

The Titles Of Jesus

Introduction. Names represent and suggest ideas and deeds about people. For example, think to yourself what you most remember about Judas Iscariot, Benedict Arnold, Nero, Herod, and Jezebel. Do you know any boys named Nero? Do you know any girls named Jezebel? Probably not. Of course, there is really nothing wrong with either Nero or Jezebel as names; in fact, some people may even think they sound pleasing, but the impression people get from these names is a powerful and usually negative one.

What about Jesus? Did you know that there are well over 100 names and titles of Christ in the Bible? Each one of these names and titles is significant, and although this lesson could not possibly discuss all of them, it will benefit us to investigate a few of the prominent ones found in the gospels.

I. "**Christ**"

- A. "Christ" is English for the Greek *Christos*, "Anointed One." *Christos* is the Greek translation of the Hebrew word rendered "Messiah." This title (occurring 555 times in the New Testament) denotes that He was anointed or consecrated to His great redemptive work as Prophet, Priest, and King of His people (Acts 17:3; 18:5). He is thus spoken of by Isaiah (61:1), and by Daniel (9:24-26), who refers to Him as "Messiah the Prince."
- B. The "Christ" was the Son of David, a member of the royal family of David (Matthew 21:9; 22:42; Mark 10:47-48).
 - 1. For centuries the Jewish people had expected a Messiah who would restore the fortunes of Israel, liberating the nation from foreign oppression and extending His rule over Gentile nations.
 - 2. Jesus is King over His kingdom. However, it is not a material one, but a spiritual one comprised of peace and prosperity (Psalm 110:1-4; Isaiah 32:1-8; Amos 9:13; John 18:36). Jesus will not return to earth to set up a physical kingdom.
- C. To believe that "Jesus is the Christ" is to believe what He claimed to be (Luke 4:41; John 1:41; 4:25). That Jesus is the Christ is the testimony of God, and faith in this leads one to become a Christian (1 Corinthians 12:3; 1 John 5:1).

II. "**Son Of God**"

- A. This title, occurring 47 times, is one of the primary titles of Jesus in the New Testament.
 - 1. Mary was told that her child would be the Son of God (Luke 1:35). This declaration was also made at His baptism (Mark 1:11).

2. His claim to this title was the principal charge that the Jewish leaders made against Him (Matthew 26:63-64; 27:43; Mark 14:61-62; John 19:7).
 3. It is sad that we send our young people to some of the smartest people in the country in our colleges only to have their faith destroyed, while even the demons recognized that Jesus was the Son of God (Matthew 8:29; Mark 3:11; Luke 4:41).
- B. His resurrection proved Him to be the Son of God (Romans 1:4), and the confession that Jesus is the Son of God was basic to the teaching of the apostles and the faith of the early church (2 Corinthians 1:19; Galatians 2:20; 1 John 4:15; 5:5, 13). The title is to be understood both as a synonym for the title "Messiah" (Psalm 2:7; Matthew 16:16; 26:63; 27:40) and as implying deity through a unique relation with the Father (John 5:18).

III. **"Son Of Man"**

- A. The name for Jesus, "Son of Man," is Jesus' most common title for Himself (used 88 times in the New Testament). It comes from Daniel 7:13, where the "Son of Man" is a heavenly figure who possesses authority and power. According to John 5:27, authority to judge is given to the "Son of Man."
- B. The title refers to Jesus as the representative man, the human agent of God who is sent by God. It stresses the genuineness of His humanity (Hebrews 2:14; 4:15; Luke 24:39). In Mark 8:29-31, "Son of Man" is linked closely with Peter's confession of Jesus as the Christ and confirms its messianic significance.
- C. While John uses the term sparingly, there is a constant interplay between humiliation and exaltation of the "Son of Man" in John.
 1. He who descended from heaven is the same one who is now on earth (3:13). He was to be lifted up on a cross so that He might be exalted (3:14).
 2. One must accept His humanity to find true life (6:53), but this one is also the "Son of God" who came from above and who links heaven to earth (1:51).
 3. He is the Bread who came down out of heaven but who ascended back to heaven when His work was completed (6:62).
 4. Even Judas' betrayal of Him (13:31-32) served the purpose that He might be glorified. In the gospels, but especially in John, "Son of Man" is connected with humanity, humiliation, exaltation, and glory.

IV. **"Lord And Master"**

- A. "Lord" (occurring 667 times in the New Testament) is frequently used of God (Matthew 1:22; Mark 5:19; Acts 7:33) as well as of Jesus, who

by His resurrection and ascension was exalted to lordship (Philippians 2:9-11). The term designates one who exercises supernatural authority over mankind.

1. *Kurios* is the word normally employed to speak of Jesus as Lord. The word, however, has a wide range of reference, being used of God (Acts 2:34), of Jesus (Luke 10:1), of humans (Acts 16:19), and of angels (Acts 10:4). The designation *kurios* expresses a full confession of faith (John 20:28; Acts 2:36).
 2. "The Lord" is used as a simple designation of Christ in Luke and Acts. "The Lord Jesus" was used frequently in Acts to speak of faith in Christ as Lord (4:33; 16:31), and to show that baptism was in His name (8:16; 19:5).
- B. Another similar term, "Master," literally means "superintendent" or "one who stands over." It occurs 68 times in the gospels. It denotes someone in authority or having control over the actions of other people. "Master" applies to slaveholders and to heads of households (which in biblical times frequently included slaves or servants). "Lord" and "Master" are often used interchangeably (Matthew 10:24-25; Luke 13:25; 14:21).
1. The KJV regularly translated *didaskalos* (teacher) as "Master" in the gospels (Matthew 8:19; 9:11). The KJV rendered *kathegetes* (guide, leader) as "Master" twice (Matthew 23:8, 10) and *kurios* (Lord) as "Master" four times (Mark 13:35; Romans 14:4; Ephesians 6:9; Colossians 4:1). The KJV sometimes also translated *rhabbi* and *rhabboni* as "Master" (Matthew 26:25; Mark 9:5; John 4:31; 20:16).
 2. In the modern translations, "Master" (manager, chief) is translated for Luke's use of *epistates* and "Teacher" or "Rabbi" is translated for Matthew and Mark's use of *didaskalos* and *rhabbi* (e.g., Luke 5:5; 8:24, 45; 9:33, 49; 17:13).
- C. These two titles recognize Jesus' right to command and implies an attitude of obedience (Matthew 7:28-29; John 13:13-14).

V. "Savior"

- A. "Savior" is one who saves, delivers, or preserves from any evil or danger, whether physical or spiritual, temporal, or eternal.
1. The Greeks applied the title "Savior" to their gods; it was also used of philosophers (e.g., Epicurus) or rulers (e.g., Ptolemy I, Nero) or men who had brought notable benefits on their country. But in the New Testament it is a strictly religious term and is never applied to a mere man.
 2. A basic Old Testament concept is that God is the Deliverer and Savior of His people; man cannot save himself (Psalm 44:3, 7;

- Isaiah 43:11; 45:21; 60:16; Jeremiah 14:8; Hosea 13:4). The term is also applied to people who are used as the instruments of God's deliverance (Judges 3:9, 15 [ASV]; 2 Kings 13:5; Nehemiah 9:27; Obadiah 21). Interestingly, in the Old Testament, "Savior" is not applied to the Messiah.
- B. "Savior" is used 24 times in the New Testament of both God the Father and Christ the Son. God the Father is our "Savior," for He is the provider of our salvation, which He furnished through Christ (Luke 1:47; 1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4; Jude 25). However, "Savior" is preeminently the title of the Son (2 Timothy 1:10; Titus 1:4; 2:13; 3:6; Hebrews 5:9; 12:2; 2 Peter 1:1, 11; 2:20; 3:2, 18; 1 John 4:14).
- C. His mission to save His people from their sins was announced before His birth (Matthew 1:21). At His birth the angel announced Him as the Savior (Luke 2:11). Jesus also stated that this was the aim of His coming (Matthew 20:28; Luke 19:10). The salvation that He wrought is for all mankind (John 4:42; 1 John 4:14).
1. Those who are saved are brought into a union with Christ as members of His body; hence He is called the Savior of the body or the church (Ephesians 5:23).
 2. Christians await the final work of Christ as Savior when He will come again to transform our bodies (Philippians 3:20; Hebrews 9:28).

Conclusion. Jesus is the "King of Kings and Lord of Lords" (Revelation 19:16). In Luke 4:34, the demons knew the identity of Jesus. Do they know more than you? Examining His titles gives us great insight into who He is and great insight into His mission. These are truths we need to believe and cherish. You cannot obey Jesus without knowing Jesus! If you are ready to be obedient to God who sent His Son to die on the cross for your sins, come forward as we sing our invitation song.