he says, All things have been delivered to me by my father and then this amazing statement And no one knows the. Except the father. No one knows the son except the father. There's no angel.

That knows the Lord Jesus Christ. Except the father. His mother. Who carried him? Who bore him? Who reared him? Did not know. The Lord. Jesus Christ. Not in the way that's being described here. Oh, she knew him and she treasured things about him in her heart and she was confused to no end about him as the Divinity of his personhood.

Became more and more visible, and as even in his Humanity, Has Christ Hood, the, the Fulfillment as he grows in wisdom and favor with God and says things at 12. And does things at 12 that are completely perplexing and head scratching and yet she probably knowing him better than anyone in the world until that point.

His disciples. Don't know him. Oh, they've been given saving knowledge of him. The father has revealed these things to them as babes, that's past tense. I thank you, Father. Uh, Lord of Heaven and Earth that you have. Revealed them to babes. But it is present tense. No one knows the son, except the father.

As you grow in knowing and understanding and relating to the Lord. Jesus Christ for unending ages, when all of the fogginess that comes from Fallen decaying Minds is gone and all of the resistance and difficulty that comes from the presence of remaining sin as God is gone and you are growing forever in the knowledge of Christ Christ, the Savior Christ, the god man Christ.

The Divine son who added Humanity to himself to be your savior as the god-man. To the kind of knowledge. That the father has of the son. Because it is not an incremental knowledge. It is not a finite sort of knowledge. The father has to be God. In order to know the son.

That's what Jesus is saying here. That's a much greater proof, isn't it? As the Divinity of Christ, then even to say that the son has to be God to know the That seems pretty obvious. But for us, who are accustomed even with our good theology, yet, in the way, our minds work and the way our hearts work with our remaining sin to see too little of Christ, it still awes us and amazes us all the more to see the Holy Spirit, telling us here that the father needs to be God to know the son.

What greater? Demonstration. Of the Divinity. Of this man. Who first says, My father. And then he says, And no one knows the son. Except. The father. Oh, there is so much that we ought to

do with Christ. To trust him. Love him, serve him, enjoy him. But here is the first and great thing.

To do with this. Who is a Divine person? Divine person with two complete Natures. One fully God, one added to himself. Fully human. The first thing to do him is to worship him. That all of the reverence and all of the worship. That we have and ought to have unto the one.

True and living God, we would have to Jesus Christ. This is why I generally don't correct children. When I asked them a question and the answer is God, and they say Jesus, Even when the answer is God with respect or to his Divine, sorry or the the other time, I don't correct.

Them is when I ask them the answer a question and the answer is Jesus with respect to his human nature. But they say God. Because they're He is a Divine person. Mary did carry God. In her uterus. Yes, he had added to himself a human nature in order that she might do.

So Those a defined person. In her uterus. God died for our sins. As I asked ask a child who died for your sin and they say, God, That is exactly right. In some ways because we have such a, a diminished view of the Lord Jesus Christ. Not only as a consequence of our sinful nature, but even in the way that we have been treating Jesus in the worship and the way we talk to him as a church, especially the last couple hundred years as we've as we've descended into this emotional man-based, uh, Christianity.

That is is so professed and, and Jesus becomes the, the cosmic teddy bear, the the nice gentle guy who, who softens up Daddy.

In some ways it's better to say. Died on the cross. Both are accurate. But oh, how we need to recover? The Divinity of our Lord, not in our textbooks and not just in our not just in our textbooks and not just in our catechism answers. But in our hearts and in our minds, That when you come to him, when you use his name, You would know that this is the one living and true God the Thrice.

Holy One from whom the Angels, hide their faces. The one who created all things by the word of his power and who has to continually sustain them. Or they would cease to exist. The one who's Fury will be expressed forever on those who have not known God or obeyed the gospel.

When he returns in his human nature and that flaming fire. Just as we heard about in Isaiah, those five fire words, worship Christ, as the one, true and living God. Who with the father and the spirit lives and Reigns from Everlasting. Too Everlast. If you do not, Know and worship him to be this God.

And it doesn't matter what else you say about him, whatever else you do with him. Whatever else you are saying with about Jesus or doing with Jesus, who is not the Living God? It is not the Jesus of the Bible. It is not the Jesus, who is on the throne, it is not the Jesus, who died on the cross, it is not the Jesus, who is going to return.

A Jesus who is not God. Is not the Lord and Savior. And so, the very first thing to do with him is to worship him, the son knows, the father second proof of his divinity here, is that the son reveals the father, he brings us into communicable. Um, That is we're borrowing a word from when we talk about the attributes of God and we say there are characteristics that God has that are incommunicable.

The ones that make him God. And so he can't just give to a creature. Uh, one of those. Characteristics. For instance, his eternity in himself. He can't make a creature that has no

beginning. No. The the one who has no beginning is God. His complete independence of all other things.

His Society he doesn't he doesn't need or depend on anything. God did not make us because he was lonely and he needed someone to love. I hope none of you have ever heard that rubbish. Um, I suspect that some of you have Heard that that sort of rubbish growing growing up.

Uh, God. God Alone is independent says what he means when he says I am that I am. He is the god who has said, that's incommunicable. He can't give it to us. And although we can't know the father, like the In the same way that the son knows the father, he can give us a knowledge that is similar to the knowledge that he has of the father.

And so this knowing the father in mutual knowing and mutual love and mutual Delight. Son, gives us. By the spirit. By the spirit through whom he converts our minds. Now, why are we saying it in such an unusual and wooden ways? Because we're picking up things that he has already known.

Or sorry that he has already said in the Book of Matthew, You remember? In chapter 3, which we keep coming back to it, so foundational. The gospel that John preached, the gospel, that Jesus preached. Be ye converted. Have the nature of your mind changed or have your mind exchanged.

Have a new mind. For the Kingdom of Heaven is at hand. And how does this new mind come? Well, because chapter 3 verse 11, he baptizes with the Holy I indeed baptize you with water unto repentance. Water that says you need to new mind, but he will baptize you with the Holy Spirit and fire.

He baptizes you, with the spirit, who gives the new mind? That the water baptism says that you need. And then verse 16, Jesus's baptism, which They had settled before he underwent it that he didn't need it. And yet he was being identified by it when he had been baptized, Jesus came up immediately from the water, and behold.

The heavens were opened to him, and he saw the spirit of God descending, like a dove, and a lighting upon him. The Holy Spirit returning to the Lord Jesus Christ, who is the one who sends the spirit out, just as the dove returned to Noah at At the ark, when he had.

Sent the spirit out and suddenly a voice came from Heaven saying, this is my beloved Son in whom I am, well pleased. And so this Spirit who comes from Christ and belongs to Christ and whom Christ. Pours out to give us the mind that we need. What does this Spirit do?

Romans 8, verse 15. He is the spirit by whom we cry. Father. Galatians 4 verse 16. Actually. Uh, let's back up and take a little bit more. Uh, in Galatians chapter 4. From the fullness of time. All right, verse Galatians 4, verse 4, but when the fullness of time had come God sent forth his son.

All right, he's just he's his son from all eternity. God sends forth, his son, born of a woman born under the law, to redeem. Those who were under the law that we might receive the adoption as sons and because you are Sons, God has sent forth the spirit of his son.

How great is the Divinity of the Lord Jesus Christ? The holy spirit is his. So that where it could have said here. God sent forth his Spirit. He says here instead exalting the son, God has sent forth the spirit of his son into your hearts crying out, Abba. Father.

And so, the sun reveals the Jesus, pours out the spirit and so we know he, pours out he proceeds from the Lord Jesus, but the father also sends out the spirit Because we know that the father sends the spirit of his son, And he sends him into his into our hearts so that we know the Abba, in other words, you may learn to use the syllables Abba.

By attending church and listening. And knowing that there is a certain way, that a Believer should sound But you will never come to know God as your father. You will never know that. What you are saying is a reality For you. Except by Jesus giving you his Spirit to make, you know, his father as your father in him.

And maybe this is something that you feel that you have not known. Maybe you have been a professing Christian for a long time. But when you have called upon God as Abba, when you have called upon God as father, you have not known him and felt that he knows you and perceived that and experienced that with God, the Father Praise God.

Jesus is God, the son and he is able to give you God the spirit and by giving you God, the spirit he gives you to know, God the Father not only as the father But as your own, Father. Some of you. Children may have had this experience. Or maybe be able to remember for most of us.

It's from so long ago that we can't remember but we can imagine Where there's a child in a crowd. And he grabs a leg that looks like what? Daddy's leg looked like the last time he saw it. And he Yanks on the leg Yanks on the pants and he says, da da, and he looks up Not him, it's not he I have sometimes been the not he in in the in that situation and looked down in into the face of either a very disappointed or sometimes horrified child.

This this one who he just called Dada and whose leggy is, just pulled on, didn't turn out to be Daddy. But Jesus is so very much God. That he gives his holy spirit. And he gives us. To come to God and pray through him. So that when we call upon him and we look up, not with an image, but by faith We are neither very disappointed.

Nor very horrified. But confirmed. That is.

That doesn't mean coming to the ever glorious God in a casual or silly, or light way, but it does mean coming to him in an intimate. Mutual knowing way. That, you know, that he is. And you know that he has adopted you You know that he is yours and you know that he has adopted you to be this.

And that fellowship. That a sinner can have with God. He can only have Through God, the son. Because there's a fellowship that belongs rightly to Jesus in his person. He is the only begotten. God does not have a multitude of begotten. He gives a spiritual birth by Christ and sometimes we use that language.

But only. Or never gotten Divine son. Can give to redeemed, Sinners. An adopted sonship like that. So, the sun reveals The. So look to Christ, not just as your Prophet. Who tells you? That God is Father. But as your God, Who makes you to know God as your father?

Because it takes divine power to do that. So, the sun knows the father, the son reveals the father. And in the last place, the son Wills to whom to reveal the father, this is Why? Kept verses 25 and 26, especially In our text for this week. Because I says, I thank you, Father, that you have revealed them to babes And then he says, even so father for so it seemed good in your sight.

And we took a little bit of time last week to, to mention or explain that this. So it seemed good is actually. Not talking about something that seemed anything at all. Is talking about the good

pleasure of God, even so, father for it, was your good pleasure. And even the word was is not the normal word was.

It's the word actually from which we we we get this begetting language. It came to be and in the Uh, right here, the the word is In in Greek just you don't have to know Greek just listen to the similarities and the sounds again? No. My the Gin at the beginning is your verb root?

It tells you what it is and Jesus is the mono. You know what that is only monogenes? Only begotten. And so verse 26 is saying the as we as we heard last week that Is the gotten of the good pleasure of God. That he would reveal these things to babies.

It's not a response to anything in us at all. It's not a response to the idea of saving us. In the in God's. Infinitely free infinitely. Delighted desire.

He decided to reveal himself in his son to those who have no claim whatsoever. Well, it's in this context, where God's electing decree to save through the knowledge of God in Christ is proclaimed in verse 26, that the language at the very end of verse 27 is so important because he doesn't just say, nor does anyone know the father except the son and the one to whom the son reveals him, There's an extra word.

And it's a word that says, The sun in verse 27. Is every bet as much this Sovereign, God of sovereign pleasure to show Sovereign, Grace. As the. In verse 26. The sun in verse 27, who Wills to reveal? The father to the son. He's not submitting to the will of the father.

Okay, there, there are some people who have taught wrong things about God. Confused Christ's Humanity. With his Divine personhood and have said that there is submission within God of the son to the father. The, the sun here is willing every bit as much as it was the father's. Good pleasure.

There's one will in God. It is the good pleasure of the And it is the good pleasure of the It is not the good pleasure of the son because it is the pleasure of the father. It is the good pleasure of the son because he is God together with the father.

No. Knows the Sorry, no one knows the father, except the son and the one to whom the son Wills. To reveal him. This is something, of course. That in his human nature. He submitted to his own will to the will of God, of course. And he says, nevertheless not my will but thine be done.

Speaks according to his Humanity. And yes, he's praying to his father. But in the economy of things, it's every bit as much submitting to the will of the Sun and submitting to the will of the spirit. As a true human. Submitting to God. And as the king he does, this His of course.

The Sovereign King over all the way God is from all eternity. But there is also a mediatorial kingship of Christ. An office that belongs to him as the god-man. The one who became a man in order to redeem us And he also, then as king, Choos. Jesus sends forth angels even in his Humanity.

Jesus sends forth his Spirit. Even in his Humanity. You remember also after the resurrection, he gathered to his disciples to himself. And one of the things that he did, he breathed on them They said receive the Holy Spirit. What's he saying? Well, yes, he's identifying himself as the Divine son.

But he is also showing the greatness to which his Humanity. Now has been glorified in the resurrection. That he is a man who in his Divine personhood has Authority to send forth the Holy Spirit upon whom he will. He doesn't breathe out his holy spirit on all In fact, when the

spirit falls upon the household of Cornelius, that's the point at which Peter says guess we can't withhold the water.

And so, in his kingship, And his mediatorial kingship. Jesus gives us. To know, God. As father.

And so we should come to Jesus. As. The Sovereign God from all eternity. And our mediatorial King. But don't just think of him as your mediatorial, King. When you submit to him submit to him. Also, as God, Your creator. The one who put the moral law in our hearts, the one who thundered the Ten Commandments from the top of Mount Sinai, that's why it's called, isn't it?

The Royal law? Because it's the law of King Jesus.

And so submit yourself to and entrust yourself to him, as God. And trust yourself to the loving and saving will of Christ. How could you ever be worried? How could you ever be worried? About anything that Jesus brings into your life as God. Yes, Jesus, who brings it into your life, as God, he's King, he works all things according to the counsel of his will Ephesians 1, 11 isn't just with respect to the father.

It's with respect to the Savior. As a Minister friend of mine. Once wrote to his, Grandson, when he was very sick. I think it was cancer. But he said, His Rhoda's grandson a letter and he said, It's not that hard. To trust the hands that hold you. When they have those holes in them.

The Jesus, who is God, who died on the cross? Is the one who works all things. According to the Council of his will. Even to the point that Those who come to be saved, do so. Because the sun has Wilt. To reveal the father to them. In himself. And so, when you ask this question, who is this Jesus, who is doing the thanking in verse 25?

Who is this Jesus? Who next Lord's Day? Lord willing will say come to me, in verse 28, You asked this question, who is this? Jesus, the answer is behold your God. The Living God has given himself. The Living God has offered himself to be yours. And it has been his Divine will to exercise his divine power.

To bring us to participate. And knowing him and being known by him. Loving him. Being loved by him. Delighting in him. And even hearing, and knowing from him. That he Delights in us. And so worship, Jesus. And hear Jesus. And then trust yourself. To Jesus. Amen, let's pray.

Our gracious. God and our heavenly father. We're so thankful. That you have made yourself known to us in your son. That you father Son and Holy Spirit. Created us from this intention from your good pleasure. That you would redeem Us in the Sun and make us to know him.

So that your spirit making us to know him would make us to know you. Give us. We pray such a view of our Lord Jesus. That we would. Be gripped by that truth that he who has seen Christ has seen the father. So we come to you like those Greeks came to Andrew Asking Lord, we would see Jesus sir, we would see Jesus.

Give us. To know him as our God. So that his Divinity would come into our knowing him as our savior. For we ask it in his name, amen.