

# Motherhood and Anxiety Go Together

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[ 0 : 00 ] Would you open the scriptures please to the gospel according to Luke chapter 2. Luke's gospel chapter 2. I have an utterly fascinating account before us today to consider.

It has to do with the first recorded words that our Lord Jesus Christ spoke while he was here on earth.

We are certain that these were not the first words he spoke. But they are the first words that are recorded that he spoke. And it has to do with the incident that took place when he was 12 years of age at the temple in Jerusalem.

So we're going to begin reading with verse 39. And I want you to be aware of the fact that between verse 39 and 41 there is a period of about 12 years that has lapsed.

So there is a time factor to consider here. When Jesus was brought to the temple originally with his mother Mary and his stepfather Joseph, it was in order that they were to redeem him.

[ 1 : 21 ] The Jewish law required the firstborn male to be redeemed. And if you did not redeem him, then you would surrender him to the temple.

And the temple would take charge of him and rear him. That is precisely what happened in the case of little Samuel. When Hannah brought Samuel to the Lord, she had told the Lord that if you will give me a son, you will recall that she was without child.

And Elkanah's other wife made a habit of agitating her about it. That was Peninnah. She had given him a number of children. And Hannah was barren.

And Hannah went before the Lord and said, If you will give me a child, if you will give me a son, I will give him back to you all the days of his life. In other words, I will not redeem him.

So, God answered her prayer, and little Samuel was born. And dutifully, after Samuel was weaned, Hannah took him to the temple and presented him there to the priests.

[ 2 : 36 ] And the priest, one in particular we know, was named Eli. He took little Samuel, and they reared him there. Samuel became, among other things, a gopher.

He had those little, strong, rapid legs that they would, of course, use for running errands. And he would go all over wherever they needed anything.

And he grew up there in the temple, and his mother, Hannah, would come to visit him every year. And each year she came, she would bring a coat for him that was just a little larger than the one she made the year before.

And that would be her annual contribution when she would come to visit her boy. Well, to make a long story short, Samuel grew into manhood and became one of the most outstanding godly individuals in all of the Old Testament.

But Joseph and Mary were not going to hand the baby Jesus over to be reared in the temple. So they came to the temple, and we are told that in connection with the offering in chapter 2 and verse 21, when eight days were completed before his circumcision, his name was then called Jesus, the name given by the angel before he was conceived in the womb.

[ 4 : 03 ] And when the days for their purification, according to the law of Moses, were completed, they brought him up to Jerusalem to present him to the Lord.

Now at this time, Jesus was about six or seven weeks old. And we are told about this very touching story.

In verse 23, In other words, In connection with offering these sacrifices to the Lord, then they were able to take the baby Jesus, having paid this price of redemption, they were able to take the baby Jesus back home with them and rear him in the nurture and admonition of the Lord.

And this, in fact, is what most parents did. It was a rare thing when parents did not redeem a child and gave him to the Lord, such as Hannah did, but she was a desperate woman. And God honored

her.

Then as you go on down through the rest of the chapter, it tells about the events that transpired there. And by the way, let me just refresh your memory with this.

[ 5 : 33 ] Here, in this very same chapter, we are told about Simeon, godly man in verse 25. And he was looking for the consolation of Israel, and the Holy Spirit was upon him.

Now let me just set the stage here a little bit. Here is this elderly, godly man, meandering around there in the temple, no doubt had spent a lot of time in the temple, fellowshiping with other people and serving the Lord.

And God had communicated a promise to Simeon. And the promise was this. Simeon, you are not going to die until you see with your own eyes the very Messiah that God has promised that was mentioned by Moses and all the prophets.

And here's Simeon. We aren't told how old he was, but he was elderly. If I were to take a guess, I would say he was probably in his 80s, and he's there tottering around.

And lo and behold, here come the Holy Family. Mary, Joseph, cradling Jesus in their arms, about six or seven weeks old.

[ 6 : 58 ] And they are walking up to perform this service, to find a priest to conduct the service, to offer the pigeons for sacrifice.

And the Spirit of God whispers into the ear of Simeon, Simeon, that's him.

That's him. And he looks over there and he sees that little baby cradled in her arms. I can only imagine the euphoria that must have come over that old man.

How long had he been waiting for that? And he just walks over to where Jesus and Mary are and he puts out his hands.

And Mary takes the baby Jesus and hands him over to Simeon. I shouldn't be surprised if there were tears that trickled down his cheek as he held baby Jesus and said, Now, Lord, let us, thou, thy servant, depart in peace, for mine eyes have seen thy salvation, which thou hast prepared for all the people.

[ 8 : 24 ] In other words, Simeon was saying, Now, Lord, I'm ready to die because I have seen your promise fulfilled. I'm holding the Savior of the world in my arms.

Wow. That must have really been something. And as the scene goes on, we are told that his father, in verse 33, and his mother, were amazed at the things which were being said about him.

Now, ought they have been so amazed? Remember what the angel Gabriel said to Mary?

blessed art thou, blessed is the fruit of your womb, telling her that she is going to be the mother of the Messiah, and that is several, well, probably a year earlier, maybe even less than a year, ten months earlier, eleven months earlier, and now Jesus is about six or seven weeks old and they are hearing a confirmation from this stranger, this godly old man there in the temple.

And I think it is beautiful that in addition to that, God also uses a woman. and Simeon blessed them and said in verse 34 to Mary, his mother, behold this child, meaning of course baby Jesus, this child is appointed for the fall and rise of many in Israel and for a sign to be opposed.

[ 10 : 27 ] And as he looked to his mother Mary, he said, and a sword will pierce even your own soul to the end that thoughts from many hearts may be revealed.

What do you suppose he meant by that? I think he meant by that the crucifixion death that her son was going to undergo.

She didn't know about it this time. But when Simeon said, a sword will pierce your own soul, it seems to me to be a very apt description of the agony, the suffering, the great pain that would be caused to any mother witnessing her son dying a death of crucifixion on a Roman cross.

Seems like a pretty apt description, doesn't it? A sword piercing your own soul also. she could and would have the feelings that only a mother could have in that circumstance.

And then in addition to that, there is a lady, a prophetess, Anna, daughter of Phanuel of the tribe of Asher.

[ 11 : 52 ] She was advanced in years. We've got another member of the geriatric set added to Simeon, she having lived with the husband seven years after her marriage and then as a widow to the age of eighty-four and she never left the temple serving night and day with fastings and prayers.

And at that very moment she came up and began giving thanks to God and continued to speak of him to all those who were looking for the redemption of Israel or Jerusalem.

And the redemption of Jerusalem is nothing more than the consolation of Israel. Same thing. It is the Messiah, the long-awaited one. who will bring peace and prosperity and happiness to Israel. Everyone is waiting. It just had to be such an electric moment. Do you realize that the Jewish people have been waiting four millennia?

Four thousand years they've waited? Generations have come, generations have gone, born and died off, born and died off, born and died off, for thousands of years.

[13:11] No doubt some were probably thinking, there isn't going to be any Messiah. If he was coming, he would have come before now. But here he is, this little baby, waiting for the redemption of Jerusalem.

And, when they had performed everything according to the law of the Lord, that's the prescribed law of Moses in connection with the sacrifices, they returned to Galilee, to their own city of Nazareth, and the child Jesus continued to grow and become strong, increasing in wisdom, and the grace of God was upon him.

Now, between verse 40 and 41, there are 12 years that pass. We know virtually nothing, authoritatively, about the childhood years of Jesus.

We have a number of writings that are apocryphal at best. Some are referred to as the lost books of the Bible. There are no lost books of the Bible, but that's what some authors have called them because that would probably help their book to sell better.

But in one of them, Jesus, as just a lad, doesn't say exactly how old, possibly five, six, eight years of age, walks up to a palm tree, a date palm tree, and says to the date palm tree, bend down and yield your fruit so that my mother's hunger can be satisfied.

[14:47] Obviously, Mary was along and he commanded the date palm tree to bend down so she could pick some dates from it. But this is all apocryphal stuff. And then there was another account, I think it's found in the Gospel of Thomas, where Jesus stooped down and fashioned some little birds like clay pigeons out of mud, and then threw them up in the air, and of course they all became live pigeons, flapped their wings, and flew off.

This too is all so much apocryphal stuff. It would make good interesting Hollywood special effects, but there is no scriptural validity to it at all.

We just don't have any record of anything between the time Jesus was six or seven weeks of age until the time he is 12. But at the age of 12, something really special happened.

In the economy of Judaism, in keeping with their tradition and their ritual, the age of 12, a boy, bar mitzvah.

That is a big item. It is one of the most significant things that can happen in the life of a Jewish person.

[16:06] If you are a girl, you bat mitzvah, and a boy, you bar mitzvah. And in the Jewish communities today, they have real difficulty, just like a lot of Protestant and Catholic churches, of keeping the faithful in church, because Saturday or Friday night in synagogue, you will not find most of the local Jewish population there.

They're off to the lake, they're off to the movies, they're off to something else, just like everybody else. But, when there is a bar mitzvah, if they're going to be there, they'll be there for the bar mitzvah.

And that is a really significant time. that is the age at which a Jewish boy is introduced to manhood. He is considered a man. You see, they do not recognize, nor make any allowance, for what we call adolescence. That's all a Western world. We have a period of time we call adolescence, these are the teenage years, and we say, well, they are a teenager, they're not a child, and they're not an adult.

They're in between. And we've coined that term, adolescent or teenage, but in keeping with the biblical tradition and the Jewish tradition, there is no such time.

[17:39] You move from the age of 12 in childhood into adulthood. And what that means, more than anything else, is now, you are responsible for yourself.

You are responsible for your actions. You are responsible for your own life and the way you conduct it. It was a very solemn thing, and a thing that was very much anticipated and looked forward to by all little Jewish boys, because even here in the Western world, I think there is only one thing that a kid wants more than anything else.

He wants to be grown up. He wants to be an adult, because he's usually thinking of all the privileges that come. He's not generally thinking of all the responsibilities, he's thinking of all the privileges, and that means I get to stay up later.

And I get to go where I want to go, and I get to do what I want to do, and when I'm an adult, boy, when I get grown up, when I'm an adult, I'm going to la la la, we've all heard it, and we've all said it, and we've all done it.

But in the Jewish economy, when you become 12, you are responsible, you are accountable. No longer are the parents responsible for your behavior or your sins.

[ 19 : 02 ] You are responsible. Big milestone. How old was Jesus when he went to the temple? 12. It's not a coincidence.

Let's read the account. It begins with verse 41. And his parents used to go to Jerusalem every year at the feast of the Passover.

And when he became 12, they went up there according to the custom of the feast. And as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem, and his parents were unaware of it, but supposed him to be in the caravan.

And went a day's journey, and they began looking for him among their relatives and acquaintances.

And when they did not find him, they returned to Jerusalem looking for him.

And it came about that after three days, they found him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.

[ 20 : 15 ] And all who heard him were amazed at his understanding and his answers. And when they saw him, they were astonished.

And his mother said to him, Son, why have you treated us this way? Behold, your father and I have been anxiously looking for you.

This is where I got the sum and substance of my message. Motherhood and anxiety go together. Mother, there is no escaping it.

Don't even try. Anxiety goes with the territory of being a mother. And it goes with the territory of being a father, too.

Your father and I have been anxiously looking for you.

[ 21 : 21 ] And he said to them, why is it that you were looking for me? Do you not know that I had to be in my father's house? And they did not understand the statement which he had made to them.

And he went down with them and came to Nazareth and he continued in subjection to them and his mother treasured all these things in her heart.

Well, I know one thing for sure. Nobody can treasure anything like a mother can. kids, if you don't already know it, let me warn you.

Mothers remember everything. It just goes with the makeup of being a mother. They remember everything.

They're great at treasuring things in their heart. Jesus kept increasing in wisdom and stature and in favor with God and man. I want to ask you a question.

[ 22 : 31 ] Does it sound very considerate of Jesus to cause his parents anxiety?

To worry his parents? could such in one as our Lord Jesus even be guilty of that?

Or don't we have the idea that in this theanthropic nature, God becoming man, Jesus was personification of perfection in every way.

to what extent was Jesus we'll say normal boy, put quotation marks around that normal, or to what extent was he just the really most holy, considerate, kind, thoughtful individual?

who never could have caused any anxiety of any kind to his parents? Because that would have been thoughtless on his part, or inconsiderate.

[ 23 : 56 ] At least it would have seemed that way, wouldn't it? Could Jesus actually be inconsiderate of anyone? Especially his parents? We have a real problem, or let me say it this way, I have a real problem trying to really get into the implications of the incarnation.

Here we have deity that is wedded to humanity, and this is the only time in the history of the universe that it has ever happened, or ever will happen.

we have God becoming man, and try as we may to understand this, we're often torn in perplexity between Jesus the man, and Jesus the deity.

For instance, what did he know, and when did he know it? how aware was Jesus, how early in his life, that he was indeed the Messiah, the sent one of God, and in what way was his deity and his

humanity within his own person somehow separated, rather than enmeshed together. You realize that never a person like this person has ever lived before or since, and we have real difficulty understanding how these two entities can be one, and have some degree of what we would call normality.

[ 26 : 00 ] humanity. To what extent did his infinite knowledge, his omniscience, blend into his humanity, which no doubt was the same as ours, in that in his humanity, he didn't know everything.

In his deity, he did know everything. How did those get together, and did they, well, yes, they did. Sometimes they did. There were times they did.

How was he to know, to be able to say, Lazarus is dead? He was miles removed from him, but he knew, and yet there were other instances where he carried on conversations as if he was seeking information.

information. And when he came to the town of Bethany, he asked the question, where have you laid him? As if he didn't know.

But he knew Lazarus was dead. And he knew Lazarus was going to die before he died. And he knew how long he'd been dead. And he deliberately waited before they went.

[ 27 : 20 ] And there are numerous other instances like that, where Jesus seems to be seeking information by asking questions, and perhaps it's just for carrying on conversation. And then there were other times when he unmistakably exercised supernatural knowledge.

Thou hast well said, thou hast no husband. Thou hast had five husbands, and the one with whom you're living now is not your husband. How did he know that?

Well, he didn't know it as a man. He'd never seen this woman before. But apparently there were times when he was simply able to call upon those powers, and yet he did not exercise them routinely.

We do not know what the formula was for that, but there are certainly instances of both, and we cannot deny it. So, I'd like to begin just meandering through this passage and pointing out some things that I have observed, and let's begin with the first verse.

His parents used to go to Jerusalem every year at the Feast of Passover. I tell you why I like that. We have parents engaged in regularity.

[ 28 : 34 ] They had a standing order, if you will, a standing obligation to go to Jerusalem every year. now, the law of Moses required that male Jews, was it required of females, it was required of male Jews 20 years of age and up, that you present yourself before the Lord at one of these feasts each year.

Passover, Pentecost, or the Feast of Tabernacles. Passover and Pentecost were only about 50 to 53 days apart.

And Tabernacles, if memory serves me correctly, was in the fall of the year. These were in the spring of the year. It was impossible for Jews, even males 20 years of age and upwards, to present themselves before the Lord annually because of geography.

And you've got to remember that because they had been conquered, and defeated the number of times. They were scattered throughout the whole world. In fact, God said, because of your idolatry and because of your disobedience, I'm going to scatter you throughout the nations of the earth. And he did. So it became a geographical impossibility for these Jews to present themselves as required by the law of Moses, but they did it when they could.

[ 30 : 07 ] And if you lived within the confines of Israel, you almost certainly could do that by attending at least one of them for meeting that obligation.

And you need to understand these feasts were gala celebrations. I mean, they pulled out all the stops. It was a combination of a county fair, a carnival, a circus, a picnic, everything all rolled into one.

Food was abundant, wine flowed freely, all kinds of games, everything imaginable was going on. People would say, I'll meet you at the Passover and they would make rendezvous and the population of Jerusalem would swell every time one of these feast days came along.

And Passover was probably the most popular because it was in connection with Passover that the Jewish nation was born.

That's what brought them out of Egypt under the leadership of Moses when the death angel did not Passover the firstborn of those of Pharaoh's house and the other Egyptians, but the Jews who had the blood applied on the lentil and the doorposts, the angel said, I will pass over you when I see the

blood.

[ 31 : 29 ] That became the institution of Passover and God designed it to be celebrated every year. And the reason is because every generation needs a perpetual reminder all it takes for a generation to be lost is one generation that doesn't pass it on.

And if you have traditions, traditions, celebrations, things that you dearly value and you do not communicate them to the next generation, they will die with that generation.

So God built it in to the law of Moses that they would keep these feast days and that they would gather and do this. And when they would get together for the Passover, everybody would be around the table.

and the youngest son of the family was chosen to ask the same question every time Passover was observed. Father, why is this night different from all other nights?

And the father would tell them the story about the children of Israel coming out of the land of Egypt and how God was faithful and established them and so on. So they are here at Passover and I really appreciate it when it says his parents used to go to Jerusalem every year at the feast of the Passover.

[ 32 : 52 ] One of the best things that parents can do for children is establish regularity, establish predictability, get them accustomed to being able to count on certain things.

And you know something? Even if they don't particularly like them, it still builds stability into those maturing, developing souls.

Children need predictability. We are creatures of habit. And the more you can do to foster good habits and good regularity in things like this, family traditions, etc., the better it will serve your family. So he became 12. our mitzvah age, they went up there according to the custom of the feast, and as they were returning, after spending the full number, now look what the text says, it could have just gotten away without that, didn't need to put that in there, after attending the full number of days, you know what that means?

means they didn't bug out early. Let's leave early and beat the traffic. Well, we're not talking about leaving from Ohio State football stadium when the Buckeyes are already 35 points ahead, and it's the beginning of the fourth quarter, we know how this is going to end, let's beat the traffic, let's leave early.

[ 34 : 36 ] None of that. They stayed for the whole thing. They're not leaving early. The boy Jesus stayed behind in Jerusalem. His parents were unaware of it, supposing him to be in the caravan when a day's journey they began looking for him.

It's not hard to understand how this could happen, and the reason is because the women all walked together out in front.

And the men all walked behind. Now, why would they do that? You think about it for a moment, and the answer becomes pretty obvious.

So they could talk, so they could communicate. You know how it is when you go to a get-together, if it's a family reunion or a big party or a bash or something like that.

You've got all the women over here, all the guys over here, and occasionally there's a crossover between them, but it usually has to do with asking a question, getting information, or has something to do with food.

[ 35 : 47 ] But the guys all get together and the gals all get together, and that's just natural because they are interested in things that other women are interested in, and that's what they want to talk about. And the guys don't really want to be in on a conversation about crocheting and quilting and babies and what's the best kind of diapers to use.

That does not do a thing for us. So the guys all get together and they talk about their thing, and they're walking. These people are on foot, and they're walking several miles. And they will camp at night, they'll set up their little tents, and they will have their enclaves, and they'll build a fire. And this was just standard operating procedure. We would consider it really roughing it and terribly inconvenient. For them, it was just business as usual. They didn't think a thing about it. The women would go ahead, and then when it came time to set up camp, they would have a prearranged place where they were going to stop for the night, and the women would break out the food and start preparing the evening meal, building a fire, and all the rest, and the men would help out by standing around and talking.

And that was standard operating procedure. So, the young people would kind of gravitate between them. Here, we probably have a situation where Mary is just assuming that Jesus is with Joseph. And guess what Joseph is thinking? He's with Mary. And there are always a generous abundance of cousins.

[ 37 : 24 ] sprinkled in. Older and younger cousins. And this is just standard procedure. So, it would be very easy for them to lose track and assume that Jesus is with the other group, and he isn't with either group.

And they start comparing notes. And, as is the case with any mother, sheer panic sets in. man. Because Jesus is nowhere to be found. What in the world could have happened to him? Where is he? What's become of him? Who is he with? What's he doing? And she is, like any typical mother, frantic. Now, one would think, this would be the time for Mary to remind herself of what the angel said twelve years earlier. Who this baby is. This is the Messiah. He has a destiny. God is going to see to it that he keeps his destiny.

[ 38 : 39 ] One thing that means among others, Mary, you can just calm your heart because your son Jesus is indestructible. God has plans for him.

Nothing's going to happen to him until those plans are fulfilled. Why didn't she remind herself of that and say, oh, that's right, I should just relax and not worry.

She didn't do that. There's no indication that Joseph did that either. And Joseph is what we would call a step father, not the biological father of Jesus.

Why didn't he recall what the angel said to him? Fear not, Joseph, to take unto thee Mary, your espoused wife, for that which is conceived in her is of the Holy Spirit.

Why didn't Joseph say, oh, yeah, I remember that. There's absolutely nothing to worry about. They didn't do that. They've been a day's journey out and they miss him.

[ 39 : 40 ] Now they've got to take another day's journey just to get back, cover the ground that they had already covered when they left. And then after they get back, they have no idea where he is and they are searching everywhere for him, probably went to some of his favorite spots, maybe where other young people were, seeking him out.

Have you seen Jesus? Have you seen Jesus? No, no, I haven't seen him. And finally, Joseph says, I wonder. They go to the temple and they find him there in a particular area of the temple where the priests and the rabbis would get together and ventilate their theology and talk about the law and Moses and talk about how the law is to be applied and talk about tradition and talk about the ritual and talk about interpretations of everything.

And there is Jesus, smack dab in the middle of them, engaged in this huge conversation that is ongoing.

And we are told in verse 46, after three days they found him in the temple sitting in the midst of the teachers. These are the intelligentsia.

These are the spiritual, religious, movers, and shakers. These are the people with the authoritative answers for Israel.

[ 41 : 11 ] And here is a 12-year-old lad sitting in the midst of them, asking such profound questions and giving such profound answers.

words, these old gray heads with their long beards are just smitten with this boy. I can just see them. How old are you?

Who did you say your father was? And the conversation would go on, more questions, more answers. others? Where did you say you were from again?

They are just mesmerized. But where did this kid get this insight? What is this all about?

Where is he from? Who are his parents again? And they are just completely captivated. Because he's coming up with answers and questions that never occurred to them.

[ 42 : 18 ] I can just see Jesus making a statement or asking a question. And these grizzled old guys look at each other as if to say, can you believe this kid?

Where in the world is he coming from? Where are you getting this stuff? And well, they should be mesmerized by him.

They were amazed. at his understanding and his answers. But they were not the only ones who were amazed. Someone else is amazed and for a different reason.

Verse 48 says, when they, Joseph and Mary, saw him, they were astonished. And the word astonished means they were witless.

They were the word in the Greek is ekleso and it means to strike out of one's wits, to astound or amazed, to be utterly flabbergasted.

[ 43 : 33 ] They are not flabbergasted at Jesus' questions and answers. They are not part of the crowd of rabbis that's sitting in on this. They are distraught parents who have just at last, after a long day's search, found their long lost son.

And they have been beside themselves with grief and worry. And they criticized Jesus by saying, and this is a pretty accurate rendering, Son, why have you treated us this way?

Behold, your father and I have been anxiously looking for you. There are other ways of translating this, and they would be equally accurate.

You've had us worried sick. How could you do this to us? We've been beside ourselves with worry and grief concerned about you. How could you do this to us?

Do you realize what they're accusing him of? They're accusing him of being inconsiderate of his parents, of causing them undue worry and grief and frustration and everything else.

[ 44 : 48 ] And again, why didn't they just stop and think about what they had been told and promised earlier and there would have been no grief and no anxiety and no frustration.

There would have been complete calmness, but they didn't do that. And I'll tell you why they didn't do that. Because they're just like you. Just like me. We all forget so easily.

And the reason we do is because the event we are experiencing at the moment, with its difficulty, with its frustrations, with its perplexity, with the care and the concern and the worry and everything else, that situation that we are living, confronting immediately at that moment overrides everything that we've learned from the past.

Because if you're going to recall the past, you've got to stop. You've got to create a mental track for recalling, reminding yourself of what you know.

and it's really hard to do that when you're all torn up with what you're facing in the immediate. That's where we're at. In other words, a mother's anxiety is inevitable.

[ 46 : 19 ] And the reason it is, is because what you are dealing with head on, confronting at the immediate moment, takes precedent over the necessity for mental recall of something.

That you have to sit down, think about. You've heard the expression before, stop and think. That's a lot easier to say than it is to do when you are in the throes of what you perceive to be a crisis.

Now, after the fact, sure, she could do that. And, after the fact, she would probably rebuke herself for not having done it and feel somewhat guilty for being so upset and so worried and so carried away when there was really no basis for it.

But she was just being a mother with a mother's heart. And we're all like that. We're all like that. We all tend to be held captive to the immediate.

And what we are seeing and what we are hearing and what we are fearing that is right before us takes precedence over everything that you've learned in the past that you need to recall. We can't bring up to our mental arsenal quick enough the forces that are needed to override the present crisis.

[ 47 : 44 ] The present crisis dominates. You know what you call that? Being human. That's all it is. Why did Abraham go the route that he went make up this baloney story about Sarah not being his wife but being his sister and all of it.

All he had to do was say well I don't have to worry about I don't have to worry about Pharaoh killing me taking my wife because God has promised that I'm going to be the father of a great nation and I haven't even had one child yet.

So I've got to father a child and I can't father a child if I'm dead so God obviously is going to protect me so that Pharaoh isn't going to be able to kill me.

I don't have anything to worry about. Hey Sarah relax honey piece of cake we'll handle this no problem all we have to do is remember what God told us but they didn't remember. Oh no oh woe is me he's going to take one look at Sarah and he's going to say I want that woman.

but he won't be able to take her because I'm married to her. So he'll just kill me and then he'll comfort the widow. So honey do you really love me?

[ 49 : 08 ] Do you really love me? Then tell Pharaoh that you're my sister and he'll spare my life. Never mind what God had told him earlier.

What did he do? He forgot all about that. What was dominating? The crisis he was facing. That overrode everything. Now we can say with all of the wonderful theory that we want hey scripture says be anxious for nothing.

Don't get uptight about anything but in everything with thanks giving and supplication let your requests be made known unto God and the peace of God that passes all understanding will keep your hearts and minds through Christ Jesus.

You've got nothing to worry about. Relax. But we don't. We worry. We fret.

We stew. Because we're human. don't apologize for being human.

[ 50 : 21 ] Just recognize the anxiety that we face sometimes and demonstrate as part of our flaws. Every one of us including the greatest saints of God that you can muster.

Every one of us has lapses of faith. every one of us forget what we already know.

Every one of us is reluctant to recall in a timely fashion those things that will stabilize us and get us through it. And we panic.

That's just part of our humanity. That's the way we are. One day that will change.

But for now it's part and parcel of being a human being. So don't beat yourself up over failing to trust the Lord as much as you know you should and then sometimes feeling ashamed about it later and guilty and everything.

[ 51 : 28 ] Just chalk it up to our humanity but thanks be to God one of these days even that will be put behind us and our trust and our reliance will be as perfect as it ought to be.

But for now we're just like Mary and Joseph. How could you do this? Hey you're worried sick. What were you thinking? And Jesus said you know this is funny they were amazed at him.

They weren't amazed as I've said they weren't amazed at the answers in the conversation. they were amazed that he had done what he did that caused them the grief and anxiety and all Jesus was doing all he was doing was exercising the beginnings of his bar mitzvah and he said I am amazed that you are amazed.

Don't you know that I need to be about my father's affairs. Some render it in my father's house.

King James says about my father's business. This was a strategic turning point in the life of Jesus.

[ 52 : 54 ] He knew it. He recognized it. He is amazed that his parents did not recognize it. But he is telling them from here on out everything is going to be different.

And I'm sure that it was. So mother no matter what I tell you and no matter what the scriptures tell you you are going to have times where you will fret and fuss and stew and it's not about your kids what about your grandkids?

I touched one there didn't I? Oh yeah. Yeah. That's just but you know that's just that's just part of a mother's heart. You just can't help but be a mom when you're a mom and your heart goes out and your anxiety elevates and all the rest of it.

But when you calm down and stop and think and sit down then you can say well now I guess I really didn't have a right to be worried and frustrated and anxious.

God really is in charge. Thank you father for preciousness of motherhood for the utter sublimity that it provides and for those whom you have chosen to bless with this awesome responsibility with the gift of motherhood and today whatever way we can we want to give back to our mothers so richly richly deserving.

[ 54 : 48 ] Thank you and bless each and every one of them we pray in Christ's name. Amen.