

# **The Names of Jesus**

## **The Lord Jesus Christ**

- 1. Name of Jesus**
- 2. The Title “Lord”**
- 3. Messianic fulfillment (Christ)**

## **Groupings Of The Names Of Jesus Christ**

- 1. Old Testament Names Of Christ**
- 2. Salvation Names Of Jesus**
- 3. Birth Names of Christ**
- 4. Service Names of Christ**
- 5. The Sonship Names Of Christ**
- 6. The Godhead Names Of Christ**
- 7. Yahweh Names Of Christ**
- 8. Church Names Of Christ**
- 9. Apocalyptic Names Of Christ**

### **Exodus 33**

<sup>11</sup> Thus <sup>(1)</sup> the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, <sup>(2)</sup> his servant Joshua, the son of Nun, a young man, would not depart from the tent.

### **Haggai 1**

<sup>12</sup> Then <sup>(1)</sup> Zerubbabel the son of Shealtiel, and <sup>(2)</sup> Joshua the son of Jehozadak, the high priest, with all the remnant of the people, <sup>(3)</sup> obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people <sup>(4)</sup> showed reverence for the LORD.

<sup>13</sup> Then Haggai, the <sup>(5)</sup> messenger of the LORD, spoke by the commission of the LORD to the people saying, “<sup>(6)</sup> I am with you,’ declares the LORD.”

<sup>14</sup> So the LORD stirred up the spirit of <sup>(7)</sup> Zerubbabel the son of Shealtiel, <sup>(8)</sup> governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the <sup>(9)</sup> remnant of the people; and they came and <sup>(10)</sup> worked on the house of the LORD of hosts, their God,

### **Zechariah 3**

*Joshua, the High Priest*

<sup>1</sup> Then he showed me <sup>(1)</sup> Joshua the high priest standing before the angel of the LORD, and <sup>(2)</sup> Satan standing at his right hand to accuse him.

<sup>2</sup> The LORD said to Satan, “<sup>(3)</sup> The LORD rebuke you, Satan! Indeed, the LORD who has <sup>(4)</sup> chosen Jerusalem rebuke you! Is this not a <sup>(5)</sup> brand plucked from the fire?”

<sup>3</sup> Now Joshua was clothed with <sup>(6)</sup> filthy garments and standing before the angel.

<sup>4</sup> He spoke and said to those who were standing before him, saying, “<sup>(7)</sup> Remove the filthy garments from him.” Again he said to him, “See, I have <sup>(8)</sup> taken your iniquity away from you and will <sup>(9)</sup> clothe you with festal robes.”

### **1 Samuel 6**

<sup>14</sup> The cart came into the field of Joshua the Beth-shemite and stood there where there was a large stone; and they split the wood of the cart and <sup>(1)</sup> offered the cows as a burnt offering to the LORD.

<sup>18</sup> and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, <sup>(2)</sup> both of fortified cities and of country villages. <sup>(3)</sup> The large stone on which they set the ark of the LORD is a witness to this day in the field of Joshua the Beth-shemite.

### **2 Chronicles 31**

<sup>15</sup> Under his authority were <sup>(1)</sup> Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah in <sup>(2)</sup> the cities of the priests, to distribute faithfully their portions to their brothers by divisions, whether great or small,

### **Acts 7**

<sup>45</sup> “And having received it in their turn, our fathers <sup>(1)</sup> brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.

### **Hebrews 4**

<sup>8</sup> For <sup>(1)</sup> if Joshua had given them rest, He would not have spoken of another day after that.

[Josh 22:4](#)

### **Luke 3**

<sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

### **Matthew 27**

<sup>16</sup> At that time they were holding a notorious prisoner, called Jesus Barabbas

### **Acts 13**

<sup>6</sup> When they had gone through the whole island as far as Paphos, they found a <sup>(1)</sup> magician, a Jewish <sup>(2)</sup> false prophet whose name was Bar-Jesus,

### **Colossians 4**

<sup>10</sup> <sup>(1)</sup> Aristarchus, my <sup>(2)</sup> fellow prisoner, sends you his greetings; and also <sup>(3)</sup> Barnabas’s cousin Mark (about whom you received instructions; <sup>(4)</sup> if he comes to you, welcome him);

<sup>11</sup> and also Jesus who is called Justus; these are the only <sup>(5)</sup> fellow workers for the kingdom of God <sup>(6)</sup> who are from the circumcision, and they have proved to be an encouragement to me.

## Faith and history

We have already seen that the Christian Scriptures do not present us with a straight biography of Jesus. Nonetheless, they do present us with valuable historical information on the life of Jesus that can be discerned with the aid of historical research, biblical scholarship and sound common-sense. This enables us to construct a portrait of Jesus of Nazareth with which historians, scripture scholars and believers alike can reasonably agree.

This historical approach does not bypass Christian faith; nor is it solely dependant on faith. In this sense, it is meaningful to make a distinction between the *Jesus of history* and the *Christ of faith*. **We are speaking about the same Jesus, but we do not assume that the Jesus who is portrayed in the gospels as Lord and Saviour was experienced precisely this way by his disciples during their time with him in Palestine.** The developed New Testament christologies are post-resurrection accounts which witness to *post-resurrection belief* in Jesus as the Christ, the Anointed One of God.

***Literalist or fundamentalist readings fail to take into account the ways in which resurrection-belief transformed the disciples' understanding of who Jesus was. They assume, for example, that throughout his earthly existence, Jesus was always fully aware of his own divine status and, therefore, knew everything there was to know including the future events of his own earthly life and death. Such a fundamentalist reading of the Scriptures denies Jesus' full humanity; it also fails to appreciate that the gospels are complex faith-documents rather than simple biographies or straightforward histories.***

**On the other extreme are the *rationalists* who assume there is a total rupture between the Jesus of history and the Christ of faith.** For them, Jesus of history is depicted as an ethical teacher, a moral reformer or even as a deluded fanatic who mistakenly preached that the world was coming to an end. In one rationalist account, the whole post-Easter Christ tradition is purported to have been made up by the apostles who were able to get away with the resurrection story by stealing Jesus' body. In another account, Jesus survived the crucifixion and married Mary Magdalene with whom he lived many years in Rome prior to dying a natural death. These approaches are not able to account for the transformation in the lives of Jesus' disciples nor in the fact that these first believers, who had known Jesus during his earthly life, now acclaimed this *same Jesus* to be Christ, Lord and Saviour.

Our approach is to adopt the *centrist* position which recognizes both continuity and development in the gospel accounts of Jesus of Nazareth. This is a matter of affirming that the gospels are based on *real memories of what Jesus said and did*. Accordingly, the *stylized gospel accounts* are grounded in the historical events of Jesus' earthly life now seen through the eyes of resurrection-faith. Without this continuity between faith and history, Christianity would not be based on historical reality but in a groundless myth.

**The historical reality is that the person of Jesus impacted so profoundly on his followers that the encounter itself became integral to the interpretation of his identity.** This is not dissimilar to our knowledge of living persons: we come to know others in depth to the extent that we encounter them in a living relationship. It becomes important, therefore, to keep the historical Jesus and the Christ of faith together as the full expression of the saving encounter with the mystery of Jesus' unique personhood. One writer expresses it this way:

**‘Jesus Christ’ refers to an interpersonal event initiated by Jesus of Nazareth and received by the people he encountered. In relationship to Jesus people contacted the transformative power of divine reality. One response to this mediated encounter with God was to call Jesus the Christ, the Anointed One. It is interesting to note that Jesus did not call himself the Christ. Although Jesus had a definite consciousness of himself and his mission, it is difficult to tell if he ever used any titles for himself. But where he was reluctant, others were eager. It was the people who were saved through Jesus who bestowed the titles. ‘Jesus Christ’ designated a relational flow between Jesus and his followers. It is a Christian code, a compressed way of talking about an experience which the Gospel of John suggests could not be compressed into all the books ever written. [ John Shea, *An Experience Named Spirit* (Chicago: Thomas More Press, 1983) ]**

In this way, faith and history coalesce. **Consequently, we need to approach the Scriptures with both the *eyes of faith* and the *tools of historical research* if we are to appreciate with any depth the mystery of the personhood of Jesus Christ.**

- The Name Jesus

- A. LXX

1. Yah Shua-Joshua (aramaic)
  - a. son of nun, Exodus 33:11
  - b. son of Jehozadak, the high priest, Haggai 1:12ff, Zechariah 3:1ff
  - c. Joshua, a Bethshemite, I Samuel 6:14, 18
  - d. Joshua, a levite (under Hezekiah), II Chronicles 31:15
4. Among the 72 translators of the LXX, three were named Jesus.
5. Josephus mentions 20 by the name Jesus.
6. Josephus mentions 10 who were contemporary with Jesus.
7. Many examples from 1 BC-2 AD

## B. New Testament

1. Joshua (yah shua)
  - a. Act 7:45 Stephen's speech
  - b. Hebrews 4:8 The Sabbath rest
  - c. Luke 3:29, The genealogy
  - d. Matthew 27:16, Barabbas
  - e. Acts 13:6, Sorcerer on Cyprus
  - f. Colossians 4:11, Paul's Helper

## C. 2nd century ff

1. Disappears as a common name
2. Because of reverence of name?
3. Because of association with the Person?

## D. Divine Intervention

1. Fulfillment of Prophecy
  - a. Matthew 1:22,23 (Isaiah 7:14)
  - b. Matthew 2:5,6 (Micah 5:2-4)
  - c. Matthew 2:23,24 (Isaiah 1:1)
2. Special intervention for birth
  - a. Luke 1:30-35
  - b. Matthew 2:13-23

3. Named by an angel of the LORD

a. Matthew 1:20-21

meaning of name

b. Luke 2:21

E. Designations of Jesus Humanity

1. The Galilean, Matthew 26:69

2. Of Nazareth, Matthew 26:71, Mark 1:24,  
Mark 1:10:47, Luke 24:19, Acts 3:6, 4:10

3. The Nazarene, Mark 14:67



I. It is by the name Jesus He is discussed among the People.

A. He is distinguished from others

**of Nazareth of Galilee, Matt 21:10, 11**

And when he entered Jerusalem, all the city was stirred (shaken) saying, “Who is this one?” and the crowd said, “This one is the prophet Jesus the one from Nazareth of Galilee.”

**Nazarene, Mark 14:67**

(Concerning Peter)

“And seeing Peter below in the temple court, one of the servants of the high priest comes, and beholding (ho) Peter warming himself, looks upon him and says, ‘even (kai) you along with the Nazarene were, (the) Jesus.’”

**Son of David, Mark 10:47,**

“And they are coming into Jericho. And while leaving out from Jericho,

He and his disciples and a great crowd, the son of Timaeus, sitting by the way. And hearing that Jesus of Nazareth is, he began to cry out and say, “O son of David Jesus, mercy me. and (polloi) many rebuked him in order that he should be silent. But he much more cried out, “O Son of David, mercy me.” And having stood still (the) Jesus said, “Ye call him here,” and they are calling the blind man while saying to him, ‘be cheerful, arise, he is calling you.’ And throwing off his garment having jumped up he came to Jesus. And having responded Jesus said, ‘What do you desire that I shall do for you.’ And the blind man said to him, ‘Rabboni, in order that I shall see. And Jesus said to him. Go! the faith of you has already saved you. And Immediately He saw, and he was following him in the way.’”

## **Son of Joseph from Nazareth,**

John 1:45ff

Philip finds Nathaniel and says to him, “Whom Moses wrote in the Law and the Prophets we have found, Jesus son of Joseph the one from Nazareth. And he said to Nathaniel, “Out of Nazareth is any thing good able to be? Philip says to him, “be coming and see.” Jesus saw Nathaniel coming toward him and says concerning him, “Behold, an genuine Israelite, in whom is not deceit.”

## 2. What's in a name?

### A. Authority, I Kings 21:8

So she (Jezebel) wrote letters in Ahab's name and sealed them with his seal; she sent the letters to the elders and the nobles who lived with Naboth in his city.

### B. Possession, II Samuel 12:27,28

Joab sent messengers to David, and said, "I have fought against Rabbah; moreover, I have taken the water city. Now, then, gather the rest of the people together, and encamp against the city, and take it; or I myself will take the city, and it will be called by my name.

C. Representative, Deut 25:5, 6

Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her, and the first born whom she bears shall succeed to the name of the deceased brother, so that his name may not be blotted out of Israel.

D. God's name given to Moses,  
Exodus 3:1ff

E. Calling on the name  
Gen 21:33ff  
Gen 26:23ff  
Is. 66:1

F. Lord of Hosts is his name, Is 48.2

***G. Holy is his name, Is. 57.15***

***Next time: What's in a name, NT.***

***Consider "in the name of Jesus"***

NRS Matthew 1:21 She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” a. nature of his work  
b. yeh shuah-now in the person of Jesus

Mark 2:3-10 Read Story

In The Name:

NRS Matthew 18:20 For where two or three are gathered in my name, I am there among them.”

NRS Acts 19:13 Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.”

NRS Matthew 7:22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’

NRS Matthew 21:9 The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!”

NRS Mark 9:37 “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

NRS Mark 9:38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.”

NRS Acts 2:38 Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.

NRS Acts 3:6 But Peter said, “I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk.”

NRS Acts 4:7 When they had made the prisoners stand in their midst, they inquired, “By what power or by what name did you do this?”

NRS Acts 4:10 let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead.

NRS Acts 9:27 But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

NRS 1 Corinthians 6:11 And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

NRS Ephesians 5:20 giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

NRS Colossians 3:17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

1. What does the name Jesus mean?  
What does it imply?
2. What about “in the name” of ...?

# Lord

## Philippians 2:5ff

Psalm 110:1 LORD-Lord

What is the difference between upper and lower case letters in this word?  
cf 1 Samuel 26:16

Kurios-translates adonai in the LXX.

A word of Respect: Genesis 19:2, 23:6

“master” Genesis 27:29, 37

“Ruler” Daniel 2:47

Power over men: Jeremiah 22:18,

over things, Psalm 105:21, 22

slave&owner, Exodus 21:5,6

For Yahweh:

LORD of all the earth, Psalm 97:5, Joshua 3:11, Micah 4:13

Note Psalm 115:16

Servants, Psalm 133

Possession, Psalm 135

Monotheism: Deuteronomy 6:4, 27:9,10

Check Psalm 90 & 139



# LORD

## Psalm 90:1: Lord-LORD

### I. Kurios-Lord

#### A. An owner, Luke 19:33

Story of the retrieving of the colt for Jesus to ride on.

*“And as they were untying the colt, it’s owners (kurioi) said....”*

#### B. A master to whom service is due, Matthew 6:24

*“No one can serve two masters (kurioi); for either he will hate the one and love the other, or he will be devoted to the one and despise the other.”*

#### C. Respect due a father, Matthew 21:30

*“And he went to the second and said the same; and he answered, ‘I go, sir (ego kurie)’ but did not go.”*

#### D. A master and servants, Matthew 13:27

*“And the servants of the householder came and said to him, “Sir (kurie), did you not sow good seed in your field?”*

#### E. A ruler, Matthew 27:63

*“...the Phaisees gathered before Pilate and said, “Sir (kurie), we remember how that impostor said, while he was still alive, ‘After three days I will rise again’.”*

#### F. A pagan idol or deity, I Corinthians 8:5

*“For although there may be so-called gods in heaven or on earth-as indeed there are many ‘gods’ and many ‘lords’-yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.”*

### G. God-

#### Jehovah, Matthew 4:7

*“Jesus said to him, “Again it is written, ‘You shall not tempt the LORD your God.’”*

#### Adonai, Matthew 1:22

*“All this took place to fulfill what the Lord had spoken by the prophet;...”*

#### Elohim, I Peter 1:24, 25

*“All flesh is like grass  
and all its glory like the flower of grass.  
The grass withers, and flower falls,  
but the word of the Lord abides for ever.” Isaiah 40:6ff*

B. Luke 5:5

*When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch."*

*Simon answered, "**Master** (epistata), we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."*

*When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.*

*When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, **Lord**; I am a sinful man!" For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon's partners.*

*Then Jesus said to Simon, "Stop being afraid; from now on you will catch men." So they pulled their boats up on shore, left everything and followed him.*

C. Matthew 26:20-25

*When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, "I tell you the truth, one of you will betray me."*

*They were very sad and began to say to him one after the other, "Surely not I, Lord?"*

*Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."*

*Then Judas, the one who would betray him, said, "Surely not I, **Rabbi**?"*

*Jesus answered, "Yes, it is you."*

D. John 20:24-29

*Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord (ton kurion)!"*

*But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."*

*A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."*

*Thomas said to him, "My Lord and my God!" (the lord of me and the God of me)(kurios & El)*

*Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."*

- I. This becomes the climax of John's Gospel, ie, the affirmation of the LORDship of Jesus.

I. Philippians 2:9-11

*Your attitude should be the same as that of Christ Jesus:  
Who, being in very nature God,  
did not consider equality with God something to be grasped,  
but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
and became obedient to death—  
even death on a cross!  
Therefore God exalted him to the highest place  
and gave him the name that is above every name,  
that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.*

II. The early statement, I Corinthians 16:21-24

*I, Paul, write this greeting in my own hand.  
If anyone does not love the Lord (kurie)—a curse be on him. Marana Tha!  
The grace of the Lord Jesus be with you.  
My love to all of you in Christ Jesus. Amen.*

Didache 10

*But after you are satisfied with food, thus give thanks: “We give thanks to thee, O Holy Father, for thy Holy Name which thou didst make to tabernacle in our hearts, and for the knowledge and faith and immortality which thou didst make known to us through Jesus thy Child. To thee be glory for ever. Thou, Lord Almighty, didst create all things for thy Name’s sake, and didst give food and drink to men for their enjoyment, that they might give thanks to thee, but us hast thou blessed with spiritual food and drink and eternal light through thy Child. Above all we give thanks to thee for that thou art mighty. To thee be glory for ever. Remember, Lord, thy Church, to deliver it from all evil and to make it perfect in thy love, and gather it together in its holiness from the four winds to thy kingdom which thou hast prepared for it. For thine is the power and the glory for ever. Let grace come and let this world pass away. Hosannah to the God of David. If any man be holy, let him come! if any man be not, let him repent: **Maran atha**, Amen.”*

I. Lordship, II Corinthians 4:5

*Therefore, since through God's mercy we have this ministry, we do not lose heart. Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.*

A. Holy Spirit involvement, I Corinthians 12:3

*Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.*

B. All creation under lordship, Psalm 24:1, 2

*The earth is the LORD's, and everything in it,  
the world, and all who live in it;  
for he founded it upon the seas  
and established it upon the waters.*

II. "Lordship salvation"

A statement of salvation by works and sanctification by works.  
Obey and do good.

III Lordship of believer

Saved by grace

Lordship is the giving of complete control to the Lord.

Yielding lift to Jesus

there can never be doubt once under the lordship of Jesus

Question:

"Jesus is the Lord of your life whether you let him operate in you life or not." Explain

What did lord mean in the culture of *Jesus'* day.\

What does Lordship of Christ mean?