

## **Self-Awareness, Evaluation and Actualization: Jesus Christ's Example**

### **Abstract**

*Self-awareness is said to lead to self-actualization while self-unconsciousness leads to self-destruction. This ideology is both a Religious and philosophical consideration which sustained Jesus Christ from the beginning to the end of his Ministry. This played out at the temptation that attended the end of the forty days of prayer and fasting which launched Jesus Christ into his Ministry. At the middle of his ministry he sought to find out how much the people generally understood him and his disciples particularly. This self-evaluation was meant to strengthen him in the final battle to liberate man. This also led to the first mention of the word Ecclesia which is today a house whole word for the believers in Christ. This paper exegetically and philosophically synthesized the self-evaluation question of Jesus Christ put to his disciples from related literature and journal and internet materials. This paper found that Christ responded adequately to the subtlety of the devil who tried him by appealing to his immediate needs, which happens to be the general need of all men and overcame his trying periods with the word of God as it related to him. Consequently, this paper, following the example of Jesus Christ, insists that people seek to understand themselves to enable each person to actualize himself or herself by optimizing his or her God given potentials.*

**Keyword:** Self, Awareness, Evaluation, Actualization, And Jesus Example-Matthew 16:13ff

### **Introduction**

People of all ages had been inwardly or physically challenged at one time or the other to determine how much they are aware of the dynamite or portentous inherent in their inward part or to determined their mettle or stuff they are made of or to fix the “awareness of their own personality or individuality”<sup>1</sup>

*Perhaps the most important aspect of children's emotional development is a growing awareness of their own emotional states and the ability to discern and interpret the emotions of others. The last half*

*of the second year is a time when children start becoming aware of their own emotional states, characteristics, abilities, and potential for action; this phenomenon is called self-awareness.<sup>2</sup>*

Severally the challenge come in form of internal pressure to pursue a course of accomplishment for the purposes of self-satisfaction, external challenge that would demand physical response or a communal stampede calling for the expression of patriotism or such like action(s). Ordinarily, commands demanding for self-evaluation in Igbo philosophy, like “*Mara Onwe gi*”(know yourself) provokes the need for self-evaluation. It could also be expressed in the negative if one behaves in a senseless manner “*! maghi Ome gi*” (you do not know yourself).

The psalmist in rhetoric poem asked “What is man, that thou art mindful of him? (Psalms 8:4) or “LORD, what is man, that thou takes knowledge of him! or the son of man, that thou makes account of him! (Psalms 144:3). These questions which required no answer as the Ontological Reality could not be subjected to human query is only reflective of the value God must have placed on man (generic). The philosophers in their own way reflecting on the same need for self-awareness requests man to know himself.

*The maxim, or aphorism, "know thyself" largely attributed to Socrates, (www.arlintime.com) is an Ancient Greek (Greek: γνῶθι σεαυτόν, transliterated: gnōthi seauton; also ... σαυτόν ... sauton with the ε contracted), is one of the Delphic maxims and was inscribed in the pronaos (forecourt) of the Temple of Apollo at Delphi according to the Greek periegetic (travelogue) writer Pausanias (10.24.1). The maxim, or aphorism, "know thyself" has had a variety of meanings attributed to it in literature. The Suda, a 10th-century encyclopedia of Greek knowledge, says: "the proverb is applied to those whose boasts exceed what they are", and that "know thyself" is a warning to pay no attention to the opinion of the multitude<sup>3</sup>*

“Know thyself” was written on the forecourt of the Temple of Apollo at Delphi as mentioned earlier. Legend tells that the seven sages of ancient Greece, philosophers, statesmen and law-givers, who laid the foundation for western culture, gathered in Delphi to inscribe “know thyself” at the entry to its sacred oracle. The adage subsequently became a touch-stone for western philosophers, and extended its reach as the influence of Greek philosophy expanded. This site gathers it’s most profound expressions and elaborates on their meaning.<sup>4</sup> This inscription also challenged the Greeks who accessed the

Temple on daily basis to reflection their self-worth. It is said that Plato popularised this dictum.<sup>5</sup>

Unfortunately, man scarcely makes conscious effort to decipher his inner worth. Whereas such sincere inquiry can reveal man's potentials, whereas, its neglect on the other hand leads to life of low estimation and myopic approach to issues of life. It is of great importance to acknowledge this one fact that man's inability to discover his self-worth negates so much on productivity. Whereas attempt to glaze over inadequacies that could be remedied through man is an independent to progression.

Self-inquiry causes man's search for lower ineptitudes to make up for with positive alternatives. The in-application of such alternatives count for major addictions, which naturally would have been taken care of through self-evaluation and conscious effect to optimize one's inherent potentials. The otherwise neglect of this life line unto better output had been the bane or a number of failures in life where self-pity grips any one that fails to think outside the box. The focus of this paper therefore, is to challenge humanity with the reality of inherent ability to break away from self-pity which only attracts sympathy; in favour of actions which necessitate positive change and enhances productivity.

## **Conceptual framework**

### **Awareness**

Awareness is the word for knowledge of something. This common noun "awareness" is

*derived from the word "aware" meaning, having or showing realization, perception, or knowledge could further mean Cognizant conscious sensible alive awake. It also means having knowledge of something. Aware implies vigilance in observing or alertness in drawing inferences from what one experiences (aware of changes in climate). Cognizant implies having special or certain knowledge as from firsthand sources (not fully cognizant of the facts). Conscious implies that one is focusing one's attention on something or is even preoccupied by it (conscious that my heart was pounding). Sensible implies direct or intuitive perceiving esp. of intangibles or of emotional states or qualities (sensible of a teacher's influence). Alive adds to SENSIBLE the implication of acute sensitivity to something (alive to the thrill of danger). Awake implies that one has become*

*alive to something and is on the alert (a country always awake to the threat of invasion).*<sup>6</sup>

It is the knowledge of whatever one is looking for. This Knowledge makes discovery very easy and possible.

If one does not know what one is looking for one will find it difficult to locate that which one is looking for. At times, it is required for one to know how much one knows what one is looking for, hence the question “how do you know you know what you think you know?” this soul searching question serves to make assurance doubly sure of one’s inner conviction of any matter.

If one does not know what one is looking for, it is true that one can bypass the thing one is looking for, which otherwise could have been discovered with less stress and time wasting. Indeed, a good knowledge of one’s self goes a long way to model and motivate positive action that leads to self-actualization. Self-awareness is like a well-defined road map that will lead to the correct destination and city of one’s delight. It seeks to know “who is the real I, where does he hide from ME? I know who he is not, but how and what and if at all HE is, I have never discovered although for more than several years I have been looking for him” ([www.arkintimee.com](http://www.arkintimee.com)). In such road map of life is contained stop gaps that helps the traveller to determine how far so far done and how far to go ahead. This stop gap motivates and encourages needed momentum and velocity.

*The Jesus of the New Testament... was fully aware of everything that had ever occurred in human history. He knew the revealed word of God because he was one with the Father who revealed it. He knew all that things God had done and intended to do. Did the incarnate Christ forget all of these things when he be-came a man? Did the Christ develop a divine case of Alzheimer's disease? Did he lose his mind? Perhaps our brethren can explain to us how the Jesus whom they worship was limited in knowledge to what other men know inasmuch as he personally knew all things of human existence (he had omniscience before his incarnation and therefore knew all things) and had participated in the revelation of God's will to man!*<sup>7</sup>

His application of this strategy of self-evaluation was not a search for identity, but a search for how much the people who read Old Testament understood him. If he sought for identity he would have become more confused at the multiple options answers. But because he was aware of himself he stuck to

the right aptitude option. One that evaluates himself does that based on set criteria. Evaluation is the means of determining the extent one's identity matches ones set principles of life. It is a physical project in which the work plan and execution must correspond with cite plan. Good engineers and builders are known by their near accuracy than haphazard implementation that could be the result of poor reading and interpretation of set cite plan. If there is no site plan there is bound to be a less achievable project or at most such project will manifest several defects at the end of the project.

One thing obvious is that the personality of an engineer or a builder plays out in projects he or she handles; so, what or who one is manifests more in actions than in words. If this is true about life each actor or actress must master his or her character otherwise one may be playing Okonkwo Ade in the place of Unoka. It is self-awareness that influences the actor or actress. The actor or actress does not need to be confused on stage no matter the parts played by other actors or actress. On the other hand, lack of self-awareness is like "path without a destination".<sup>7</sup> In this case there is simply no focus no knowledge of starting point as there is no limit at which an actor or actress may wish to stop or is bond to stop. An actor or Actress which lacks self-awareness is like an actor that is not focused and so displays cacophony.

*John 8:14. Jesus affirmed the certainty of his knowledge based on his having come from heaven. "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." If all Jesus depended upon for knowledge was the Old Testament, the Jewish leaders had equal access to knowledge as he had and his claim to superior knowledge based on his having been from heaven is incorrect. He continued, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (8:23). "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him" (8:26). "I speak that which I have seen with my Father: and ye do that which ye have seen with your father" (8:38). He spoke the truth that he had heard of (para: in the presence of, before; not "about") the Father (8:40). He claimed to have "proceeded forth and came from God" (8:42).<sup>8</sup>*

Just as earlier asserted Jesus Christ knew himself, but sought to know if he was accomplishing his worth to the understanding of his admires or critics. The knowledge of self-worth, in this case, is the guiding post for all he did, not what the people wanted from him as "the Jews' belief is that the Messiah- 'the

son of David' as well as a political figure who would free Israel from foreign authority and rulers in the golden age".<sup>9</sup> (This hope of Military leadership is of high

...connotations to the ancient Messiah-concept. The word 'anointed' is used some thirty times in the Jewish Bible, and nearly always refers to the king, almost by definition a warrior. One of the texts that confirmed the ideas of these scholars is the *Florilegium* from Qumran, one of the scrolls in the library that was discovered near the Dead Sea. This text, which is also known as the *Eschatological midrash*, was written in the second half of the first century BCE and explains several ancient prophecies in a messianic sense, among them the prophecy of Nathan quoted above and *Psalms 2*, also quoted above.<sup>10</sup>

To a certain extent, the expectation of the people from the Messiah(s) would be the restoration of Israel politically as they were more or less in their second bondage after they had returned from a long servitude from Africa hence the high hope.

Adherents (core Jews) of the military messianology expected that the son of David would throw out the Romans and restore Israel politically; others believed that he would give the true interpretation of the law and inaugurate Israel's ethical revival; still others hoped for cultic reforms and a cleaning of the temple by the true high-priest; and there must have been people who combined these expectations. The age before the coming of the Messiah is usually likened to a stay in the desert; like Moses, the Messiah will lead the faithful into the Promised Land. Isaiah's appeal to 'prepare the way of the Lord in the wilderness' (40.3) was probably understood as messianic, although this is not easy to prove. It is not certain whether 4Q176, which announces that Jerusalem will be comforted, assumes the Messiah's ministry, but *Mark 1.2-3* can certainly be interpreted as messianic. Moreover, it is probably no coincidence that Theudas, the Egyptian prophet and an anonymous prophet led their followers through the desert. The Messiah was expected to sacrifice and worship in the Temple, like the kings of Israel's golden age. At the same time, he was supposed to restore the twelve tribes.<sup>11</sup>

For the Jews, he was to do whatever he did or would do with the Jews with Military precisions or otherwise he was not the Messiah as the Messiah was to be a king who would restore the Davidic dynasty and usher in a time of justice and peace; such was the classic expectation in Judaism, rooted in certain texts in the Hebrew prophets (Isaiah 9:6-7; 11:1-10; and elsewhere). It was the custom in ancient Israel for a person to be designated king by having oil poured over his head, or anointed, which is what the term Messiah means (in Hebrew, *m<sup>e</sup>shiach*); see 1 Samuel 10:1; 16:12-13. Eventually Messiah was used of the ideal king, descended from David.<sup>12</sup>

In first-century Judaism, there was no single understanding of "messiah." The Hebrew *mashiah*, from which we get the English "messiah," means "anointed." A messiah was one anointed by God for a special purpose. A messiah could be a prophet or a king, perhaps a warrior, or perhaps not. The promise of the Kingdom of God may or may not have involved a messianic figure. Jews interpreted the messianic expectations of the scriptures (the Christian Old Testament) in relationship to historical context. Then, like now, faithful people interpreted the scriptures differently, and there were diverse understandings of how God's anointed one would act for Israel's sake. In the gospel narrative, Peter identifies Jesus as Messiah, but the meaning of that role has yet to be revealed. It is one thing to perceive a messianic vocation. It is another matter to know precisely how the vocation will evolve, since that vocation is lived out in human history.<sup>13</sup>

The numerous Jewish understanding of the Messiah was Contrary to his divine role and so Jesus Christ never was influenced by such external demands or pressures but stock to his self-set goal. However self-awareness which is not geared towards the actualization of one's internal mettle spells a life in perplexity, just like one cannot be named Obioma (good heart) but lives a life of wickedness. It is rather expected that Obioma must manifest goodness than wickedness. There is indeed a clear distinction between light and darkness. Self-awareness remains a guide post for life and performances whereas the absence of that spells confusion and less productivity.

### **Self-Awareness**

By self-awareness means the capacity to be honest and sincere when it comes to both one's strengths and weaknesses. To be "aware" of oneself in the way that one has in mind is to be conscious and forthright about our tendencies and inclinations. To be self-aware is to possess a keen sense of

the way we impact other people. To be self-aware is to have a clear grasp on why we react the way we do when we encounter adversity or threatening circumstances. It is to be in touch with how we think and what we value and why we make the choices we do. "Self-awareness is the opposite of *self-denial*,"<sup>14</sup> which stems from the former. The same is enjoyed if one realises that one is willingly letting go one's attributes in order to satisfy some public interest in the will of God. However, there are other<sup>15</sup> people who live in self-denial refusing to face reality; they live in a fantasy world; they are extremely naïve and typically either grossly overestimate or underestimate; their gifts and talents and what genuinely accounts for who they are and what they do.<sup>16</sup> This second group is not encouraged as this paper insists self-consciousness that can place value on each performance. Among several scriptures that talk of self-awareness to mention but a few include

### **Genesis 1:27-31**

*So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*<sup>17</sup>

### **Lamentations 3:37-40**

*Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come? Why should a living man complain, a man, about the punishment of his sins? Let us test and examine our ways, and return to the LORD!*<sup>18</sup>

### **Psalms 139:14**

*I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.*

### Jesus Example- Matthew 16:13ff in Comparative Analysis

At this juncture, it is necessary for this paper to comparatively ex-ray the record of Jesus self example from its bible context as corroborated by the Synoptic gospels.

<b>Matthew 16:13-20</b>	<b>Mark 8:27-30</b>	<b>Luke 9:18-27</b>
<p>Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona, flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ.</p>	<p>And Jesus went on with his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do men say that I am?" And they told him, "John the Baptist; and others say, Elijah; and others one of the prophets." And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." And he charged them to tell no one about him.</p>	<p>Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" And they answered, "John the Baptist; but others say, Elijah; and others, that one of the old prophets has risen." And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one.</p>

Here for the first time in Matthew's gospel the titles of Messiah (announced in the opening line, 1:1) and Son of God are joined together in acknowledgement of Jesus' identity (ironically in the only other occurrence, at Jesus trial before the high priest, this identity will occasion his being found guilty of death! 26:63-66).<sup>19</sup>

This is also one of the passages in which the synoptic gospels agree, though not without extra independent sources for Mathew and Luke, believing that both edited the hard reading of St. Mark. Mathew's gospel following four source theories to the solution of the synoptic problems places this account of

evaluation between Jesus rebuke of the Pharisees and the foretelling of his death. St. Mark with the shortest record of the same event by the three, places the story between the healing of the blind man at Bethsaida and cost of Discipleship. St. Luke's account is found between the feeding of the five thousand and cost of Discipleship. In this comparative x-ray, it is further discovered that Matthew and Mark agree of the spot of the dialogue as being in one of the villages or district of Caesarea Philippi. Caesarea Philippi is situated a little in the north of Sea of Gennesaret or Sea of Galilee. St Luke did not disclose the spot of this discourse as it just came to pass when Jesus was alone praying (Luke9:18). The italicized words reproduced below are Matthew's varying peculiar sources outside Mark's hard reading omitted which Luke also did not include in his account;

*And Jesus answered him, "Blessed are you, Simon Bar-Jona, flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ (Matthew16:17-20).*

Common with the synoptic records is the fact that Jesus Christ initiated this dialogue of self evaluation of His identity. At "Caesarea Philippi, Jesus wonders aloud what the crowds are saying about him but more importantly what the disciples think. This is another way of asking, "Why are you following me? Why have you left everything you know? Who do you say that I am?"<sup>20</sup> One may

*... recall that this narrative of discovery is particularly crucial in Mark's account (8:27-38). In Mark, this scene is the critical narrative hinge upon which the whole story turns. With Peter's confession, the story makes a dramatic shift towards the cross. In Matthew's account, the story remains important though perhaps not as central as Mark's version. It remains critical because the question of Jesus' identity drives so much of the story. For instance, questions of identity are precisely why Matthew begins with a complex, fascinating, structured genealogy. Genealogies are not just simple accounts of past ancestors. They are ways that we construct identity, ways in which we relate to our past. Jesus' identity is inextricably linked by Matthew's genealogy with Abraham and David,*

*with exile and deliverance, with kings and extraordinarily faithful women. So also the birth narrative places Jesus in distinguished company. The threats over his young life, his family's exile into Egypt, and their eventual return resonates with Moses' own story. In short, for Matthew, identity is not just about who you are but who is around you, who is accompanying you, who has come before you.<sup>21</sup>*

The noted placement and situate vagaries notwithstanding, it is necessary to mention that this passage is not one of the parables of Jesus Christ as it does not attract any form of individual interpretation except as revealed by God. It was a life story in which Jesus sort to determine how much the people understood him and his activities. When he polled

*..his disciples about public opinion, they recount that many think he is John the Baptist or Elijah or Jeremiah or another prophet risen anew. The crowds have gotten an important part of Jesus' identity exactly right. His ministry is not a diversion in the narratives of God's interactions with God's people. In many ways, Jesus is not a detour on God's plans. Instead, Jesus belongs in a long line of faithful servants of God, prophets willing to stake their lives for the sake of God's people.<sup>22</sup>*

The fact one must establish as this paper progresses is that Christ was not mainly asking to determine his personal worth as doing that would have meant his seeing himself in the eyes of others, which is a dangerous approach to self-awareness. Jesus knew who he is as the partial answers from various people did not assuage his curiosity. Jesus refused to see himself and his self-worth in the eyes of the Pharisees, Sadducees, and the priests and other religious persons because he knew what he was looking for.

*Jesus' response to Peter indicates that his identity as Messiah is not obvious by way of human insight. This is worth noting since present day Christians may understandably take Peter's answer as apparent. We read backwards through the lens of historic creeds and well-developed christologies, and Christian faith confirms Peter's answer is the truth about Jesus. But according to Matthew, the answer is a matter of Peter's discernment of divine revelation and not obvious to "flesh and blood."<sup>23</sup>*

His response too is indicative of the fact that Christ knew who He was as the correct answer fascinated him. If He was not self aware no answer would

have sufficed for the question, which means till now the believers would have been left in the dark as to the proper identity of Christ.

## Evaluation

The word evaluation is a common noun derived from the doing verb “evaluate”, which could mean to determine or fix the value of some thing, or to determine the significance, worth, or condition of something by careful appraisal and study estimate.<sup>24</sup>

The principle of evaluation precipitates from the implementation of theories or hypothesis or proposal. Its duty is to expose the actuality of any thesis, hypothesis or proposal or the actualisable or otherwise of any projection. Evaluation could be a piece meal activity (interval determination) in which one measures the closeness to the practical actualization of any theory, hypothesis or projection. Or end of term exercise when general value is placed on goods and services.

It helps to fashion, modernize or direct on further approach to the end of any set goal. If it is a terminal evaluation, it takes cognizance of approaches applied cost and the value of the end result in general as it relates to finishing point. It is understandable to note that Jesus Christ was at the middle of the stage of his performance when he demanded to know how much he was close to his set target. For Jesus, to be sure, the Messianic way of thinking was an inevitable mode of thought, because He shared with His age the formal concepts of religion.<sup>25</sup> First he started to probe the complex interplay of his' messianic kingship<sup>26</sup> understanding of the wider audience and finally narrowed down to his disciples, who had always taken side with him in cases of hard teachings and sayings. Example of such occasions include his second advent, they eat his blood and body, the casting out of the demon possessed child. Jesus did this in the midst of an already formed opinion about the Messiah who must set up an earthly kingdom that will contend and defeat Roman government and set Israel free from their supposedly second bondage.

*Josephus, a Galilean general, captured by the Romans, who became a collaborator with the Romans though always a defender of the greatness of his people, explains in a famous passage in The Jewish War (also called Bellum Judaicum or BJ for short) what one of the root causes of the war was. It was a concept of a Jewish ruler who would actually rule the world.<sup>27</sup>*

It was necessary to un-teach the people about the hope of immediacy of the kingdom of heaven and to inculcate the steps leading to the final eschatology and the establishment of the kingdom of heaven. As his activities progressed he needed to ascertain their level of comprehension of the whole salvific act hence the evaluation.

### **Actualization**

The word actualize is the same as 'realize' which means; a. to bring into concrete existence, b. and to cause to be seen real: make appear real (a book in which the characters are carefully realized<sup>28</sup> or to convert into the actual one's dream and or to realize a conception vividly as real, being fully aware of the end of one's conjecture.

This is the cognitive motivational approach which

*...is heavily influenced by a need for competence or control. Although there are several varieties of these theories, most have in common the idea that human behaviour is at least partially motivated by a need to become as much as one can possibly become. One example of this approach is the self-actualization theory of Abraham Maslow.<sup>29</sup>*

In other words, it means matching thinking with action that is geared towards the physical actuality of metaphysical abstraction. The actualisation of any given project or thought derives meaning from total or closeness of concept and implementation. Human "needs, starting with the most basic physiological demands, progress upward through safety needs, belonging needs, esteem needs and culminate into self-actualization. Each level directs behaviour toward the need level that is not being adequately met".<sup>30</sup> Whereas periodical checks and measures as to be sure that one is properly on course to realize higher needs or concepts and or theories is the evaluation of actions geared towards actualization. Therefore, it was incumbent on Jesus Christ to evaluate the progress so far to enable him to determine the level of understanding and appreciation of his journey. However, human response may not have been the sole determinant of the course he was very much abreast with.

Howbeit, the evaluation of the extent or otherwise of the actualization of Jesus self awareness depended largely on the critical juxtapositions of the predictions of the Old Testament and their corresponding New Testament scriptures helps one to agree or disagree on the extent of Jesus essence of incarnation. The personality of Christ was predetermined prior to his earthly incarnation. All he did were geared towards the realization of the existent

predictions which may by then have been misunderstood by his contemporaries who had imbibed the idea of "... "the Messiah" ..Actually (being) two persons (or twins) since it seemed impossible to them that one person could accomplish both of the Messiah's "goals" (Isaiah 61:1-3),"<sup>31</sup> yet one knows

that Jesus accomplished some goals (preaching the "good news" and becoming the sacrifice that saves us). When He came to Earth, he told everyone God's new plan of salvation, and was crucified for it. He will fulfill the other goals (being our Saviour and Lord, ruling at God's right hand, and taking vengeance on the people who do not follow God) when He comes back to Earth (often called Jesus' "second coming").<sup>32</sup>

So the dialogue in focus was not a determinant factor, but an evaluation of the much people understood him on the stage of religious platform of his time.

## Conclusion

During the sixth century BCE, the exiled Jews in Babylonia started to hope for a special Anointed One who was to bring them home; several written prophecies were fulfilled when the Persian king Cyrus the Great did in fact allow them to return. In the second century BCE, the Jews were again suffering from repression, and the old prophecies became relevant again. Some people were looking forward to a military leader who would defeat the Seleucid or Roman enemies and establish an independent Jewish kingdom; others, like the author of the *Psalms of Solomon*, stated that the Messiah was a charismatic teacher who gave the correct interpretation of Mosaic law, was to restore Israel and would judge mankind. Jesus of Nazareth was considered a Messiah; a century later, Simon bar Kochba. The idea of an eschatological king has been present in Judaism ever since.<sup>33</sup> The coming of Christ in first century AD was within the peak period of Jewish expectation after the four hundred silent years. Though Christ is said to have come as the expected hope; it was difficult for ordinary Jew in the street to understand. Jesus, therefore, was duty bound to set out on the exercise of self-evaluation. This was to determine to what extent the people understood him and his mission.

The response of the people on one hand could not have change his agenda as he himself knew who he was. This exercise, however, would have afforded him the opportunity to measure the height or level of achievements so far. If he who knew himself would seek to know how much others knew him it

remains one's obligation to seek and evaluate oneself for the purpose of reaching one's target faster than being delayed.

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