

Topic

- **I TITLES OF JESUS (CONTINUED)**
 - **A We must remember that each NT writer has his own favorite title(s) for Jesus**
 - **1 John**
 - **a Like Luke, John uses many different titles for Jesus,**
 - **(1) Jesus replaces everything in the Jewish religion with Himself – so all references to these could now be used of Him**
 - **(2) Examples:**
 - **(a) He is The Light of the World**
 - **[1] John 8:12**
 - **[a] "I am the light of the world**
 - **[2] The Feast of Tabernacles celebrated light**
 - **(b) He is The Living Bread, replacing the manna**
 - **[1] John 6:35***
 - **[a] And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.**
 - **[2] The feast of Passover celebrated bread, the unleavened bread of the Seder meal**
 - **(c) He is The Good Shepherd, replacing the Jewish leaders**
 - **[1] Ezekiel 34:2**
 - **[a] Son of man, prophesy against the shepherds of Israel: prophesy and say to them: 'This is what the Sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock?**
 - **[2] John 10:14**
 - **[a] "I am the good shepherd. I know my own"**
 - **(d) He is The Lamb of God replacing the goat laden with sin that was sent out into the wilderness as part of the Day of Atonement**
 - **[1] Leviticus 16:21**
 - **[a] He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task.**
 - **[b] 22 The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.**
 - **[2] John 1:29***
 - **[a] The next day John saw Jesus coming towards him and said, "Look, the Lamb of God, who takes away the sin of the world!"**
 - **[3] He takes away the sin of the world**
 - **[4] Note: John says "sin," not "sins"**
 - **(e) He is The Paschal Lamb – an animal without blemish**
 - **[1] He dies, not on the Passover but at noon before the Passover when the Paschal Lambs were being slaughtered**
 - **[2] The soldiers break none of His bones – instead, one of them pierces His heart**
 - **[a] John 19:32**
 - **[1] Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33 But when they came to Jesus and saw that He was already dead, they did not break His legs.**
 - **[2]36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken."**
 - **[3] None of the bones of the Paschal Lamb were to be broken**
 - **[a] Exodus 12:5***
 - **[1] Your lamb shall be without blemish, a male of the first year**

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- (f) He is The Preexistent Word of God, replacing the Wisdom of the OT
 - [1] Proverbs 3:19
 - [a] The LORD by wisdom founded the earth; By understanding He established the heavens
 - [2] John 1:1*
 - [a] In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3* All things were made through Him, and without Him nothing was made that was made.
 - [b] 4* In Him was life, and the life was the light of men. 3* All things were made through Him, and without Him nothing was made that was made.
 - [c] ...14* And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
 - [3] John 14:6
 - [a] "I am the way, and the Life, and the Truth"
- b Most of all, He is God!
 - (1) The great "I AM"
 - (a) Exodus 3:14
 - [1] God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"
 - (b) John 8:58
 - [1] "I tell you, before Abraham was, I am."
 - (c) John 18:5
 - [1] Jesus replied to them, "I am he," they stepped back
 - (d) John 18:6
 - [1] Now when He said to them, "I am He," they drew back and fell to the ground
 - (e) John 18:8
 - [1] I told you that I am he.
 - (2) Actually, there is no "Passion" in John
 - (a) Jesus always remains in control
 - (b) He doesn't die – dying is passive
 - [1] Since He is in full control, having finished His work, He "hands over" His Spirit
 - [2] His life is not taken (by death;) it is given, offered
 - [3] John 19:30
 - [a] "And bowing his head, he handed over the spirit."
 - (c) In the garden, the crowd can't touch Him without His permission
 - [1]
 - [a] 4Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?" "Jesus of Nazareth," they replied, "I am he," Jesus said. When Jesus said, "I am he," they drew back and fell to the ground. Jesus said, (And Judas the traitor was standing there with them.) 7Again he asked them, "Who is it you want?" And they said, "Jesus of Nazareth." 8"I told you that I am he," Jesus answered, "If you are looking for me, then let these men go." 9This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."
 - [2] They fall back
 - [3] He sets the terms
 - [4] Only then can they arrest Him
 - (d) John describes Jesus as experiencing no agony, grief, or sorrow in the Garden
 - (3) He comes down from Heaven and unites us with Himself

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- (a) As the Son, the Word, He has always been in Heaven
- (b) The Incarnation is His descent to earth to unite with us
- (c) On the cross, He begins His return to Heaven
- (d) His death, resurrection, ascension are three steps in this return to the Father
 - [1] He has united with us
 - [2] Therefore we are in the Father's presence with Him
- 2 Hebrews
 - a Jesus is our "High Priest"
 - (1) The Jewish religion is an imperfect model, a pale imitation of a heavenly ideal
 - (a) Forgiveness here on earth must be repeated constantly
 - (b) The high priest each year must enter the Holy of Holies with animal blood that expresses and achieves forgiveness for the whole People
 - (c) Exodus 30:10
 - [1] Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the LORD.
 - (2) Jesus achieves the perfect, heavenly realization of this earthly model
 - (a) He enters the true Holy of Holies – God's presence in Heaven
 - (b) He pours out the blood of a perfect victim – Himself
 - (c) Once made, His perfect sacrifice forgives all sin forever
 - (d) No repeating of this offering is ever necessary
 - [1] Hebrews 9:7*
 - [a] But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;
 - [b] 24* For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; 25* not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-
 - [c] - 26* He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
 - b Jesus is a Priest like "Melchizedek"
 - (1) Hebrews 5:5*
 - (a) So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." 6* As He also says in another place: "You are a priest forever According to the order of Melchizedek";
 - (2) Melchizedek is a strange OT figure who emerges and offers Abraham a tithe
 - (3) Hebrews plays on the fact that there is no genealogy given for Him in Genesis --
 - (a) The lack of a genealogy in the OT is very unusual since people were usually identified by listing their parents and families
 - (b) Hebrews 7: 1*
 - [1] For this Melchizedek, king of Salem, priest of the Most High God, ... 3* without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.
 - (4) The writer uses the lack of a genealogy to show that Melchizedek is eternal, pre-existent like Jesus is
- 3 Paul
 - a Christ
 - (1) Jesus saves us by His death and resurrection
 - (2) Paul is almost mum regarding details from the life of Jesus

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- (a) He cites only one or two teachings of Jesus in all of his letters
- (b) **And he mentions no actions of His life (except for His death) – he refers to no healings, no miracles**
- (c) There is an explanation for this strange vacuum in Paul's works
 - [1] **Paul never met the historical Jesus**
 - [2] Rather, his life was changed by a dramatic experience of the Risen Jesus who had died
 - [3] The death and Resurrection of Jesus, therefore, affected the life of Paul
 - [4] So this He shares and accents and interprets
- **b The New Adam**
 - (1) 1 Corinthians 15:20
 - (a) *But Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep.*
 - (b) 21 For since death came through a man, the resurrection of the dead comes also through a man.
 - (c) 22 For as in Adam all die, so in Christ all will be made alive
 - (2) **The First Adam sinned**
 - (a) He carried us all in His loins
 - (b) So we all sinned with Him
 - (3) **The New Adam is perfect**
 - (a) He gives us His life to each and to all of us
 - (b) So we can live as part of a New Creation
- **B Other Titles were used in the NT**
 - 1 The "Servant of God" or "Suffering Servant" or "Servant of Yahweh"
 - a The "servant" was one of the oldest titles used for Jesus
 - b It was a Jewish Christian concept based mainly on the Four Songs of the Servant in Isaiah
 - (1) Isaiah 42:1-4 – First Song
 - (a) "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. 2 He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.
 - (b) 3 A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. 4 He will not fail nor be discouraged, Till He has established justice in the earth; And the coast lands shall wait for His law."
 - (2) Isaiah 49:1-7 – Second Song
 - (a) "Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name. 2 And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me. And made Me a polished shaft; In His quiver He has hidden Me."
 - (b) 3 "And He said to me, 'You are My servant, O Israel, In whom I will be glorified.' 4 Then I said, 'I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.'"
 - (c) 5 "And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength),
 - (d) 6 Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'"
 - (3) Isaiah 50:4-11 – Third Song
 - (a) "The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as the learned.

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- (b) 5 The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away. 6 I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.
- (c) 7 "For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed. 8 He is near who justifies Me; Who will contend with Me? Let us stand together. Who is My adversary? Let him come near Me.
- (d) 9 Surely the Lord GOD will help Me; Who is he who will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up.
- (e) 10 "Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness And has no light? Let him trust in the name of the LORD And rely upon his God. 11 Look, all you who kindle a fire, Who encircle yourselves with sparks: Walk in the light of your fire and in the sparks you have kindled--This you shall have from My hand: You shall lie down in torment.
- (4) Isaiah 52:13-53:12 — Fourth Song
 - (a) Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. 14 Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;
 - (b) 15 So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.
 - (c) 53:1 Who has believed our report? And to whom has the arm of the LORD been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.
 - (d) 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.
 - (e) 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.
 - (f) 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.
 - (g) 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. 9 And they made His grave with the wicked--But with the rich at His death. Because He had done no violence, Nor was any deceit in His mouth.
 - (h) 10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.
 - (i) 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death. And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.
- c But the theme was also reflected in the life of Jeremiah and in some of the Psalms
- d References to the servant were both clear and mysterious
 - (1) What is clear:
 - (a) The works that the servant does
 - [1] **He suffers even though he is innocent**
 - [a] This is not the typical Biblical punishment of the sinner
 - [b] This is a suffering of one loyal to God that strains the OT concept of God's justice

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- [2] He suffers
 - [a] Scorn
 - [b] Rejection
 - [c] And death
- (b) **The salvation he achieves through his sufferings**
 - [1] He saves Himself
 - [2] He saves Israel
 - [3] And He saves even the nations!
- (2) **What is mysterious:**
 - (a) **Who is the Servant?**
 - [1] The text does not identify Him
 - [2] And scholars are not in agreement
 - (b) **Possible answers:**
 - [1] He was a collective person representing all Israel
 - [2] He was an individual, historical person
 - [a] Jeremiah — his persecution by the king is described in his booklet
 - [b] Isaiah — his persecution is told in the historical booklets
- e **The concept probably had its origin in a meditation on Israel's history**
 - (1) The concept helps provides answers for the problem, "Why do the innocent suffer?"
 - (2) **The Jews had to grapple with the riddle of evil and suffering in a way that Christians don't**
 - (a) Christians can believe that God's justice is achieved after death in heaven and hell
 - (b) The Jews for most of the OT history didn't enjoy this luxury
 - [1] They had no concept of reward and punishment after death
 - [2] They were certain [from their experiences of Him] that God is just!
 - (c) **They strained to work out solutions to the mysterious sufferings of good people against the background of a God who is just**
 - [1] God is good and just
 - [2] God remains in control of everything
 - [3] So somehow suffering must be achieving the will of God
 - [4] **Their suffering must have a redemptive value**
 - [a] For them
 - [b] For Israel
 - [c] For all the Nations
- f **The Cross posed a major challenge for Christians**
 - (1) The suffering and death of Jesus were radically different from what was expected of the Messiah
 - (2) Most of the OT offered no scriptural support at all for a crucified Christ
 - (3) **These Songs of the Servant did**
 - (a) So they were seized upon quickly by the Church
 - (b) They were used to show that Jesus was indeed fulfilling OT expectations
 - [1] **Acts portrays an Ethiopian eunuch reading Isaiah 53**
 - [a] The eunuch was confused
 - [b] The deacon Philip was miraculously transported to Him in order to interpret the passage as applying to Jesus
 - [c] Acts 8:32

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- {1} "This was the scripture passage he was reading: 'Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent, so he opened not his mouth. 33 In [his] humiliation justice was denied him. Who will tell of his posterity? For his life is taken from the earth.'"
- [d] Acts 8:34
 - {1} "Then the eunuch said to Philip in reply, 'I beg you, about whom is the prophet saying this? About himself, or about someone else?' 35 Then Philip opened his mouth and, beginning with this scripture passage, he proclaimed Jesus to him."
- [2] Paul gives the atoning death of Jesus a central place in God's plan of redemption
- [a] Paul enjoyed a growth in his expression of Jesus -- and, possibly, in his understanding of Jesus
 - {1} **Thessalonians,**
 - {a} This was his first letter
 - {b} **It accented the wonder of Christian "election"**
 - ((1)) After all, Paul, a persecutor of the Church, had been graced by Jesus with an experience of the Resurrected Jesus
 - ((2)) **In no way could Paul have earned this experience**
 - ((3)) Therefore, the experience could only be a gift
 - ((4)) **A gift offered Paul only because Jesus selected, elected, chose him**
 - {c} 1 Thessalonians: 1:4*
 - ((1)) "knowing, beloved brethren, your election by God."
 - {2} **First Corinthians**
 - {a} **Election could lead to pride and smugness**
 - ((1)) And it seems to have done just that in the Corinthian Church
 - ((2)) Christians boasted of the gifts they had received
 - ((3)) **They used their different gifts to create division, not fellowship, with each other**
 - {b} **Paul, therefore, in this letter, spotlighted the cross**
 - ((1)) A sign of suffering and of service
 - ((2)) **Such a sign could not become the basis of division**
 - ((3)) 1 Corinthians: 1:22*
 - ((a)) For Jews request a sign, and Greeks seek after wisdom; 23* but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness.
 - ((b)) 24* but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
 - {c} **Note that Paul did not boast about Christ resurrected!**
 - {d} A crucified Christ leaves no room for
 - ((1)) Judgement
 - ((2)) Boasting
 - ((3)) Division
- g Jesus is the true Servant of Yahweh
 - (1) He sought nothing for Himself
 - (2) He sought only the Father's will
 - (3) **His whole mission was to be God's Servant!**
 - (a) To serve the Father
 - (b) **And to serve all of us**

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- (4) **Jesus, therefore, was not a reluctant victim**
 - (a) He voluntarily heads to Jerusalem and His destiny
 - (b) His Passion "predictions," (they are actually "announcements,") show that He is fully aware of the fate awaiting Him in Jerusalem
 - (c) Luke 9:51
 - [1] "When the days drew near for him to be taken up, he set his face to go to Jerusalem."
- h The title quickly became important but just as quickly died out
 - (1) It stressed more **what Jesus did**
 - (2) And the Church was more interested in **what Jesus does**
 - (3) In its struggles with the Jews, the synagogue, after Easter, the Church needed more than this title implies
 - (a) The Church needed to know it had the Christ
 - (b) It did not need to know it had a servant!
- 2 "The Son of Man"
 - a The title is used 69 times for Jesus in the Synoptics, Matthew, Mark, Luke
 - (1) It occurs almost exclusively in the Gospels
 - (2) And it is almost always used by Jesus
 - (3) The only exception is found in Acts
 - b There is an OT background for the term
 - (1) First, it was simply the Hebrew/Aramaic way of saying "Man," "This man," "Me"
 - (a) The regular word "man" was more generic
 - [1] This regular word was closer to our "mankind"
 - [2] It was not used for individuals
 - (b) "Son of Man" specified some individual: "this one from all of humanity"
 - (2) Next Ezekiel used the term regularly to refer to Himself
 - (a) He was constantly addressed by God with this title
 - [1] Ezekiel 2:1...
 - [a] And He said to me, "Son of man, stand on your feet, and I will speak to you."
 - [2] The term is used **about 89 times this way in Ezekiel**
 - (b) He was sent to speak God's word to Judea whether he is heard or not
 - (c) **Jesus is a sign of this same preaching: God continuing to call His wayward people**
 - (3) After that Daniel used the term in a single passage which became very important to the first Christians
 - (a) Daniel 7:13
 - [1] As I watched in the night visions, I saw one like a human being [Literal: "Son of Man"] coming with the clouds of heaven. And he came to the Ancient One and was presented before him.
 - [2] 14 Then to Him was given dominion and glory and a kingdom. That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion. Which shall not pass away, And His kingdom the one Which shall not be destroyed.
 - (b) The enemies who conquered Israel appear as a succession of beasts stripped of power, dominion
 - (c) This dominion is then conferred upon the Son of Man
 - [1] "The Son of Man" is probably a collective person representing the "Saints of the Most High"
 - [2] The term was used to describe the **loyal remnant among the Jews, for Israel**

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- (d) Daniel's vision is offered to encourage and challenge a persecuted people to endure
 - [1] Their persecutors will be conquered
 - [2] And victory and power will be theirs
- (4) Finally, the Inter-testament Writings (done during the period ending the OT and starting the NT) allowed the concept of The Son of Man to mature
 - (a) The Son of Man became an individual, a divine instrument
 - (b) An identification was made between the Son of Man and the First Man [Adam]
 - [1] The first man failed
 - [2] God had another "man" who would be all God wanted mankind to be
 - [3] Of course the Church saw Jesus filling this role
- c Therefore this phrase came to suggest
 - (1) A heavenly being who will appear at the end of time
 - (2) A being who is identified with humanity at the beginning
- d Jesus used this title in a variety of ways
 - (1) To stress His humanness: He has "nowhere to lay His head"
 - (a) Matthew 8:20
 - [1] And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."
 - (2) To predict His suffering: He used it in all the Synoptic Passion predictions/announcements
 - (a) Matthew 20:18*
 - [1] "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death."
 - (3) To announce His return in glory: He uses it when He refers to His eschatological return on the Clouds
 - (a) Matthew 13:41
 - [1] "The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness."
- e Paul never used the term
 - (1) Remember: he wrote just 20 years after Easter
 - (2) He never experienced the human side of Jesus
- f The title quickly disappeared from all Church use
 - (1) The Church knew the human side of Jesus
 - (2) His humanity was the stumbling block in accepting Him as Christ
 - (3) Knowledge of Daniel and later apocryphal booklets was lost among the pagans
 - (a) Without a scriptural background, the title seemed to point only to the humanity of Jesus
 - (b) Christian converts needed introduction to the saving and divine aspects of Jesus
- g The disappearance of the title cautions us
 - (1) An understanding of Jesus may be vital to help Christians in one set of circumstances
 - (a) But it may be irrelevant to Christians in different circumstances
 - (b) Or it may even be a barrier to Christians in other circumstances
 - (2) Remember: Jesus must constantly reappear in the garb understood by each culture
- 3 The "Son of God"
 - a In the OT this term is used to describe someone with a special relationship with God
 - (1) It was not used to hint that a person enjoyed divinity
 - (2) It was used for kings:

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- (a) Psalm 2:7
 - [1] "I will tell of the decree of the LORD: He said to me, 'You are my son; today I have begotten you.'"
- (3) **It was used for persons with a special commission from God like "angels"**
 - (a) Job 1:6
 - [1] Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.
 - (b) **The reference is to God's "cabinet"**
 - [1] God gathers His angels
 - [2] Through them, He oversees the world
- (4) **It was used for all of Israel**
 - (a) Hosea 11:1
 - [1] When Israel was a child, I loved him, and out of Egypt I called my son.
- (5) **The title expresses**
 - (a) **God has chosen this person (people) for a special mission**
 - (b) **He expects absolute obedience from the selected, elected, person**
- **b In the NT the term is reserved for Jesus, the unique Son**
 - (1) **Jesus is called "Son" at His baptism**
 - (a) Matthew 3:17*
 - [1] And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."
 - [2] The title offered a clue to His whole mission
 - (b) **In Mark, the whole mission of Jesus is one of obedience to the Father**
 - (c) **In Matthew, Jesus is the True Israel not tempted away from God's mission**
 - (2) **The important "Son" passages are surprising**
 - (a) **They do not stress the miracle working power of Jesus**
 - (b) **They do stress the Savior aspects, His obedience**
 - (3) **Aware of His mission, Jesus responds with absolute and complete obedience**
 - (a) **He is tempted in Matthew as "Son of God"**
 - (b) **There are three such temptations at the start of the mission during the 40 days in the wilderness**
 - [1] Matthew 4:1
 - [a] Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights, afterward He was hungry.
 - [b] 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."
 - [c] ... 5 Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, 6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"
 - [d] ...8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me."
 - (c) **There are three matching temptations at the end of the mission as Jesus hung on the cross**
 - [1] Matthew 27:39
 - [a] And those who passed by blasphemed Him, wagging their heads 40 and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross."

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- [b] 41 Likewise the chief priests also, mocking with the scribes and elders, said, 42 "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him."
- (c) 43 "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'" 44 Even the robbers who were crucified with Him reviled Him with the same thing.
- c After Easter
 - (1) The Church realized that Jesus was "Son of God" in a unique way
 - (2) This realization dawned slowly
 - (3) First the Church realized that Jesus was Son by Resurrection
 - (a) So the Church originally believed this was when special son-ship was conferred
 - (b) God "raised him up" from death and, gave Him God's own Spirit, life force
 - [1] Acts 2:23* -- [Peter's First Sermon on Pentecost]
 - [a] This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.
 - [b] 24* But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.
 - [2] All the early references are to Jesus being "raised from the dead"
 - [3] Not to Jesus resurrecting by Himself as we normally state
 - [4] This action by the Father is God reversing all human values
 - [a] The world had inflicted on Jesus the ultimate act of shame
 - [b] The Father graced Him with the ultimate tribute of honor
 - (4) Then Mark presented Jesus as receiving God's Spirit (life) at His Baptism
 - (a) Mark 1:9
 - [1] At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.
 - [2] 10 As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.
 - [3] 11 And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."
 - (b) This change has dramatic consequences: it assures us that everything He did during the Mission was the work of the Father
 - (c) His forgiving, cleansing, teaching, suffering were not acts undertaken on His own
 - (5) Later Matthew and Luke used the Infancy Stories to present Jesus as being the Son of God from the moment of His conception
 - (a) Matthew 1:20
 - [1] "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."
 - [2] 22 All this took place to fulfill what the Lord had said through the prophet:
 - [3] 23 "The virgin will be with child and will give birth to a son, and they will call him Immanuel"--which means, "God with us."
 - (b) Luke 1:30
 - [1] But the angel said to her, "Do not be afraid, Mary, you have found favor with God. 31 You will be with child and give birth to a son, and you are to give him the name Jesus.
 - [2] 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over the house of Jacob for ever; his kingdom will never end."
 - [3] 34 "How will this be," Mary asked the angel, "since I am a virgin?"

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- [4] 35 The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."
- (6) Finally John presents Jesus as being divine throughout all eternity
 - (a) He enjoys a unique relationship with the Father
 - (b) Jesus is one with Him in His will and in His work
 - (c) John tells us what we need to do in order to know Jesus as the Son of God
 - [1] **We must know the Father and do His will**
 - [a] John 6:40*
 - {1} For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."
 - [b] John 6:45*
 - {1} It is written in the Prophets: 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me.
 - [2] **We must see the works of Jesus**
 - [a] John 14:6*
 - {1} Jesus answered, "I am the way and the truth and the life. No-one comes to the Father except through me."
 - [b] John 14:7*
 - {1} If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."
 - d **The title began as a general title and became increasingly more divine in its stress**
- 4 **"Judge"**
 - a The Nicene Creed states, "He shall come to judge the living and the dead"
 - b The doctrine is used **today by preachers and teachers to strike fear into the hearts of people**
 - c But the Biblical term "Judge" has a different meaning from the American understanding of the word
 - (1) In the Book of Judges, only one Judge (Deborah) ever tries, judges, a case
 - (2) **All the others save the defenseless**
 - (a) Saving, protecting, the defenseless is the Biblical meaning of the word
 - (b) A "Judge" is someone God sends to protect the rights of the powerless
 - (c) A "Judge" is someone God sends to save those needing salvation!
 - d This Biblical notion of "judge" provides a Christian understanding to Jesus in this role
 - (1) He is the same yesterday, today, and tomorrow
 - (2) **But yesterday He died on behalf of sinners**
 - (a) He felt they were worth each drop of His blood
 - (b) He made special efforts to socialize with them
 - (c) Today He sends His Church to call them to His love
 - (d) So how can He return some future tomorrow and punish them?
 - (3) As Judge, Jesus comes to help the defenseless
 - (a) But His ministry turned out to be spiritual
 - [1] **So He is helping the spiritually defenseless**
 - [2] **And these are sinners**
 - (b) He cloaks them with His Spirit, His robe
 - e So why does the Creed say He will "Judge the living and the dead?"
 - (1) Christians believed that Jesus could save all those who were still alive when He returned
 - (2) **But how about those who had died?**

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- (a) Was His power great enough to reach into the grave and shield them
 - [1] Many felt "No"
 - [2] **They would experience the penalty of sin: death**
- (b) The Creed asserts that Jesus can and will save even the dead
- f Therefore, a good English synonym for "Judge" is "Savior"
- g **Like most NT documents, Romans shows no fear of Jesus judging**
 - (1) Romans 8:33*
 - (a) Who shall bring a charge against God's elect? It is God who justifies. 34* Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
 - (b) 35* Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
 - (2) **Before we can be convicted, we must be accused**
 - (a) God, the Father, who gave sinners Jesus, will not accuse us
 - (b) Jesus, the Son, who gave sinners His life, will not accuse us
 - (c) The Spirit, God's gift to sinners, will not accuse us
 - (3) **Since there is no one to accuse us, we cannot be convicted!**
- 5 **"King"**
 - a Jesus reversed the understanding of many of our worldly terms
 - (1) We must remember at all times His interpretations of these words and the roles they represent
 - (2) We read the NT and interpret titles using our usual definitions
 - (3) When we do this, we lose a grasp of who He is
 - b One of the words Jesus defines anew is "Authority"
 - (1) **For us it is power as symbolized by the sword**
 - (2) But Jesus rejected the sword at Gethsemane
 - (a) Matthew 26:52*
 - [1] "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword."
 - (3) For Jesus it is service as symbolized by the cross
 - (4) **We see rulers, kings, as people**
 - (a) To be served
 - (b) To be honored
 - (5) **Jesus is a king**
 - (a) **Who serves His subjects**
 - (b) **Who honors His subjects**
 - c Jesus made this point very clearly during His ministry
 - (1) Mark 10:42
 - (a) So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. 43 But it is not so among you; but whoever wishes to become great among you must be your servant, 44 and whoever wishes to be first among you must be slave of all. 45 For the Son of Man came not to be served but to serve, and to give his life a ransom for many"
 - (2) Luke 22:24
 - (a) [At the Last Supper!]
A dispute also arose among them as to which one of them was to be regarded as the greatest.

Topic

- (b) 25 But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. 26 But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves.
- (c) 27 For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves."
- (3) John 13:12
 - (a) After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? 13 You call me Teacher and Lord—and you are right, for that is what I am.
 - (b) 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you.
- d Jesus, thus is a king who serves
 - (1) It is His service that wields power over our hearts and lives
 - (a) **What if He had exercised power?**
 - [1] Once crucified, He said, "This is enough"
 - [2] He snapped His fingers and floated down from the cross, clothed in majesty
 - (b) What if He then "judged" (by human terms) and punished His foes?
 - [1] Snapped His fingers at the **Pharisees**
 - [a] **"Because you are sick spiritually, you shall be sick physically"**
 - [b] And instantly they were covered with horrid leprosy
 - [2] Snapped His fingers at the **Roman soldiers**
 - [a] **"Because you tried to take my life, you shall die physically and spiritually"**
 - [b] And instantly the cohort dropped dead
 - [3] Snapped His fingers at the **crowd**
 - [a] **"Because you came to gawk at my suffering, you shall never gawk again"**
 - [b] And instantly the entire crowd became blind
 - (2) **No stadium would be large enough to contain Christians for Sunday services**
 - (a) We understand power
 - (b) And we relate to it
 - (c) **But the stadium would be filled by people fearing their God**
 - [1] 1 John 4:17
 - [a] Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. 18 There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.
 - [2] **Love and fear are incompatible**
 - [a] **Either we are loved by God and love God**
 - [b] **Or we fear God and His power**
 - (d) How tragic it is, therefore, that clergy, Catholic and Protestant, use fear to keep their flocks loyal
 - [1] **Jesus used service and love -- not fear**
 - [2] He continued to love those who abandoned Him
 - [3] He did not threaten them
 - [4] Luke 23:33
 - [a] When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. 34 [Then Jesus said, "Father, forgive them; for they do not know what they are doing."]
 - e The Gospel Coronation of Jesus is a surprising scene
 - (1) It took me a long time to realize when the true coronation of Jesus occurred

Topic

- (a) **Not at the Resurrection**
- (b) **But during the Passion!**
- (2) This is the moment when Jesus offers us a sign of the absolute nature of His loving service for us
- (3) **For a long time, I thought the scene described a mockery Jesus**
 - (a) **It did from the soldiers' perspective**
 - (b) **But from God's perspective this is when Jesus begins ruling our hearts**
 - [1] **Mark 15:15**
 - [a] Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.
 - [b] 16* The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers.
 - [c] 17* They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18 And they began to call out to him, "Hail, king of the Jews!"
 - [d] 19* Again and again they struck him on the head with a staff and spat on him. Falling on their knees, they paid homage to him. 20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.
 - [2] The crowning with thorns is His coronation
 - [3] The purple robe is His investiture
 - [4] The cross is His throne
 - [a] **Mark 15:22***
 - {1} They brought Jesus to the place called Golgotha (which means The Place of the Skull). 23* Then they offered him wine mixed with myrrh, but he did not take it.
 - {2} 24* And they crucified him. Dividing up his clothes, they cast lots to see what each would get.
 - {3} 25* It was the third hour when they crucified him.
 - {4} 26* The written notice of the charge against him read: THE KING OF THE JEWS.
 - {5} 27 They crucified two robbers with him, one on his right and one on his left.
 - {6} 28* 29* Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, 30 come down from the cross and save yourself!"
 - {7} 31 In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! 32* Let this Christ, this King of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.
- (c) **We mock Jesus when we offer statues or paintings portraying Jesus as a King of Glory**
- f **This is not academic theory**
 - (1) **How we see our relationship with God affects how we relate with others**
 - (a) **If we have a God who wants honor, we will want others to appreciate us also**
 - (b) **If we have a God who gives service, we will be inspired to offer service**
 - (2) **If God serves all, even His foes, we'll be moved to attempt to serve others in the same manner as we experience this Love within us**
- II **CONCLUSION**
 - A **We want to know about Jesus**
 - 1 **We read the Gospels for information**
 - 2 **We look for facts, teachings, guidance**
 - 3 **And we attempt by accepting and living these to discover peace**

Topic

- B The early Christians wanted to know Jesus, not know about Him
 - 1 They read the Gospels to enrich their experience of Him
 - 2 They attempted to deepen their peace by allowing Him to become more tangible in their hearts
 - a By allowing Him to serve them more
 - b By allowing Him to minister to them more
- C The titles of Jesus
 - 1 The titles are not descriptions of Jesus
 - a It is easy to make each title a definition of Jesus
 - b It is easy to try to fit Jesus into the title
 - c It is easy to use the titles to limit Jesus
 - 2 They are mirrors to Jesus, reflecting experiences of Jesus
 - a We can use them as doorways in order to experience new facets of Jesus and His love
 - b Jesus, not the titles, saves us
- D Remember:
 - 1 The Lord (God) became Jesus (united with our flesh) in order to be our Christ (serve and save us)
 - 2 Let the Lord unite with you in order to be your Christ
 - 3 Believe in Jesus -- don't just believe about Him
- III ADDITIONAL OBSERVATION
 - A Luke 16:1
 - 1 Jesus told his disciples: "There was a rich man whose manager was accused of wasting his possessions. 2* So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.'
 - 2 3* "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg-- 4* I know what I'll do so that, when I lose my job here, people will welcome me into their houses.'
 - 3 5 "So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?' 6* "Eight hundred gallons of olive oil,' he replied. "The manager told him, 'Take your bill, sit down quickly, and make it four hundred.'
 - 4 7* "Then he asked the second, 'And how much do you owe?' "A thousand bushels of wheat,' he replied. "He told him, 'Take your bill and make it eight hundred.'
 - 5 8* "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light.
 - 6 9* I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings. 10* "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much.
 - 7 11 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? 12* And if you have not been trustworthy with someone else's property, who will give you property of your own?
 - B This parable always disturbed me
 - 1 It seemed as if Jesus was condoning dishonesty and theft
 - 2 Even some scripture scholars had trouble with it
 - a They tried to show that Jesus was not praising wrong doing
 - b Rather, He was praising prudence
 - c He was telling us that this practical prudence is what we are to imitate
 - (1) The manager was prudent in the material world
 - (2) We are to be prudent in the spiritual world
 - C I received an entirely new slant
 - 1 Before the Mass, I thought of switching Gospels so I wouldn't have to explain away the parable
 - 2 Suddenly I received a new insight

Topic

- 3 *I smiled as I concluded reading it*
- D *Imagine: your banker calls you up with some news*
 - 1 *You have 53 more months to pay on a 60 month car loan*
 - a *He tells you to throw your loan book away -- he's taken care of your loan*
 - b *In addition, he tells you to pay special attention to your next bank statement*
 - c *You do -- and discover he's added \$250,000 to your savings account*
 - 2 *And it's all legal*
 - 3 *That banker's a friend!*
- E *That's what Jesus did and does*
 - 1 *We all owe God a debt we can't pay*
 - a *Jesus paid it for us*
 - b *He nailed our sins to the wood of His cross*
 - 2 *He does more, far, far more*
 - a *He replaces our sin with His holiness*
 - b *And He hands His Spirit over to us!*
 - 3 *We go from being spiritual paupers, sinners, to being "saints of the Living God"*
- E *Shouldn't we be grateful and see Him as our best friend?*