



Week #8: There is Power in the Name-Jesus' Deity & Humanity

September 14 th	The Power of Naming	(Chapter 1)
September 21 st	The Two Bedrock Names of God	(Chapter 2)
September 28 th	What's in a Name?	(Chapter 3)
October 5 th	The Earned Names of God	(Chapter 4)
October 12 th	When an Image Becomes a Name	(Chapter 5)
October 19 th	How Jesus Shows Up in the Old Testament	(Chapter 6)
October 26 th	How the Father Shows Up in the New Testament	(Chapter 7)
November 2 nd	There is Power in His Name, Part I	(Chapter 8a)
November 9 th	There is Power in His Name, Part II	(Chapter 8b)
November 16 th	The Eternal Spirit Himself	(Chapter 9)

Slide #1: PRAYER TAGS

CONDENSED OPENING REMARKS:

Slide #2: TITLE SLIDE

I. INTRODUCTION-

WHAT'S THE ONE THING?

In the first week of this series, we learned:

FACT:

- ➔ WHEN A NAME FOR GOD or JESUS or the HOLY SPIRIT is LISTED in SCRIPTURE it SIGNIFIES
 - Knowing another's name was a special privilege that offered access to that person's thought and life. Hayford, J. W. 1995. *Hayford's Bible handbook*. Thomas Nelson Publishers: Nashville
- ➔ KNOWING GOD'S NAMES MAKES HIM PERSONAL.
 - Exodus 3:1-7
- ➔ KNOWING GOD'S NAMES KEEPS US FROM BELIEVING FALSEHOODS ABOUT HIM.
 - Romans 1:21-23
- ➔ KNOWING GOD'S NAMES INVITES US TO KNOW HIM.
 - *Romans 1:18-23 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹because what may be known of God is manifest in them, for God has shown it to them. ²⁰For since the creation of the world His invisible attributes are clearly seen,*
 - Psalm 19:1-4

We're going to be spending a couple of weeks focusing on the names of Jesus. In this week's session, we'll explore His DEITY and His HUMANITY.

A. DEITY:

1. READ THE NAMES THROUGH
2. WHY IS THIS IMPORTANT? [WHY DID JESUS NEED TO BE GOD?]
3. NAMES AND TITLES EMPHASIZING JESUS' DEITY--JESUS CHOSE TO OFFER ALL HIS "GODNESS" ON OUR BEHALF & STILL DOES.
4. HOW CAN I RELATE TO JESUS AS GOD?

B. HUMANITY:

1. READ THE NAMES THROUGH
2. MATTHEW 4:1-11
3. WHY IS THIS IMPORTANT? [WHY DID JESUS NEED TO BE A HUMAN?]
4. NAMES AND TITLES OF JESUS EMPHASIZING HIS HUMANITY--JESUS CHOSE TO IDENTIFY COMPLETELY, PROFOUNDLY WITH US & STILL DOES.
5. HOW WAS JESUS LIMITED AS A HUMAN?
6. HOW CAN I RELATE TO JESUS AS HUMAN?
7. WHAT DOES THIS DEMAND OF US?

SUMMARY-for these sections

- ➔ Jesus' love brought all His God nature to bear on only our behalf. [trust, solid foundation, unshakable]



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- ➔ Jesus' compassion caused Him to identify with us, embrace true Humanity—not theoretical identification, not external [which is observation from the outside], but subjectively, personally, completely, without end.

CONCLUSION-for this message

NEXT WEEK:

- a. MISSION:
 1. READ THE NAMES THROUGH--NAMES AND TITLES OF JESUS EMPHASIZING HIS MISSION
 - a. WHAT WAS HIS MISSION?
 - b. HOW DID HIS BEHAVIOR FULFILL THAT MISSION?
 2. WHAT OF JESUS' MISSION HAVE WE BEEN ASKED TO PARTICIPATE IN?
 3. JESUS MODELED WHAT 'HUMANITY ON A GOD MISSION' CAN LOOK LIKE.
 - a. WHAT ACTIONS CAN WE TAKE THAT BETTER SUPPORT OUR LIVES, OUR HUMANITY LIVING THE GOD MISSION HE HAS FOR EACH OF US?
- II. SUMMARY
 - ➔ Jesus' love brought all His God nature to bear on only our behalf. [trust, solid foundation, unshakable]
 - ➔ Jesus' compassion caused Him to identify with us, embrace true Humanity—not theoretical identification, not external [which is observation from the outside], but subjectively, personally, completely, without end.
 - ➔ Jesus' time, talent, treasure, ability, determination takes on a dual focus in His God nature & Human nature by loving & obeying the Father [love God], and allowing no distraction or deviation to His mission of saving us & reconciling us to the Father [love others.]
- II. CONCLUSION-ACTIONS

Slide #1: PRAYER TAGS

Slide #2: TITLE SLIDE

I. INTRODUCTION- WHATS THE ONE THING?

The New Testament contains a number of names and titles of God the Father and the Holy Spirit.

But a quick review of the names and titles of Jesus Christ makes it very clear:

- that He is without question the focus of the New Testament revelation.
- The four Gospel portraits of His life on earth take up approximately half the New Testament.
- And the New Testament gives Jesus Christ over ninety names and titles!
- Through these we are given a clearer awareness of Jesus' deity, His humanity, and His mission as the ultimate Savior of humankind.
- **Jesus identified Himself as God [so He was either God or deceived.]**
- From the beginning of the church, Christians have firmly believed in the full deity of Jesus as God incarnate.
- This doctrine is so central to biblical Christianity that the apostle John makes the confession "that Jesus Christ has come in the flesh" (1 John 4:2)
- Jesus' deity is the central objective test to distinguish true Christians from false prophets and teachers (v. 3, 15).
- Also, many of the names and titles of Jesus used in the New Testament emphasize His deity.



Week #8: There is Power in the Name-Jesus' Deity & Humanity

In her recent messages, Michelle defined "Deity" for us:

DEITY, noun

1. Godhead; divinity; **the nature and essence of the Supreme Being**; as, the *deity* of the Supreme Being is manifest in his works.
2. God; the Supreme Being, or infinite self-existing Spirit.

DIVINITY, noun [Latin]

1. **The state of being divine**; Deity; Godhead; the nature or essence of God. Christians ascribe *divinity* to one Supreme Being only.
2. God; the Deity; the Supreme Being. Tis the *divinity* that stirs within us.

DIVINE adjective

1. **Pertaining to the true God; as the divine nature**; *divine* perfections.
2. Pertaining to a heathen deity, or to false gods.
3. Partaking of the nature of God.
Half human, half *divine*
4. Proceeding from God; as *divine* judgments.
5. Godlike; heavenly; excellent in the highest degree; extraordinary; apparently above what is human. In this application the word admits of comparison; as a *divine* invention; a *divine* genius; the divinest mind.

<https://www.wordnik.com/words/divinity>

100% God, 100% Man. A dual nature: Fully human, fully divine.

Slide #3: DEITY

A. DEITY

4. NAMES & TITLES EMPHASIZING JESUS' DEITY: READ THROUGH

Almighty • Alpha & Omega • Amen • Blessed & Only Potentate • Bright & Morning Star • Brightness of God's Glory • Dayspring • Emmanuel/Immanuel • Express Image of God's Person • Faithful & True • Firstborn • Lord of Glory • God • Heir of All Things • Holy One of God • I Am • Judge • Just One • King • Light • Life • LORD • Lord of the Sabbath • Only Begotten/One & Only • Prince • Righteous One • Rock • Ruler • Son of God • Star • Stone • Truth • Word

Slide #4 WHY ARE THESE TOPICS ABOUT JESUS IMPORTANT?

5. WHY IS THIS IMPORTANT? [WHY DID JESUS NEED TO BE GOD?]

The supernatural birth of Jesus, His sinless life, His working of miracles all give proof that He is the divine Son of God who came to earth in human form to give Himself as the ultimate sacrifice for our sins. No death of a natural human could provide forgiveness of sin and offer salvation for all humanity.

Knowing that Jesus came from God, and actually is God, and returned to God's presence after His death and resurrection assures us that our salvation and restored relationship with God is not only logical, but a true reality.

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6. NAMES AND TITLES EMPHASIZING JESUS' DEITY: EXPANDED

[WE'RE GOING TO QUICKLY REVIEW THEM & PARK ON A FEW SPECIFIC ONES.]

Firstborn/Truth/Word

- Almighty: Emphasizes the Lord's overarching power exercised in His final triumph over sin & evil. Rev 1:8
- Alpha & Omega: He is the absolute source of all creation &. History, & nothing lies outside of Him.
- Amen: Jesus is the reliable foundation on whom the promise of God rest. 2 Cor 1:20
- Blessed & Only Potentate-named this by Paul, 1 Tim 6:15. Also translated as Blessed & only Sovereign and Blessed & only Ruler.
 - Potentate: ascribes to Jesus the ultimate authority and power.
- Bright & Morning Star: Rev 22:16; 2 Peter 1:19, Rev 2:28 Presents Jesus as the fulfillment of God's purposes and the Ruler of eternity.
- Brightness of God's Glory: Heb 1:3
- The *New International Encyclopedia of Bible Words* says the following: "Glory" implies much more than a disclosure by God of who he is. It implies an invasion of the material universe, an expression of God's active presence among his people. Thus, the OT consistently links the term "glory" with the presence of God among Israel (e.g., Ex 29:43; Eze 43:4-5; Hag 2:3). God's objective glory is revealed by his coming to be present with us, his people, and to show himself by his actions in our world.
- Brightness of God's Glory: Heb 1:3
- Dayspring:
 - given by Zacharias in a hymn, Luke 1:78
 - niv, "Dayspring" is rendered as "the rising sun" who will come to us.
 - nasb has "the Sunrise from on high"
 - "The Sun of Righteousness, Malachi 4:2
 - A sun & Shield, Psalm 84:11
- Emmanuel/Immanuel:
 - With us is God! Matt 1:23 quoting Isaiah 7:14
 - Jesus took on human nature becoming 100% man-the Christian doctrine of the Incarnation
- Express Image of God's Person:
 - stated only once, Heb 1:3
 - NIV & NASB "exact representation"
 - Indicates an identity with God so complete that Christ perfectly represents who the Father is.
- Faithful & True:
 - stated only once, Rev 19:11
- Firstborn: mentioned 9 times
 - Literal use: 2x Luke 2:7
 - Historical use: Heb 1:6

see below for the Heir of all things:



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- Theological use: based on the Jewish cultural understanding of the responsibilities of the Firstborn son.
- He was the Firstborn among many brethren, Rom 8:29
- Firstborn over all creation, Col 1:15
- Firstborn from the dead, Col 1:18, Rev 1:5
- **As the eldest son Jesus would have worked as a carpenter with Joseph. [WE'LL ALSO SEE THIS IN JESUS' HUMANITY.]**

The HEAD of the family had responsibility to:

- Care for the family: PATRIARCHAL-this was where your provision/protection/safety came from:
 - Providing Food, shelter, clothing
 - Protection-there was no external police or military force that offered them security
 - Social Security-widows, orphans within the family were cared for
 - Maintained unity within the family-conflicts that arose within the family, if left unresolved, would threaten the health/existence of the whole family
- Steward Resources: negotiated on behalf of the family to the broader community
PATRILINEAL
 - Inheritance/double portion/
 - Food-all the family members participated-raising animals, making food, farming, etc.
 - Their bodies: Energy/time/abilities/reproductive ability-the men invested their strength/time/abilities in loyalty to the family, women the same. It was everyone's responsibility to reproduce within the social constructs of arranged marriages to reproduce heirs that would ensure the family line continued. [see Levirate marriage]
 - Training-
 - The firstborn son's life & choices were determined without their consent-their life and energy was spoken for-their choice was to obey or disobey. [rethinking the reaction of the firstborn son in the parable of the wayward son who squandered his portion of the family inheritance thereby jeopardizing the WHOLE.]
 - The FIRSTBORN son had responsibility to learn how to care for the whole family well and steward all the resources of the family to ensure the continuation of the whole.
 - Life and death-who lived and who died ultimately was the decision of the Head of the household. [see Genesis 38- the historical narrative of Judah who determines to execute Tamar when he finds out she is pregnant.]
 - PATRILOCAL-living space within the family unit-a compound, central courtyard for shared space.

¹ E. Randolph Richards and Richard James, [Misreading Scripture with Individualist Eyes: Patronage, Honor, and Shame in the Biblical World](#) (Downers Grove, IL: IVP Academic, 2020), 28.



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- Lord of Glory:
 - Reflects a Hebrew idiom paraphrased “glorious Lord.” 1 Cor 2:8
- God: John 1:1- Jesus was the Word, and the Word was God; Phil 2:6-10
6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,
- Heir of All Things: **[do this one with firstborn]**
 - Heb 1:2, heb “yaras” means to take possession or to inherit. The right of the heir to possess what belongs to the Father.
 - Through faith in Jesus, we become God’s spiritual children and heirs to all His eternal promises (Gal. 4:7; see also Rom. 4:13). But Jesus alone has been designated by God the Father as “heir of all things” (Heb. 1:2), for through Jesus, God also made the “worlds” (or “ages”).
- Holy One of God:
 - mentioned by the demons in Mark 1:24 & Luke 4:34
 - They too pierced the veil of Christ’s humanity, and using the title “Holy One of God” in its Old Testament sense of designating the promised Messiah, the disciples acknowledged Jesus as the fulfillment of God’s promise to come and live among humanity, first to save us and ultimately to rule over us.
- I Am:
 - Unpacked when we discussed God the Father. A self-identification: Jesus said to them [the Pharisees], “Most assuredly, I say to you, before Abraham was, I AM.” Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.
 - Jesus knew exactly what He was doing when He identified Himself as God along with God the Father & the impact it would have on those to whom He was speaking.
- Judge:
 - Used as a title by Paul for Jesus 2 Tim 4:8 calling Him the Righteous Judge.
 - Described in John 5:27, Jesus stated that God has given the Son “authority to execute judgment also, because He is the Son of Man.”
- Just One:
 - In Revelation 15:3 and 4, God is praised for being “just and true” in His ways.
 - Peter calls Jesus “the Holy One and the Just” (Acts 3:14).
 - Stephen calls Him the Just One (Acts 7:52).
 - John calls Him “Jesus Christ the Righteous [or Just] One” (1 John 2:1 niv).
The words “righteous” and “just” are used interchangeably in many versions for the simple reason that a single Greek word is translated both “just” and “righteous.” Also, the same verbal root stands both for “justice” and “righteousness.”

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The concept of justice or righteousness applies equally to God's saving work in forgiving the sins of believers and to His punishment of sinners. The *New International Encyclopedia of Bible Words* examines both aspects of the divine justice.

- Romans 3 develops the first theme. Because all have sinned, human beings must be redeemed. Salvation is given freely, as a gift of grace, through "the redemption that is in Christ Jesus." Paul explains that "God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus" (Rom 3:24–25).
- Paul's point is that God, as governor of the universe, is morally bound to condemn the guilty. Since all have sinned, God might be criticized for failure to condemn OT saints. The death of Christ has at last demonstrated that there is a basis on which God as judge could validly leave sins unpunished. And Jesus' self-sacrifice provides a basis on which God can be just and offer salvation to people today. Because of the Cross, God can remain true to his own moral commitment to what is right, and still freely acquit sinners (cf. 1 Jn 1:9).
- The second theme is found in a number of NT passages. God is not unfair in punishing sinners. In 2 Thessalonians, Paul graphically portrays the destiny of those "who do not know God and do not obey the gospel of our Lord Jesus Christ" (1:8). When Christ returns, they will be punished everlastingly. Paul affirms, "God is just; he will pay back those who trouble you and give relief to you who are troubled" (1:6–7). The emphasis on just punishment is also seen elsewhere in the NT (e.g., Rom 3:5–6; 9:14; Heb 2:2; Rev 15–16).
- **It is important to note that in these passages the Bible is neither defending God nor trying to explain his actions.** After all, God is the standard of morality in the universe. Human beings may resist and challenge the "humanity" of God's decisions. But God is himself the measure of righteousness. Thus, the Bible simply affirms that God is just. In both salvation and condemnation, God's actions are in full harmony with his righteous character (pp. 371–372).
- What does it mean then to give Jesus the title of "Just One"? The best answer is that in Him both aspects of divine justice find their fullest expression. In Jesus the forgiving love of God has been shed abroad so that God might be gracious to sinners. And in Jesus' return to earth from heaven, He will be the One who executes God's judgment on those who have failed to respond in obedience to His revelation of Himself.

- King:
- Light
- Life
- LORD
- Lord of the Sabbath
- Only Begotten/One & Only
- Prince



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- Righteous One
- Rock
- Ruler
- Son of God
- Star
- Stone
- **Truth -how can anyone know truth?**
 - Jesus' claim to be "the way, the truth, and the life" is recorded in John 14:6. This means He is the way to God, the truth about God, and the source of life from God.
 - It is important to understand the biblical concept of truth. In both the Old and New Testaments, the underlying idea is one of reliability, rooted in the fact that what is true is of necessity in complete harmony with reality. When Jesus affirms that God's Word is truth (John 17:17), He is stating that every word of God is in total harmony with reality. Because of this, we can completely trust God's Word and, as we live by it, we will come to "know [by experience] the truth, and the truth shall make you free" (John 8:32).
 - **As the Truth, Jesus is the One in whom all reality finds its focus. Only in Him will all the illusions of humankind be stripped away. In Him alone will we be able to know and live the life that God intends for us.**
- **Word**
 - John begins his Gospel, not with an account of the birth of Jesus, but rather with statements about Jesus' preexistence as God in eternity past, before the creation of the universe. **The apostle introduces us to the preincarnate Christ, giving Him the title "the Word"** (John 1:1). Verses 1–3 read as follows:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.
 - Verse 14 declares,
 - "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."
 - It is clear that John identifies Jesus as the eternal Word. But what is the significance of the name or title "the Word"?
 - Ancient Greek had two primary terms for "word."



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- **Rhema** generally indicated a specific word or utterance.
- **Logos**, the word chosen by John, had broader application. The phrase “word of God” focuses on **communication**. God has spoken, revealing both truth and Himself to us.
- In calling Jesus “the Word” (v. 1), **John reminds us that the incarnation of Jesus so fully expresses who God is that Christ could say, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (v. 18).**
- **Thus, the Word expresses God’s vital self-expression through the totality of His involvement in His universe and in our lives. When we acknowledge the Word of God, we affirm that Scripture is God’s revelation to us. But we also confess our belief that God has fully and perfectly expressed Himself in Jesus. Christ shows us who the Father is and who He wants to be for us.**

- **As the Word of God, Christ has always been the Person of the Godhead who communicated with human beings.**

Slide #5:

7. HOW CAN I RELATE TO JESUS AS GOD?

- a. the transforming work of Salvation
- b. He answers our prayers
- c. He offers us comfort & direction in times of trouble
- d. We offer our obedience to Him.

SLIDE#6

B. HUMANITY:

JESUS CHOSE TO IDENTIFY COMPLETELY, PROFOUNDLY WITH US & STILL DOES.

1. NAMES & TITLES OF JESUS EMPHASIZING HIS HUMANITY-READ THROUGH-ONLY A PERSON CAN BE THESE

The Last Adam • Bridegroom • The Carpenter • Child • Firstfruits • High Priest • Jesus of Nazareth/Nazarene • Man/Son of Man • Master • Son of David • Rabbi

The Jesus of Scripture is a true human being.

- He lived among us as a man.
- He experienced hunger and thirst,
- He knew exhaustion, and
- He felt deeply the rejection of His own people.

**Week #8: There is Power in the Name-Jesus' Deity & Humanity**

A host of passages in Scripture make it unmistakably clear that while He is eternally God, Jesus Christ was also fully human.

- One incident is particularly significant. Before Christ began His public ministry, the Holy Spirit led Him into the wilderness. There Jesus fasted for forty days and forty nights. Then, when Jesus was physically weak and exhausted, Satan came to tempt Him. Many years earlier the devil had succeeded in tempting Eve and Adam. Now Satan was intent on enticing Jesus (the Second Adam) to sin. The devil wanted to trick Jesus into abandoning God's will (Matt. 4:1, 2).

2. MATTHEW 4:1-11**Satan Tempts Jesus. NKJV**

(Mark 1:12, 13; Luke 4:1-13)

1 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. 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" 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.'" 7 Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'" 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." 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'" 11 Then the devil left Him, and behold, angels came and ministered to Him.

Temptation of Jesus. Matthew 4:1-11 CEB

1 Then the Spirit led Jesus up into the wilderness so that the devil might tempt him. 2 After Jesus had fasted for forty days and forty nights, he was starving. 3 The tempter came to him and said, "Since you are God's Son, command these stones to become bread." 4 Jesus replied, "It's written, People won't live only by bread, but by every word spoken by God." 5 After that the devil brought him into the holy city and stood him at the highest point of the temple. He said to him, 6 "Since you are God's Son, throw yourself down; for it is written, I will command my angels concerning you, and they will take you up in their hands so that you won't hit your foot on a stone." 7 Jesus replied, "Again it's written, Don't test the Lord your God." 8 Then the devil brought him to a very high mountain and showed him all the kingdoms of the world and their glory. 9 He said, "I'll give you all these if you bow down and worship me." 10 Jesus responded, "Go away, Satan, because it's written, You will worship the Lord your God and serve only him." 11 The devil left him, and angels came and took care of him.

- The first temptation focused on the fact that, because Jesus was a true human being, He was famished. Hunger, which deserts a person during a long fast until all stored up bodily resources are expended, had returned. Satan's first temptation was focused on this fact.



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Thus, he said to Jesus, "If [since] You are the Son of God, command that these stones become bread" (v. 3).

- Jesus, who would perform far more significant miracles, refused to do what the devil suggested. Instead, Jesus responded by quoting Deuteronomy 8:3, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God' "(Matt. 4:4).

SLIDE#7

3. WHY IS THIS IMPORTANT? [WHY DID JESUS NEED TO BE A HUMAN?]

- Jesus was living proof of the reality of this truth.
- He had set aside the prerogatives of deity to live on earth as a true human being (Phil. 2:5–7).
- Thus, the Son of God would meet Satan's temptations **by relying only on the resources available to us!**
- Jesus refused to perform a miracle to satisfy His hunger, for the suggestion to turn stones into bread had come from Satan, not from God.
- **As a human being, Jesus was committed to do the will of God, regardless of how great some might think the benefit of acting on His own would seem.**

Jesus overcame Satan's temptations by depending only on resources within His human nature, setting an example for us.



- In asserting, "Man shall not live by bread alone" (Matt. 4:4), Jesus took His stand alongside us.
 - He would not "cheat" by drawing on resources that are not available to us, His fellow human beings (Heb. 2:17, 18).
 - Jesus was determined to live His life on earth subject to the same limitations under which we labor.
 - Even Jesus' miracles would not be performed in His own power, but rather in the power of the Spirit, so that the Father's will might be accomplished (Matt. 12:28).
- It is not surprising, then, to find that many of the names and titles of Jesus found in the New Testament emphasize His humanity rather than His deity. Perhaps the greatest wonder in the universe is the fact that God the Son chose to become a human being.





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BIBLE BACKGROUND:

PASSAGES EMPHASIZING JESUS' HUMANITY

- "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry" (Matt. 4:1, 2).*
- "Now when He got into a boat, His disciples followed Him. And suddenly a great tempest arose on the sea, so that the boat was covered with waves. But He was asleep" (Matt. 8:23, 24)*
- "And Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52).*
- "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have" (Luke 24:39).*
- "And the Word became flesh and dwelt among us" (John 1:14).*
- "Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well" (John 4:6).*
- "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst!' " (John 19:28).*
- "But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out" (John 19:33, 34).*
- "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same... Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (Heb. 2:14, 17, 18).*



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4. NAMES AND TITLES OF JESUS EMPHASIZING HIS HUMANITY--

- **THE LAST ADAM:** Luke's genealogy traces Jesus' line back to Adam, establishing that Jesus is a true human being. Paul sees an even more significant relationship between Jesus and Adam. In 1 Corinthians 15:45, the apostle's great chapter on resurrection, he says, "The first Adam became a living being" (a quote from Genesis 2:7). Paul then says, "The last Adam became a life-giving spirit" (1 Cor. 15:45).

The first Adam launched our race, but in his fall into sin carried humanity away from God. The last Adam, Jesus, launched a renewal of humanity and led believing humankind's return to God.

Paul develops this theme in Romans 5:12-21. He compares and contrasts the first and last Adams. It was "through one man [that] sin entered the world, and death through sin, and thus death spread to all men" (v. 12). This was Adam's dark contribution to the millennia of tragedy and sorrow that followed. But it was also through one man's "righteous act [that] the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous" (vv. 18, 19).

Our heritage from Adam is one of sin, death, and alienation. But now through faith we belong to Christ, the Founder of a new spiritual race, and our heritage in Him is righteousness and life.

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- **BRIDEGROOM:** Scripture views marriage as a delightful state. The bride and the groom are portrayed as finding joy in one another (Ps. 45:9; Song 1:1–8:14; Jer. 7:34; 16:9). The wedding was especially the focal point of joy. The celebration often lasted a week, and during this time the bride and groom were treated as king and queen.

Each of the synoptic Gospels reports that Jesus adopted this imagery when He answered a question about fasting (Matt. 9:15; Mark 2:19, 20; Luke 5:34, 35). In ancient times, fasting was a sign of grief and sorrow. In contrast, the wedding was a symbol of joy and celebration. The disciples of the Pharisees and even of John the Baptist might fast. However, during Jesus' earthly ministry, His followers would eat and drink, for Jesus was the Bridegroom, and His followers were the guests who were to accompany Him to the wedding. They couldn't fast while He, the Bridegroom, was with them.

Jesus' choice of this metaphor clearly underscored the reality of His humanity. People were comfortable in His presence and sought Him out for help, advice, and teaching. Being around Jesus was a source of joy for many, whether disciple or "sinner." Jesus was filled with a love that made many around Him (except the religious leaders, who were His enemies) feel like celebrating!

There are, of course, deeper implications to the image of Christ as a Bridegroom. When it came time for a Jewish couple to marry, the groom and his friends left his home and traveled to the home of the bride. This trip usually took place in the evening, and the guests of the bridegroom carried torches. The festive group laughed and sang as they approached the home of the bride. There the bride and her friends would be waiting with their own torches (Matt. 25:10). They were eager for the arrival of the bridegroom, and ready to accompany the bride back to the groom's home, where the wedding would take place.

The Old Testament prophets used the image of the bride and groom to depict the relationship between God and Israel. We learn that in the future, a great restoration of Israel will come. It will be like a wedding not only because of the joy it will bring but also because it marks the union of God with His people.

Jesus adopted this prophetic language. Thus, in Matthew 25:1–13, He applied it to His own return for the church. After His death and resurrection, Jesus would return to heaven. As the Bridegroom of the church, His return might not be for a long time. Nevertheless, Jesus assuredly would return as the Bridegroom, eager to gather us, His waiting bride.

As the eldest son Jesus would have worked as a carpenter with Joseph.



- **THE CARPENTER:** Mark 6:3 indicates that Jesus worked as a carpenter. The second synoptic Gospel tells of a time when Jesus, after He had gained some fame as an itinerant teacher and healer, returned to Nazareth. That Sabbath He was invited to teach in His hometown synagogue (vv. 1, 2).

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Being invited to teach was not unusual. The synagogue service began with a recitation of blessings, followed by a reading from the Pentateuch. By the first century A.D., the first five books in the Old Testament had been organized into several hundred readings, which took a congregation through the writings of Moses every three years. The reading of the Torah was followed by a reading from the Hap Torah, the Prophets. After this, a member of the congregation or a visitor was invited to make spontaneous comments on the Scriptures read. Thus, when Jesus returned to Nazareth after ministering elsewhere, it was natural that His curious townspeople would want to hear what He had to say.

According to Mark 6:2 and 3, those in the synagogue were “astonished, saying, ‘Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands? Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?’ So they were offended at Him.” This brief passage tells us much about Christ’s humanity.

Jesus worked in Nazareth as a carpenter. In biblical times, the oldest son typically learned his father’s trade. This suggests that Joseph had been a carpenter and that as a youth Jesus had been Joseph’s apprentice. The fact that Jesus was called “the carpenter” (Mark 6:3) by the people of Nazareth suggests that Joseph had died and that Jesus was no longer viewed as just “the son of the carpenter” but rather as “the carpenter.”

The Revell Bible Dictionary describes the work of a first-century carpenter and explains the reaction of the people of Nazareth.

What did these woodworkers make in biblical times? Wood was generally scarce in Palestine, and most homes were constructed of stone, but roof beams and often doors were made of wood. The many fishing boats that crossed the Sea of Galilee were wooden, and fashioning them called for special skills. Probably Joseph and Jesus, working in Nazareth some miles from the water, made farm tools like plows and sickles, and furnishings for the homes of their neighbors: chairs, tables, and bedframes.

Jesus’ neighbors found it difficult to grasp the fact that the carpenter who had made yokes for their animals was in fact the Messiah. It is easy to lose sight of God in the commonplace. We too may fail to realize that our Lord most often reveals himself in the simple things of daily life (p. 195).

Jesus took on the role of head of the family. After Joseph died (the most likely possibility, given all the biblical evidence), Jesus, as the eldest son, became the head of the family. He thus was responsible for the care of his mother, for in ancient times the bulk of the family estate passed to the eldest son, not to the widow.

The fourth Gospel reports that as Jesus hung on the cross, He saw His mother, Mary, and a disciple named John standing nearby. There, as the last act before Jesus’ death, the Savior directed Mary’s attention to John and said, “Woman, behold your son!” (John 19:26). Then Jesus directed John’s attention to Mary, and said, “Behold your mother!” (v. 27). The text says, “From that hour that disciple took her to his own home.”

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It's striking to see that on the cross Jesus was moved by the very human concern of a son for His mother's welfare. Indeed, Jesus was human in the very best sense of the word.

Jesus grew up in a family with brothers and sisters. Some try to explain away the clear teaching of John 7:5 by claiming that the Greek noun *adelphos*, which is usually rendered "brother," can also be translated "cousin." This argument, however, is rooted in the desire of some to see Mary as a perpetual virgin rather than as a Jewish mother who loved her husband and rejoiced in the privilege of giving him many children (Matt. 13:55, 56).

For Jesus, the birth of brothers and sisters meant that He grew up in a large family. As the eldest son, Jesus undoubtedly helped to care for His younger siblings. We can hardly imagine a more typical childhood for a first-century Jewish youth. It is striking that, even after Christ had become well known in Galilee, "even His brothers did not believe in Him" (John 7:5). They could not imagine that their brother was also the Son of God.

Christ was so truly and fully human—so much a son, neighbor, and brother—that the reality of His messiahship was at first denied by His own siblings. (Later some of Jesus' brothers did come to faith. For instance, James became the leader of the Jerusalem church as well as the author of the epistle that bears his name.) We need only look at the reaction of the people of Nazareth and of Jesus' family, who knew Him best, to be convinced that God the Son had become a real human being in His Incarnation.

- **CHILD:** Isaiah prophesied, "For unto us a Child is born, unto us a Son is given" (Is. 9:6). This prophecy clearly indicates that the promised Messiah was to be both a human being, entering the world through the natural process of childbirth, and God the Son, given supernaturally.

The Gospels frequently refer to Jesus as a child, carefully establishing the fact of His full human nature. Matthew 1:18 says that Mary—who was pledged to be married to Joseph but had not yet had sexual relations with him—was "found to be with child through the Holy Spirit" (NIV). While settled in Mary's womb, Jesus developed as did any human fetus. Luke 2:7 describes Jesus' entry into the world through natural childbirth: "[Mary] brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger."

As an infant and a toddler, Jesus was as dependent on His parents as any child would be. When Herod sought to kill the One born King of the Jews, Joseph, having been warned in a dream, took the child and His mother to Egypt (Matt. 2:14). Jesus, at this time a helpless young child, was guarded and nurtured by Joseph and Mary.

Luke 2:51 says that even after Jesus' twelfth birthday, He was "subject" (or "obedient") to His parents. We also learn that Jesus "increased in wisdom and stature" (v. 52).

In all this we see clear evidence of the full humanity of Jesus. He was conceived, born, and grew up as a child. First Timothy 3:16 affirms this truth: "And without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory." Truly, the Christ child born in Bethlehem was at the same time God the Son!



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Firstfruits—the first ripened of the crop—were offered to God in thanksgiving for the coming harvest.



- **FIRSTFRUITS:** In 1 Corinthians 15:20–24, Paul refers to Jesus as the “firstfruits”:

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.

The historic roots. The title “firstfruits” (1 Cor. 15:20) goes back to a principle established in the Mosaic Law. The *Nelson Encyclopedia of the Bible* defines the firstfruits as follows:

[The] firstborn child or animal or first parts of any crop which, in Hebrew thought, were considered as holy and belonging to the Lord. The first fruits, as a foretaste of more to come, were offered to God in thanksgiving for his goodness in providing them (p. 791).

In verse 20, the resurrected Jesus is portrayed as the “firstfruits,” that is, the first installment of a harvest to eternal life. As Jesus was resurrected, so will all human beings be who believe in Him.

In verse 21, Paul argues that “since by man came death, by Man also came the resurrection of the dead.” This is a recurring theme in the Epistles—it was only because Christ came and shared our human nature that He was qualified to bear our sins. And it is through our spiritual union with Christ—the man who died and who was made alive—that we have been freed from the grip of sin and given new life through faith in Him. Moreover, it was Christ’s resurrection as a man that made Him the firstfruits. In other words, He is the sure and certain foretaste of what is yet to come for us who believe.

- **HIGH PRIEST:** The Book of Hebrews emphasizes the fact that Christ is a “merciful and faithful High Priest in things pertaining to God” (2:17). The high priesthood of Jesus is referred to in no less than eight of Hebrews thirteen chapters! These chapters, which contain some fifteen references to Jesus’ high priesthood, make it clear that Jesus *must have been* human.

The Old Testament background. The role of the high priest in Israel’s religion was clearly established in the Old Testament. The *Revell Bible Dictionary* offers the following summary:

The functions of the OT priesthood are outlined in Deut. 33:8–10. Priests, drawn from the tribe of Levi and the family of Aaron, (1) guard God’s covenant by (2) teaching God’s precepts and Law, and (3) offer incense and sacrifice on God’s altar. In teaching God’s Law, the priests spoke to men on God’s behalf. In presenting sacrifices and

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offerings, the priests spoke to God for men. Thus their role was mediatorial, intended to bond God's covenant people to him.

Any of the priests could teach God's written Law and offer sacrifices on behalf of those who committed unintentional sins. But the high priest was unique. The high priest alone bore on his chest, in a sacred pouch, the Urim and Thummim. Through the Urim and Thummim, God gave specific guidance concerning his will in situations not covered in the written Word. Furthermore, the high priest alone could enter the Holy of Holies on the Day of Atonement. There he offered the blood of a sacrifice, making atonement for all the sins of God's people, both unintentional and intentional (Lev. 16). In these two ministries, the high priest was the sole mediator of the covenant that God made with Israel. Thus, in these functions, the high priest was a type, or living portrait, of Jesus Christ.

The Book of Hebrews describes the ministries of Jesus in view of His appointment as high priest. Jesus made atonement for sins (2:17); He interceded with God for sinners (4:15); and in offering Himself on Calvary, Jesus made the sacrifice necessary to win our forgiveness (8:3).

Christ's priesthood and Jesus' humanity. The Book of Hebrews makes it clear that Jesus simply must have been fully human to serve, as He does, as our high priest (2:14–18).

Jesus had to be human to understand experientially human nature and needs. Hebrews 2:17 points out that Jesus "had to be made like His brethren, that He might be a merciful and faithful High Priest." If Jesus were to represent humanity before God, it was necessary that He personally suffer, "being tempted" (or "tested," v. 18), so that He might be "able to aid those who are tempted."

A similar point is made in 4:15 and 16. We learn that "we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

Being tempted does not imply sin, but rather natural human weaknesses. Just as we are subject to the pressures of hunger, hurts, frustrations, and rejection, Jesus too, in living a human life, subjected Himself to all these pressures. He lived with our weaknesses—weaknesses that are intrinsic to the human condition. Nevertheless, He did so without ever once *surrendering to* any temptation and thus falling into sin.

Jesus does understand what it means to be human and what it means to be weak. Thus He can and does sympathize with us. We can come to Him boldly, whether for mercy after we have given in to temptations or for grace to help us withstand temptations, for He knows by experience what it is like to be one of us.

Jesus had to be human to qualify as our High Priest. Hebrews 5:1 says, "Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins" (NIV). No angel could serve as our High Priest. Even God the Son could not perform that function until He had taken on humanity. It thus was utterly necessary that Jesus be appointed by the Father as humankind's representative. Christ needed to become human in order to offer Himself as an atoning sacrifice for sins and thereby bring believing sinners to God.

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Though Jesus was qualified by His humanity to be our high priest, He also had to be appointed to this office by the Father. One might initially conclude that this would be a problem, for all Old Testament priests had to be from the family of Aaron of the tribe of Levi. Jesus' family line was traced back to the tribe of Judah not Levi (v. 14). The issue is resolved when we realize that God was replacing the Levitical system with a new Priest, who would offer a new sacrifice under a new covenant. God appointed Jesus as a high priest according to the order of Melchizekek, not Aaron (7:11).

The Aaronic priests eventually died and were replaced by others. But, as the writer of Hebrews notes, there is no record in Scripture of the death of Melchizedek (v. 3). This person, being both a king and a priest, is mentioned briefly in Scripture as blessing the patriarch Abraham (Gen. 14:18–20). But aside from this brief passage, we know nothing about the birth or death of Melchizekek.

Verse 17 quotes God's promise in Psalm 110:4 that the Messiah would be a priest "forever according to the order of Melchizedek." As our resurrected Lord, Jesus will never die again. He is always available to represent us before the throne of God.

The writer of Hebrews rightly concludes that in Jesus, the God-man, we have a high priest who meets our spiritual needs. He alone is "holy, innocent, undefiled, separated from sinners and exalted above the heavens" (Heb. 7:26 NASB). Once again we see clearly that the Scriptures present Jesus not only as the Son of God but also as a real human being.

- **JESUS OF NAZARETH/NAZARENE:** Fifteen times in the Gospels and in Acts Christ is called "Jesus of Nazareth." Four times in these documents Jesus is referred to as "the Nazarene."

Some think that by calling Jesus "the Nazarene," people were simply identifying Him with His hometown of Nazareth. However, it is more likely that at first the title was used to distinguish Jesus the Messiah (namely, the Anointed One from Nazareth) from many other Jews of the day who bore the name "Jesus."

It's helpful for us to realize that there was no great pool of names from which a Jewish couple could draw upon when naming their sons or daughters. Typically, the names given children were family names, borne by generation upon generation of ancestors. It was typical in the Roman Empire for a woman named Julia (for instance) to also name each of her three daughters "Julia." They would then be known as Julia Major, Julia Secunda, and Julia Tertia—that is, Julia the first, Julia the second, and Julia the third!

Most likely "Jesus" ("Joshua" in Hebrew or Aramaic) was one of those common Jewish names favored by God's people. Understandably, then, people identified the Jesus of the Gospels as "Jesus of Nazareth." In other words, He was *that* Jesus (as opposed to some other person named "Jesus").

This having been said, there is an even greater significance in identifying the Messiah as "Jesus of Nazareth." Just as the first century is a specific period in time, so Nazareth in Galilee was a specific location in space.

Thus, calling the Savior "Jesus of Nazareth" reminds us that the account of Jesus is neither a myth nor one of those far-fetched stories found in pagan religions about false gods and goddesses. Rather, God the Son—named "Jesus of Nazareth"—entered our world of space and



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time. He is a historic figure, a person who actually lived, died, and rose again in the “real world.” Testifying to the historicity of all those events recorded in the New Testament, we have the witness of people who knew and who spoke about the Messiah as Jesus “of Nazareth.”

- **MAN/SON OF MAN:** Every now and then people would refer to Jesus simply as that “man.” For example, after witnessing one of Jesus’ miracles, even His disciples wondered aloud, “What kind of man is this?” (Matt. 8:27 NIV).

Those few passages in which Jesus was spoken of simply as a man pale in significance to one of Jesus’ favorite titles for Himself. No less than 82 times in the Gospels Jesus refers to Himself as the “Son of Man.” We can tell from this repeated use that the title “Son of Man” was particularly significant to Jesus. This title was not only important to Him, but it also has great theological significance. *The New International Encyclopedia of Bible Words* summarizes them succinctly.

First, [the title Son of Man] emphasizes Jesus’ humanity. In the OT, “son of man” is often used in addressing Ezekiel. In the context of that book, it is clear that the title simply means “man,” and carries there a special emphasis on the distinction between humanity and God. The NT makes it clear that Jesus took on true human nature, and the implication of the title is to affirm [and emphasize] his humanity.

Second, it is used in place of “I.” There are a number of passages in which it seems best to take the phrase in this way (e.g., Mt 12:8; 17:22; 19:28; 20:18, 28).

Third, it identifies Jesus as the focus of OT eschatological prophecy. Daniel reported his vision of history’s end, saying, “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion” (Dan 7:13–14). The phrase “like a son of man” undoubtedly means that Daniel saw a being who, in contrast to the exotic figures he had just described (7:1–12), simply looked human. But the phrase is given more meaning in the eschatological passages in the Gospels. Jesus is *the* human being Daniel saw, who will fulfill Daniel’s prophecy in times to come (Mt 13; 24; Mk 13).

Fourth, it identifies Jesus with humanity in his suffering for us. Often this phrase was chosen by Jesus when he spoke of his coming suffering and death (e.g., Mt 12:40). Jesus the Son of Man did come from heaven (Jn 3:13), but he had to be lifted up in crucifixion, suffering for all so that all who believe in him may have eternal life (Jn 3:14).

It would be difficult to exhaust the significance of the title “Son of Man.” But surely it is intended to draw our attention to Jesus as fully human, to make us aware of Jesus’ sufferings for us, and to awaken wonder that the eternal Son of God truly entered the world to bring us, victorious, to His eternal glory.

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Peter, who knew Jesus as a friend before he became a disciple, was stunned when he recognized Jesus' deity.



- **MASTER:** In the Gospel of Luke, Jesus is addressed as “Master” some six times, five of them by His disciples and once by lepers seeking His aid (17:13). The term is capitalized in both the NKJV and the NIV as if it were a title of deity. However, the Greek noun that Luke uses, which is found only in his Gospel, is *epistates*, which might be translated “chief” or “commander.” While this word implies authority to give orders, it does not indicate unlimited authority.

It is interesting that the disciples used this term during the early stages of their relationship with Jesus (Luke 5:5; 8:24, 45; 9:33, 49). While they were quickly awed by Jesus and by His authority over nature, sickness, and even demons, they had not yet fully realized His messianic identity. It is only later in Luke's Gospel that the disciples begin to address Jesus as “Lord.”

- **SON OF DAVID:** The Gospels refer to Jesus as the “Son of David” sixteen times. The phrase establishes Jesus as a descendant of David and thus a member in the royal line. Joseph, too, is referred to as a son of David (Matt. 1:20), but not in the same sense as is Jesus. While Joseph was *a* descendant of David, Jesus was *the* Son of David, that is, the promised Messiah who was to come from the line of Israel's greatest king.

Both the Gospels of Matthew and Luke provide genealogies of Jesus. Each genealogy is intended to establish Jesus' lineage and thus His right to the messianic throne as a legitimate offspring of King David. Nevertheless, Luke's genealogy goes further by tracing Christ's ancestry back to Adam. Jesus was indeed a true human being, a member of our race whose roots can be traced back to the first man, Adam. Thus, the title “Son of David” looks both to Jesus' identity as a human being with a known and specific family line and to His role as the long-promised Messiah.

**BIBLE BACKGROUND:****THE TWO GENEALOGIES OF JESUS**

The Bible contains orderly lists tracing the human ancestry of Jesus the Messiah. These are found in Matthew 1:1–17 and Luke 3:23–38. Some have seen a conflict in the two genealogies, for at one point the ancestors listed diverge. The explanation for this and something of the significance of these two genealogies is contained in the *Revell Bible Dictionary* (pp. 423, 425).

Biblical genealogies characteristically include only selected ancestors. This is illustrated by Luke's list of some 20 ancestors between David and the Exile, while Matthew has only 14. A significant difference between the two is that Matthew traces Jesus' line through Solomon and Judah's kings, while Luke traces the line



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through Nathan, another son of David by Bathsheba (1 Chr. 3:5). The two primary explanations assume (1) that Matthew traces the legal line and Luke the biological line of Joseph, or (2) that Luke gives the genealogy of Mary, while Matthew lists the genealogy of Joseph. This second view is supported by Jeremiah's curse on Jehoiachin, a king in Solomon's line, whose descendants were never to occupy Israel's throne, even though the legal right was theirs (compare Jer. 22:30; Mt. 1:11). If this second explanation is correct, Jesus' legal right to the throne is established through Joseph, while his biological descent from David is established through Mary. This view may be reflected in Romans 1:3, which affirms that Jesus "as to his human nature was a descendant of David."

Two other features of these genealogies are of note: (1) Each genealogy guards the doctrine of the virgin birth. Christ was the son "so it was thought, of Joseph" (Lk. 3:23; see also Mt. 1:16); (2) Matthew includes four women in Jesus' genealogy, which is contrary to Hebrew practice, and even more unusual are the women selected: Tamar (Mt. 1:3), who became pregnant by her father-in-law, Gen. 38; Rahab (Mt. 1:5), who was the believing prostitute who survived the destruction of Jericho, Josh. 2; 6:25; Ruth (Mt. 1:5), who was a Moabitess; and Bathsheba (Mt. 1:6), who was the adulterous wife of Uriah, a victim of David's passion, 2 Sam. 11; 12. God's grace not only reached out to save these women but also placed them in the line of the Redeemer.

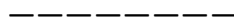
Thus, the genealogies show both that Jesus fulfills Israel's messianic expectations and that, through the incarnation, the redemption Christ won is for all of humanity.



- **RABBI:** The Gospels report fourteen incidents in which Jesus was addressed as "Rabbi." Only Luke chose not to report such an incident.

In ancient times "rabbi" was a title of respect. It was used when addressing a person who was recognized as an expert in the Law of Moses. John 1:38 notes, "They said to Him, 'Rabbi!' (which is to say, when translated, Teacher), 'where are you staying?' "

By the first century A.D., the usual route through which a person might obtain the knowledge of the Law necessary to gain recognition as a rabbi was by apprenticeship to a recognized expert in the Law. The eager student would become the disciple of a well-known rabbi, and for a number of years actually live with him. The student would listen to the rabbi's teaching, observe his way of life, ask him questions, and seek to imitate not only his master's teachings but also his lifestyle.



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Nicodemus, a member of the Sanhedrin, admitted that the religious leaders were well aware that Jesus was a teacher sent to them by God.



During the years that a disciple spent with a rabbi, he was expected to serve the rabbi, and the rabbi was expected to support his disciple, often through gifts given by those who sought the rabbi's advice or who simply wished to be associated with him. The benefit to the student was that he would one day be personally recognized as a rabbi. The benefit to the rabbi was that his particular insights and interpretations would be passed down to others and hopefully become an integral part of Judaism.

One reason the religious establishment resented Jesus was because He had suddenly laid down His carpenter's tools and begun teaching and preaching as a rabbi. Rather than first becoming the disciple of a rabbi, Jesus instead had begun to teach with an authority that seemed even greater than that of Judaism's recognized sages (Matt. 7:29).

Nevertheless, it was clear even to the religious establishment that Jesus truly was an expert in Old Testament lore and law. Even Nicodemus—a member of the Sanhedrin, who came to visit Jesus one night early in the Savior's public ministry—addressed Jesus as “Rabbi” and confessed that “we [the religious leaders] know that You are a teacher come from God; for no one can do these signs that You do unless God is with him” (John 3:2).

“Rabbi,” then, was a title that carried no implication of deity, but instead was granted to a human being who, like other persons, struggled to grasp the deeper meaning of God's Law. While “Rabbi” was a title of utmost respect within the first-century Jewish community, it was also a very human title. Though it conveyed profound respect, it was a respect that fell far short of worship.

All these names and titles of Jesus—“the Last Adam,” “the Bridegroom,” “the Carpenter,” “Child,” “Firstfruits,” “High Priest,” “Jesus of Nazareth,” “Son of Man,” “Master,” “Son of David,” and “Rabbi”—emphasize the fact that Jesus lived as, and indeed was, a human being. The Messiah was like us in every way—except for lost humankind's natural bent toward sin (Heb. 4:14).

SLIDE #8**5. IN WHAT WAYS WAS JESUS LIMITED BY BEING HUMAN?**

- a. Jesus was not just a humbled divine being walking around in a human body and because of this:
 1. He was not omnipresent.
 2. He was not omniscient.
- b. He had to rely on the Holy Spirit to perform the miracles He did in obedience to the Father.
- c. He required food & sleep.
- d. He was tempted as we are tempted.
- e. He felt the emotions that are common to all human beings.



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- f. Jesus took up 'the very nature of a servant', placing Himself under the Father's authority (7).
- g. He also died physically (8), an experience that is strictly earthly.

SLIDE#9

6. HOW CAN I RELATE TO JESUS AS 100% HUMAN?

- a. He understands temptation.
- b. He has felt hurts and betrayal.
- c. He understands need.

7. What does this definition demand of us?

- a. To understand that there is only one way to heaven.
- b. That temptation can be resisted.
- c. To understand that there is only one way to please God: Accept His truth and conform to His image.
- d. Personal answers: Obedience, worship, witnessing

III. SUMMARY

- ➔ Jesus' love brought all His God nature to bear on only our behalf. [trust, solid foundation, unshakable]
- ➔ Jesus' compassion caused Him to identify with us, embrace true Humanity—not theoretical identification, not external [which is observation from the outside], but subjectively, personally, completely, without end.
- ➔ Jesus' time, talent, treasure, ability, determination takes on a dual focus in His God nature & Human nature by loving & obeying the Father [love God], and allowing no distraction or deviation to His mission of saving us & reconciling us to the Father [love others.] WHICH WE'LL EXPLORE NEXT WEEK.

III. CONCLUSION-ACTIONS/OUR NOTEBOOKS

BECAUSE JESUS IS GOD-

- b. ALMIGHTY, I CAN _____
- c. THE ALPHA & THE OMEGA, I CAN _____
- d. ETC...

BECAUSE JESUS IS HUMAN, I CAN _____

I would like to... I want to learn... Defining an experience of...
(What are my personal goals with learning His Names)

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NOTES:

Firstborn: kinship

1. New Testament**a. Jesus as the First Born**

Although Jesus was literally the firstborn son of Mary (Luke 2:7), this descriptor is also used as a way of magnifying Jesus's status in other settings. He is called "the firstborn over all creation" (Col. 1:15). And he is also called the "firstborn from the dead" (Rev. 1:5) because not only was he the first one to be raised from the dead never to die again but he also is the most important of all who will ever rise from the dead (see Rom. 8:29). Finally, the biblical authors also refer to Christians with this honorary designation (Heb. 12:23).

b. Jesus' instructions to the Disciples

- i. ORPHAN — a child deprived by death of one or both parents (John 14:18; James 1:27). Jesus used the word symbolically, promising His followers, "I will not leave you orphans" (comfortless, KJV; orphaned, NRSV; bereft, REB). In His absence, Jesus promised to send the Holy Spirit, who would serve as the believer's teacher, guide, guardian, and protector. The fatherless, or orphans, are included among the needy who need mercy and compassion (Deut. 10:18; Job 22:9; James 1:26–27).
- ii. John 13:35 Your love for one another will prove to the world that you are my disciples."
- iii. 1 John 3:14 We know that we have passed from death to life, because we love our brothers. The one who does not love remains in death.
- iv. 1 John 4:20 If anyone says, "I love God," but hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.
- v. 2 John 1:5 And now I urge you, dear lady--not as a new commandment to you, but one we have had from the beginning--that we love one another.

c. The Disciples in Jerusalem after Christ's resurrection

- i. Acts 4:32-35: And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common...

d. Paul's directions to the Early Church-Ephesians as we have been studying.

Why is UNITY in His body, His family, His chosen Kinship so important?



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- We have been adopted into this Kinship: Eph 1:4-5 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself,
- Which means we have a share in the inheritance: Eph 1:11 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,
- Which means we have Someone we are responsible to: Eph 1: 22-23 And He put all things under His feet, and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.
- Which also means we have others in the group we hold some measure of responsibility for: Eph 2: 19-22 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.
- Which means we have obligations for the wellbeing & unity to protect this group: Eph 4: 11-16 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.
- Which means there are behaviors that build up and those that tear down, abbreviate, or even amputate other members of our kinship:
- This is not how our family behaves:
 - Eph 4:20 But you have not so learned Christ, 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: 22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness.
 - Heb 10:25 New Living Translation
And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near.
- This is how our family behaves:



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- 25 Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another. 26 "Be angry, and do not sin": do not let the sun go down on your wrath, 27 nor give place to the devil. 28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. 30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.
- And This is how our family behaves: Walk in Love
 - 1 Therefore be imitators of God as dear children. 2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. 3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; 4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know, [fn] that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them.
- And This is how our family behaves: Walk in Light
 - 8 For you were once darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of the Spirit [fn] is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light. 14 Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."
- And This is how our family behaves: Walk in Wisdom
 - 15 See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil. 17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God.

WARNINGS: who are we to NOT associate with as it endangers the Community:



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[AMONG THE BODY OF CHRIST, WHO DOES JESUS TELL US TO STAY AWAY FROM AMONGST OURSELVES BECAUSE THEIR BEHAVIOR IS DESTRUCTIVE TO THE BODY?
DIVISION/IDLENESS/SEXUAL IMMORALITY

Titus 3:10 ESV / As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, DIVISION

2 John 1:9-11 ESV / Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works. HERESY

1 Corinthians 5:11 ESV / But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.

Romans 16:17-18 ESV / I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. DIVISION

¹ E. Randolph Richards and Richard James, [*Misreading Scripture with Individualist Eyes: Patronage, Honor, and Shame in the Biblical World*](#) (Downers Grove, IL: IVP Academic, 2020), 28.