

## Jesus Description by Nathaniel and Thomas to Rodan

**161:2.2** 1. Jesus has admitted his divinity, and we believe him. Many remarkable things have happened in connection with his ministry which we can understand only by believing that he is the Son of God as well as the Son of Man.

**161:2.3** 2. His life association with us exemplifies the ideal of human friendship; only a divine being could possibly be such a human friend. He is the most truly unselfish person we have ever known. He is the friend even of sinners; he dares to love his enemies. He is very loyal to us. While he does not hesitate to reprove us, it is plain to all that he truly loves us. The better you know him, the more you will love him. You will be charmed by his unswerving devotion. Through all these years of our failure to comprehend his mission, he has been a faithful friend. While he makes no use of flattery, he does treat us all with equal kindness; he is invariably tender and compassionate. He has shared his life and everything else with us. We are a happy community; we share all things in common. We do not believe that a mere human could live such a blameless life under such trying circumstances.

**161:2.4** 3. **We think Jesus is divine because he never does wrong; he makes no mistakes.** His wisdom is extraordinary; his piety superb. He lives day by day in perfect accord with the Father's will. He never repents of misdeeds because he transgresses none of the Father's laws. He prays for us and with us, but he never asks us to pray for him. We believe that he is consistently sinless. We do not think that one who is only human ever professed to live such a life. He claims to live a perfect life, and we acknowledge that he does. Our piety springs from repentance, but his piety springs from righteousness. He even professes to forgive sins and does heal diseases. No mere man would sanely profess to forgive sin; that is a divine prerogative. And he has seemed to be thus perfect in his righteousness from the times of our first contact with him. We grow in grace and in the knowledge of the truth, but our Master exhibits maturity of righteousness to start with. All men, good and evil, recognize these elements of goodness in Jesus. And yet never is his piety obtrusive or ostentatious. He is both meek and fearless. He seems to approve of our belief in his divinity. **He is either what he professes to be, or else he is the greatest hypocrite and fraud the world has ever known. We are persuaded that he is just what he claims to be.**

**161:2.5** 4. The uniqueness of his character and the perfection of his emotional control convince us that he is a combination of humanity and divinity. He unfailingly responds to the spectacle of human need; suffering never fails to appeal to him. His compassion is moved alike by physical suffering, mental anguish, or spiritual sorrow. He is quick to recognize and generous to acknowledge the presence of faith or any other grace in his fellow men. He is so just and fair and at the same time so merciful and considerate. He grieves over the spiritual obstinacy of the people and rejoices when they consent to see the light of truth.

161:2.6 5. He seems to know the thoughts of men's minds and to understand the longings of their hearts. And he is always sympathetic with our troubled spirits. He seems to possess all our human emotions, but they are magnificently glorified. He strongly loves goodness and equally hates sin. He possesses a superhuman consciousness of the presence of Deity. **He prays like a man but performs like a God. He seems to foreknow things**; he even now dares to speak about his death, some mystic reference to his **future** glorification. While he is kind, he is also brave and courageous. He never falters in doing his duty.

161:2.7 6. **We are constantly impressed by the phenomenon of his superhuman knowledge. Hardly does a day pass but something transpires to disclose that the Master knows what is going on away from his immediate presence.** He also seems to know about the thoughts of his associates. He undoubtedly has communion with celestial personalities; he unquestionably lives on a spiritual plane far above the rest of us. Everything seems to be open to his unique understanding. **He asks us questions to draw us out, not to gain information.**

161:2.8 7. Recently **the Master does not hesitate to assert his superhumanity. From the day of our ordination as apostles right on down to recent times, he has never denied that he came from the Father above.** He speaks with the authority of a divine teacher. The Master does not hesitate to refute the religious teachings of today and to declare the new gospel with positive authority. He is assertive, positive, and authoritative. Even John the Baptist, when he heard Jesus speak, declared that he was the Son of God. He seems to be so sufficient within himself. He craves not the support of the multitude; he is indifferent to the opinions of men. He is brave and yet so free from pride.

161:2.9 8. **He constantly talks about God as an ever-present associate in all that he does.** He goes about doing good, for God seems to be in him. He makes the most astounding assertions about himself and his mission on earth, statements which would be absurd if he were not divine. He once declared, "Before Abraham was, I am." He has definitely claimed divinity; he professes to be in partnership with God. He well-nigh exhausts the possibilities of language in the reiteration of his claims of intimate association with the heavenly Father. **He even dares to assert that he and the Father are one. He says that anyone who has seen him has seen the Father.** And he says and does all these tremendous things with such childlike naturalness. He alludes to his association with the Father in the same manner that he refers to his association with us. **He seems to be so sure about God and speaks of these relations in such a matter-of-fact way.** \*

161:2.10 9. In his prayer life he appears to communicate directly with his Father. **We have heard few of his prayers, but these few would indicate that he talks with God, as it were, face to face. He seems to know the future as well as the past.** He simply could not be all of this and do all of these extraordinary things unless he were something more than human. We know he is human, we are sure of that, but we are almost equally sure that he is also divine. We believe that he is divine. We are convinced that he is the Son of Man and the Son of God.