

Topic**Untitled #1**● **I INTRODUCTION B**● **A Philippians 2:5**

- **1 Your attitude should be the same as that of Christ Jesus:**
- **2 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.**
- **3 8 And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!**
- **4 9 Therefore God exalted him to the highest place and gave him the name that is above every name, 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.**
- **5 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

● **B Every tongue must confess, “Jesus Christ is Lord”**

- **1 Obviously this phrase was a summary of the faith of many of the first Christians**
- **2 The phrase can also serve as a handy summary of our faith today**
- **3 Each of the nouns denote a different aspect of Jesus, the Son of God, our Christ saving us**

● **II JESUS CHRIST IS LORD**● **A JESUS = Man = Birth at Bethlehem**● **1 Jesus was Son of God from all eternity.**

- **a At some point in time, the Son took on human flesh**
- **b He became man, human. — He didn't just seem to be human; He was human**
- **c He accepted all the limitations of being human**
 - **(1) He was limited to one place, Bethlehem, Nazareth, Capernaum, Jericho, or Jerusalem**
 - **(2) And He was limited to one time, 24 CE, 25, CE, 26 CE**
- **d We can learn from His accepting limitations, not “grasping” or “clinging” to His omnipotence**
 - **(1) Many of us have great difficulty accepting our limitations**
 - **(2) We feel and sometimes believe and think that we must be perfect**
 - **(3) Perhaps we can discover peace from wrestling with the concept that Almighty and All Perfect God accepted the limitations of being human**

● **2 He was fully man. He knew all the limitations of being human from the moment of His birth**

- **a His limitations pose a problem: how do we join opposites?**
 - **(1) Power and weakness?**
 - **(2) Infinity and space?**
 - **(3) Perfection and limitation?**
- **b From the start of Christianity, almost from Easter Monday onward, there existed a tendency for Christians to weaken one or the other, Jesus' perfection or His limitation**
 - **(1) This tendency was revealed in one of our first heresies: Jesus was not really a man**
 - **(a) He only appeared to be a man — like a phantasm**
 - **(b) Those who held this view could not picture God actually suffering**
 - **(2) The opposite heresy also spread quickly: Jesus was not really God — just a great man**
 - **(a) He served God better than anyone ever had**

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- (b) At His death, therefore, God rewarded him with His own Spirit
 - [1] The resurrection is the moment when Jesus became God (according to this heretical teaching)
 - [2] So God never suffered or died
- c Many sincere Christians commit the first of these two heresies today
 - (1) If you probe their faith deeply, Jesus "appears" to be like us
 - (2) But He is not really like you and I are
 - (a) He has no sexual drives or urges
 - (b) He has no temptations to greed
 - (c) He has no bowel movements
 - (d) He has no odorous perspiration
 - (e) He has no need to belch
 - (f) He has no feelings of anger
 - (3) A woman Betty walked out of Church during a sermon in which I challenged these beliefs
 - (a) She didn't want her Jesus to be fully human
 - (b) She wanted Him to be like an angel in human form – spiritual
- d But the NT says He is like us in everything but sin
 - (1) This means He is like us in experiencing all temptations
 - (2) He experienced real temptations – He did not act out fake scenes
 - (a) We should hear Him cry, scream, "Let this cup pass from me...."
 - [1] Mark 14:34
 - [a] Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch." 35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.
 - [b] 36 And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.
 - (b) We should feel that He wanted to turn the stones into bread
 - [1] Matthew 4:1
 - [a] Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights, afterward He was hungry.
 - [b] 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."
 - (3) If we allow Jesus to know temptations, we can draw an important conclusion regarding our own lives
 - (a) Feelings and temptations are not sins
 - (b) They are not evil
 - (c) If they were sins or evil, Jesus could not have experienced them
 - (4) But they – the feelings and temptations – did not run His life; they did not determine His actions
 - (a) He experienced fear in the Garden – but He stayed
 - (b) He had a true desire not to die, to live – yet He voluntarily journeyed to His death in Jerusalem
- e It is vital that we cling to the full humanity of Jesus:
 - (1) What we won't allow Jesus to be, we won't allow Jesus to love in us
 - (2) He unites with us today - not with our spirit only

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- (a) He is born in us today
- (b) He enfleshes in us today
- (3) He either loves us or loves our traits, our "good" traits only
 - (a) If He loves our traits, He does not love us!
 - (b) Resolving the reality of the humanity of Jesus goes to the heart of Christianity
 - (c) We must allow Jesus to unite with us!
 - [1] Not with our traits
 - [2] But with the whole person we are
 - [3] And with all the feelings, drives, we cannot accept in ourselves
- f It is very important for us to allow Jesus to be fully human
 - (1) He had to be fed, clothed, changed as a baby
 - (2) He fell carrying His cross
 - (a) The "falls" are based on ancient Catholic tradition – but they do not conflict with the Passion as presented in the Scriptures
 - (b) His falls show us that He who was all powerful as Almighty God, was weak as a man
 - [1] In a sense, His falls show us that as a human, He was not perfect
 - [a] He fell -- three times
 - [b] He needed help
 - [2] These falls show us that God does not desire that we be perfect
 - [a] God desires that we be free, not that we never fall
 - [b] God desires our efforts, not our results
 - [3] "Anything worth doing is worth doing poorly"
 - [a] The first time I heard this, I was stunned"
 - [b] Then I realized the truth underlying this statement
 - {1} If something is worth doing, it is worth doing
 - {2} Prior to realizing this, if I couldn't do it perfectly I wouldn't do it at all
 - {3} Something I needed I didn't receive
 - [c] Afterwards, I began getting some blessing -- even if it wasn't the full one I desired
 - (c) Jesus needed help to carry His cross
 - [1] We, too, often need help to carry our crosses through life
 - [2] Jesus was big enough to be small enough to accept help -- are we?
 - [3] Mark 15:21
 - [a] They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.
 - (3) At times, He was angry, exasperated
 - (a) Mark 8:10
 - [1] "he got into the boat with his disciples and went to the region of Dalmanutha. 11 The Pharisees came and began to question Jesus. To test him, they asked him for a sign from heaven.
 - [2] 12 He sighed deeply and said, "Why does this generation ask for a miraculous sign? I tell you the truth, no sign will be given to it."

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- (4) He screamed when He was about to die – twice
 - (a) Mark 15:33
 - [1] Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"
 - [2] 37 And Jesus cried out with a loud voice, and breathed His last.
- 3 Therefore, He understands!
 - a His humanity enables us to believe that He does wed Himself to us today
 - b His birth, an historical reality, was also a symbolic wedding to, union with, all flesh
 - (1) He comes to us and unites with us
 - (2) We don't go to Him
 - c Remember what we celebrate at Bethlehem
 - (1) Not man born as God
 - (2) But God born as man
- 4 Jesus appeared to be just like any man
 - a He didn't stand out in any special physical way
 - b There definitely was no "halo"
 - (1) Painting one on Him is an error of much traditional art
 - (2) The art implies Jesus looked "special" in some way, different from us
 - (3) He didn't; he looked common
 - c The people of Nazareth, His small home town, couldn't believe in Him
 - (1) Mark says He could work no miracles there!
 - (a) The scandal was not that He looked too Godly
 - (b) But that He looked, dressed, spoke, and worked as a human
 - (2) They saw Him as the "kid down the block"
 - (3) "Isn't this Joseph's son?"
 - (4) Mark 6:1
 - (a) Then He went out from there and came to His own country, and His disciples followed Him. 2 And when the Sabbath had come, He began to teach in the synagogue. And many hearing Him 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!"
 - (b) 3 "Is this not the carpenter, the Son of Mary, and brother of James, Joseph, Judas, and Simon? And are not His sisters here with us?" And they were offended at Him. 4 But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house."
 - (c) 5 Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. 6 And He marveled because of their unbelief.
 - d The same is true today – we often miss Jesus because we're looking for too much
 - (1) Jesus offers us love in human form
 - (2) We don't want Him to be fully human
 - (3) We want him to be special, saintly, different, wearing a halo

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- e The stable at Bethlehem serves as a good example of a challenge of faith that must be faced soon after we begin believing
 - (1) **The stable was unchanged after the birth of Jesus**
 - (a) It was one of the dirtiest place in Bethlehem before Jesus born
 - (b) And it was the same after His birth
 - (2) **And yet it was the first tabernacle of God among us**
- f **We should not miss the message: we must look with faith to discover Jesus**
 - (1) We don't have to get good to get God
 - (2) **We get God so we can get good**
 - (a) In our filth God is born in our heart
 - [1] We can look at our filth
 - [2] Or we can look at Jesus as He tabernacles in us
 - (b) Remember – this union can't end; it doesn't end because of our failures
- B **CHRIST = the One who saves = the Messiah**
 - 1 Jesus became man with His birth
 - 2 He becomes Christ with His Baptism – actually, He undergoes two "Baptisms"
 - a The first, at the Jordan, a "Baptism of water," began His ministry
 - (1) Mark 1:9
 - (a) It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.
 - (b) 11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."
 - b The second, on the cross, a "Baptism of fire," completed His ministry
 - (1) Luke 12:50
 - (a) I have a baptism with which to be baptized, and what stress I am under until it is completed!
 - (2) Jesus is referring to His death on our behalf
 - 3 At the time of Jesus, most Jews expected God to send someone, a Christ, to save them
 - a The dominance of this idea was strange because **this notion was not important in the OT**
 - b **It became important during the "Inter-Testament Literature"**
 - 4 The expectation was based on their experience of God when they applied it to the reality of evil
 - a The Jewish expectation was materialistic
 - b This life was the only place they felt where God could operate
 - (1) Remember, they had no concept of reward or punishment after death
 - (2) So they thought God's "anointed" would save them NOW from their **political enemies**
 - c They thought the Messiah would root out, condemn, and destroy all external evil
 - (1) Yet Jesus befriended and ate with the worst of sinners
 - (2) Even the Baptist sent a delegation asking if Jesus was the Christ because of how differently He was acting from the common expectations regarding His role as Christ
 - (a) Luke 7:19

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- [1] 19 And John, calling two of his disciples to him, sent them to Jesus, saying, "Are You the Coming One, or do we look for another?"
- [2] 20 When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?'" 21 And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.
- [3] Jesus answered and said to them, "Go and tell John the things you have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. 23 "And blessed is he who is not offended because of Me."
- d Jesus answered by pointing out to John's disciples the way He was saving
 - (1) The blind see
 - (2) The deaf hear
 - (3) Cripples walk
 - (4) The poor hear the good news of God caring for them
 - (a) Remember: poverty was seen as a curse for sin
 - (b) Jesus reversed this and told the poor they were still "blessed" in God's plan
- 5 Jesus saved us by His suffering, His service
 - a He didn't save us by His power
 - (1) We must ask ourselves if we are willing to be served
 - (2) Or do we, too, demand acts of power, signs of wonder
 - b The Jews thought that the Messiah would lead an army that would fight and destroy all who opposed them
 - c But when Jesus began His ministry, He acted in exactly the opposite fashion
 - d He offered no resistance to evil directed towards Him
 - (1) He accepted evil, hate, into Himself
 - (a) He did not hate those who hated Him
 - (b) He did not revenge Himself upon those who hurt Him
 - (2) He allowed hate to die with Him as He died
 - (3) However, He never tolerated evil in our world
 - (a) He opposed evil directed at others with every fiber of His being
 - (b) He loved us too much to abide evil, harm, directed at us
 - [1] He opposed evil, any acceptance of less than the best for us
 - [2] It is safe to say He hated (rejected) evil, all evil, even the slightest
 - [3] But He never hated the evil doers, rather He died for them
 - [4] This is a distinction Christian churches and Christians find difficult to follow
 - e He sought no power, no wealth
 - f He just offered the Father obedience and love
 - g And He offered Himself in service to all, even to "evil-doers"
- 6 In His Baptism, He immersed Himself fully in us
 - a In serving us
 - b In serving our needs, not our strengths and our prayers

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- c **Mark: After His Baptism, Jesus immediately goes to the desert to battle chaos and disorder**
 - (1) **Mark 1:9**
 - (a) *It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.*
 - (b) *11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased." 12 Immediately the Spirit drove Him into the wilderness.*
 - (c) *13 And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.*
- d **Matthew: After His Baptism, Jesus begins His public ministry of preaching, healing, and teaching**
 - (1) **Matthew 4:23**
 - (a) *And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.*
- e **When we were prepared, from the cross He hands over His Spirit**
 - (1) **John 19:30**
 - (a) *When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.*
- f **Jesus continues to be the one the Father "anoints" to save you, to serve you**
 - (1) He is set aside, filled with the Spirit of the Father – for you
 - (2) The Father fills Him with His own love for you
 - (3) Jesus makes visible the invisible helping love of the Father
- 7 **Our challenge is to decide who will we let be our Christ?**
 - a Who will be the one who saves me?
 - b Who will be the one who gives me peace?
 - (1) Me?
 - (2) Jesus?
 - (3) Someone else?
 - (4) Something else?
 - (a) Things?
 - (b) Places?
 - (c) Positions?
 - (d) Activities?
 - c It's easy to be a Pharisee -- the tendency is always part of us
 - (1) It's easy to strive to become good by our own efforts
 - (a) Schooling, studying, mastering
 - (b) Serving others
 - (c) Obeying rules
 - (2) And it's humiliating to just accept love
- 8 **Jesus is here for only one reason – to save**
 - a His whole life, His whole mission, shows us this
 - b He saves by serving with love
 - (1) He saves all

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- (2) He serves all
- (3) **Remember: Jesus washed Judas' feet at the Last Supper**
 - (a) And for Jesus, the washing was not an empty gesture
 - (b) John 13:3
 - [1] Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself.
 - [2] 5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. 6 Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"
 - [3] 7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." 8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."
- (4) **There is no one He refused to serve**
 - (a) Lepers -- social misfits
 - (b) Tax collectors -- criminals and traitors
 - (c) Prostitutes -- sinners
 - (d) Samaritans -- heretics
 - (e) Gentiles -- pagans
- (5) **We must see each of these as types, as examples, of all the untouchables Jesus touches and cures,**
 - (a) Forgives
 - (b) And cleanses
 - (c) Makes part of life
- c **He is not here for us to honor Him**
- d **He is here to save us**
- e **In the Gospels, He only condemns those who feel no need to be saved!**
- 9 **How sad it is, therefore, when we try to serve Him**
 - a **The whole orientation of our religion at times is the opposite to what it should be**
 - (1) We can see this in the titles we offer Him
 - (a) Lord
 - (b) King
 - (2) We forget that He redefined these titles -- they do not mean to Him what they mean to us
 - (3) Matthew 20:25
 - (a) But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.
 - (b) 26 "Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.
 - (c) 27 "And whoever desires to be first among you, let him be your slave-- 28 "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
 - b **Our orientation must be changed**
 - (1) John 13:8

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- (a) "Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.'"
- (2) All of the Sacraments are sacred moments during which Jesus serves us
- (3) They are not actions in which we honor God, honor Jesus
- c We must accept Him as He is and must be — we must let God serve us -- NOW!
- C **LORD = God = His Glorification at the Ascension**
 - 1 As the Son, He was always God
 - a John 1:1
 - (1) "In the beginning was the Word, and the Word was with God, and the Word was God."
 - b As Jesus, the Son of God entered time and place and accepted human flesh at Bethlehem
 - (1) John 1:14*
 - (a) The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.
 - 2 We need a sign that He who is fully human is also fully God
 - a **The Ascension is the sign that the Father offers us to demonstrate the divinity of Jesus, not Easter**
 - (1) Easter is the sign of God ratifying the service Jesus offers and the cross He embraces
 - (2) Easter is the sign of God rejecting all use of external power and the sword that symbolizes it
 - b Matthew demonstrates the Ascension by having Jesus claim, "Full authority has been granted to me"
 - (1) Jesus claims to have all God's authority, sovereignty
 - (2) So He must be God
 - (3) Matthew 28:16
 - (a) Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. 17 When they saw Him, they worshiped Him; but some doubted. 18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth."
 - c Luke has an explicit reference to the Ascension as occurring late on Easter Sunday
 - (1) Luke 24:50
 - (a) And He led them out as far as Bethany, and He lifted up His hands and blessed them.
 - (b) 51 Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.
 - (c) 52 And they worshiped Him, and returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing God. Amen.
 - d John hints that it began occurring on Easter Sunday
 - (1) John 20:16
 - (a) Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).
 - (b) 17 Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

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- (c) 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.
- e Easter by itself was not enough to establish the divinity
- f Therefore, the Ascension is our sign that Jesus is assumed into divinity
- 3 We must never forget the divinity of Jesus – it separates Jesus from all others who would try to help us
 - a Jesus desires to help us
 - b But so do many worldly leaders
 - (1) They have the caring
 - (2) But they do not have the authority over the evil that threatens us
 - (3) They can try
 - (4) Jesus succeeds
 - c The Ascension is a sign that Jesus can save us
 - (1) All that evil can do, He accepted and experienced
 - (2) And He lives! In glory!
 - (a) It is no longer possible for a Christian to write a true tragedy
 - (b) Jesus is Lord!
 - [1] Victor
 - [2] Absolute, total, victor
 - (3) His power can be, and often is, difficult to believe
 - (a) All the Gospels show that some of the disciples had trouble believing that the person they experienced after Easter was actually Jesus
 - (b) Matthew 28:16
 - [1] Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. 17 When they saw Him, they worshiped Him; but some doubted. 18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.
 - (c) Luke 24:15
 - [1] As they talked and discussed these things with each other, Jesus himself came up and walked along with them; 16 but they were kept from recognizing him.
 - [2] 17 He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast.
 - [3] 18 One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?" 19 "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people.
 - [4] 20 The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; 21 but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place.
 - [5] 22 In addition, some of our women amazed us. They went to the tomb early this morning 23 but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive.
 - [6] 24 Then some of our companions went to the tomb and found it just as the women had said, but him they did not see."

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- [7] 25 He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! 26 Did not the Christ have to suffer these things and then enter his glory?"
- [8] 27 And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.
- [9] 28 As they approached the village to which they were going, Jesus acted as if he were going further. 29 But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.
- [10] 30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them.
- [11] 31 Then their eyes were opened and they recognized him, and he disappeared from their sight. 32 They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"
- [12] 33 They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together 34 and saying, "It is true! The Lord has risen and has appeared to Simon."
- [13] 35 Then the two told what had happened on the way, and how Jesus was recognised by them when he broke the bread.
- **4 Why does evil still exist?**
 - a Jesus is giving us a response
 - b **Evil was defeated only in the flesh of Jesus**
 - (1) His Spirit has broken out of the limits of His flesh
 - (2) Our flesh is a sign of our union with the First Adam
 - (a) It still limits us
 - (b) It still isolates us from others
 - (c) This isolation is the root of evil
 - (d) This union with the First Adam is automatic: it flows from our birth into a world outside the Garden
 - (3) The Spirit of Jesus unites us to Himself as the Second Adam
 - (a) He gives us His Spirit, makes us part of Him, of His flesh
 - (b) This union is not automatic
 - [1] It is based on our freedom
 - [2] **We must accept the Spirit, the love that Jesus offers**
 - [3] **We must act to sacrifice ourselves in order to serve others and, through this service, to build community**
- **5 Many despair**
 - a **They believe in their own weakness**
 - (1) Their problems are so large
 - (a) And they experienced them for so many years
 - (b) And they have failed in struggling with them so often
 - (2) **They then lower their expectations**
 - (a) They accept some level of evil in their lives
 - (b) And they accept less contentment in their hearts -- they lower their horizons
 - (3) **By doing this, they put a limit on what Jesus can do**
 - (a) **Our God is a gentleman**
 - [1] 1 Corinthians 13:4

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- [a] Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.
 - (b) He will always respect our wishes, our freedom
- b It's tragic: they should believe in the power of Jesus as Lord
 - (1) He is the absolute victor
 - (2) But a victor who won't change the external world to eliminate sin
 - (3) He'll simply guarantee nothing external can kill His love within us
- 6 Today many who claim to be Christian are actually Jewish
 - a They believe God loves them - but so do Jews
 - b Christians are challenged to believe that God unites with them
 - (1) Jesus, our Christ is Lord
 - (2) And Jesus, our Christ, gives us His Spirit
 - (a) His life force
 - (b) That which makes Him what He is
 - (3) This gift makes us one with Him
 - (a) It makes us what He is
 - (b) So we are Lord!
 - c This is our challenge
 - (1) Not to be great -- to be loved
 - (2) Not to be good
 - (3) But to be Godly --to be God!
 - (a) To love -- because God loves
 - (b) To love with all our love and all our life -- because God loves this way
 - (c) To love everyone with all our love and all our life -- because God loves everyone He created
- D A simple rephrase explains Christianity
 - 1 The Lord becomes Jesus in order to be our Christ
 - a As He becomes one with us (our Bethlehem)
 - b He begins to minister to us (our Christ) through the Church
 - c So that we, too, might be Lord (live His Spirit)
 - 2 Remember
 - a The essence, the heart, of our God is not power
 - b The essence of our God is service
 - c We can be as Godly as we are willing to be served by Jesus and, then, serve others, all others
- III TITLES OF JESUS (A)
 - A Each NT writer will have his own favorite title(s) for Jesus
 - 1 These titles reflect their unique experiences of Him
 - 2 And they reflect the unique circumstances of the community for which the writer wrote
 - B Mark
 - 1 "Teacher"
 - a "Teacher" is possibly his favorite title
 - b He used it at surprising times

Topic

Untitled #1

- (1) He used it when Jesus is not reported as saying anything but has performed some action
- (2) He is the only NT writer who likes this title
- (3) Mark 1:21
 - (a) Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. 22 And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes
 - (b) 23 Now there was a man in their synagogue with an unclean spirit. And he cried out, 24 saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!"
 - (c) 25 But Jesus rebuked him, saying, "Be quiet, and come out of him!" 26 And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.
 - (d) 27 Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine (teachings) is this? For with authority He commands even the unclean spirits, and they obey Him."
- c Mark offers us another great surprise
 - (1) He uses the title "teacher" more than any other writer
 - (2) And yet He gives us the least record of the teachings Jesus gave!
- d Mark had a reason for what he did
 - (1) Jesus teaches more by His actions than by His words
 - (2) The sayings of Jesus are open to many interpretations
 - (3) The actions of Jesus are much clearer in what they teach
 - (a) When Jesus touches an unclean leper
 - [1] Mark 1:40
 - [a] Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."
 - [b] 41 Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed."
 - [c] 42 As soon as He had spoken, immediately the leprosy left him, and he was cleansed.
 - [2] He cleanses the leper
 - [3] He teaches by this healing that He does not hold anyone "unclean," outside His community
 - (b) When He forgives a paralytic unbidden to do so
 - [1] Mark 2:3
 - [a] Then they came to Him, bringing a paralytic who was carried by four men.
 - [b] 5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."
 - [c]10 "But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, 11 "I say to you, arise, take up your bed, and go to your house."
 - [2] He forgives and frees all those bound in any fashion
 - [3] He does not do this because they had repented
 - [4] He teaches He forgives because people are burdened by their sin and He cares
- e Matthew dislikes the title "Teacher"

Topic

Untitled #1

- (1) No follower or future follower of Jesus ever uses it
- (2) Only enemies trying to trick Jesus use the term
- 2 "Son of God"
 - a Mark used the title in the opening sentence of his Gospel
 - (1) Mark 1:1
 - (a) The beginning of the good news of Jesus Christ, the Son of God.
 - b But it is never used by any human again until the moment Jesus dies
 - (1) No family member acknowledge Jesus as Son of God
 - (2) No follower acknowledges Jesus as Son of God
 - (3) They never even hint or show that they suspect that Jesus might be God's Son
 - c Demons with special insight do use it or synonyms for it
 - (1) Mark 2:23
 - (a) Now there was a man in their synagogue with an unclean spirit. And he cried out, 24 saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!"
 - d And the Father uses it
 - (1) To Jesus privately at His baptism
 - (a) Mark 1:10
 - [1] And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.
 - [2] 11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."
 - (2) And to Peter, James, John at the Transfiguration even though they didn't understand it
 - (a) Mark 9:2
 - [1] Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.....
 - [2] 7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"
 - e The first human in Mark who uses the title is surprising
 - (1) Mark 15:39
 - (a) "Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"
 - (2) The centurion's recognition of Jesus is very significant
 - (a) God can't be recognized in the actions of partial love
 - [1] In feeding
 - [2] In healing
 - [3] In forgiving
 - [4] In cleansing
 - (b) Our God is total love
 - [1] Love as an activity
 - [2] Not love as a static quality
 - (c) Our God is experienced only in total giving
 - [1] The death of Jesus was just such a sign
 - [2] There are no degrees to death -- its giving must be absolute

TopicUntitled #1

- f There is a practical application to what I discovered in Mark
 - (1) For years I told people "God loves you"
 - (2) I finally realized the error of my statement
 - (a) A Jewish mystic challenged me: Abraham Heschel
 - [1] Everything my God is, His God was also
 - [a] Loving
 - [b] Helping, saving, forgiving
 - [2] Yet He never became Christian
 - [a] I had to ask, "Why?"
 - [b] I realized the answer
 - {1} He could believe God loved Him – as do most Christians
 - {2} He could not believe that all the infinite love of God could be offered to our infinitesimal, finite existence
 - (b) He made me aware that most Christians are good Jews
 - [1] They believe God's love is in them
 - [2] They have no concept that all the holiness of the burning bush burns in them
- C Luke
 - 1 Luke's favorite title for Jesus is "Prophet"
 - a It is used or hinted at by other writers
 - b But not it is not an adequate reflection of Jesus for them
 - c From birth to death to Acts, the title is used of Jesus again and again and again
 - (1) Luke 7:15
 - (a) The dead man sat up and began to talk, and Jesus gave him back to his mother. 16 They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people."
 - (2) Luke 7:39
 - (a) Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner."
 - (3) Luke 11:29
 - (a) And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet."
 - (4) Luke 13:33
 - (a) In any case, I must keep going today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!
 - (5) Luke 24:19
 - (a) "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people."
 - d We can easily misunderstand the meaning of this term
 - (1) We can misunderstand even the OT use of the term
 - (a) A completely wrong view is that a prophet is primarily one who predicts the future

Topic**Untitled #1**

- (b) The correct view is that a Biblical prophet is one through whom God speaks whether or not this involves future predictions
- (2) **Remember the background of the Biblical history of God's dealing with Israel**
 - (a) **God took the initiative and entered history to save slaves (Israelites) suffering in Egypt**
 - (b) He continued to bless them
 - [1] He guided them through the wilderness
 - [2] He fed them with manna
 - [3] And he protected them from the pursuing Egyptians
 - (c) **Once they were secure, they began straying from God**
 - [1] Foreign gods were enthroned in their land and hearts
 - [2] They violated the rights of the weak: widows and orphans
 - (d) **So God sent them prophets**
- (3) **We can slip into another wrong understanding of prophets:**
 - (a) **The prophets were sent to convict people of sin**
 - [1] To condemn people of sin
 - [2] To serve as a sign of God's hatred for the sin and the sinner
 - (b) **But all God needed to do to condemn sinners was to do nothing!**
 - [1] He could walk away from this disloyal nation which was so eager to serve the values (gods) of their neighbors
 - [2] **The people would then experience the results of forsaking God**
 - [a] They would lose His protection
 - [b] They would discover the weakness of all human allies and defenses
 - [c] They would be defeated
- e **The correct understanding of the prophets is the opposite of the interpretation that says God hates sinners**
 - (1) **The prophets prove that God continues to care for sinners**
 - (2) **God cares enough to warn them of the consequences they will inflict upon themselves because of their actions**
 - (a) To correct them
 - (b) To help them like a loving parent trying to help errant children
- f **But Jewish tradition said**
 - (1) Israel, specifically Jerusalem, rejected all the prophets
 - (2) **This claim is not made in the Old Testament, but was clearly taught in Jewish tradition and hinted at in the New Testament**
 - (3) **Luke 13:33**
 - (a) **"Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem."**
 - (b) **34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!"**
 - (4) **Yet God continued to love the people and send them more prophets to call them home**
- g **Through all the other prophets, God spoke His partial love for sinners**
- h **In Jesus, God speaks an absolute love for all sinners**

Topic

Untitled #1

- (1) Luke 23:34
 - (a) [1] Then Jesus said, "Father, forgive them; for they do not know what they are doing."
- (2) He receives the same reception as did the other prophets: Jesus, God's love, is rejected, seized, killed by and in Jerusalem
- (3) The Resurrection is an act by which God demonstrates the victory of His love for sinners
 - (a) His love cannot be killed -- His Prophet, Jesus, lives
 - (b) Jesus continues to be shared with sinners regardless of their actions towards Him
- i The preference for this title explains a mystery in Luke
 - (1) Very little, if anything, in his writings interprets the purpose of the cross in Salvation history
 - (2) But when Jesus is seen as a "Prophet," the cross clearly has a saving role, announcing God's victorious love for all of us as we are; God is giving His prophetic love to people whom He knows will abuse and kill it (Him)
- 2 Luke uses a variety of other titles, too many to exhaust in this coverage
 - a Savior
 - (1) The world of Luke's time was looking to Caesar as god, as a savior, who provided a long era of external peace
 - (2) Luke uses the title given to Caesar as a title for Jesus who is the world's true savior
 - (a) Luke 2:11
 - [1] Today in the town of David a Saviour has been born to you; he is Christ the Lord.
 - (b) Jesus provides internal peace
 - (c) This is a peace that can last eternally
 - b The "Righteous One"
 - (1) He is the innocent one
 - (2) This is the title used in Luke by the centurion when Jesus dies
 - (a) Luke 23:47
 - [1] "When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."
 - (b) This profession carries apologetic overtones
 - [1] Jesus was not killed because He was guilty of any crime or wrong
 - [2] He was not a law breaker
 - [3] Therefore His followers must also be keepers of the law
- D Matthew
 - 1 Christ ("Messiah" in Hebrew, Aramaic)
 - a Matthew 16:16
 - (1) "Simon Peter answered, "You are the Messiah, the Son of the living God." 17 And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven."
 - b Matthew was writing for a community at war with the synagogue
 - (1) He needed to explain why Israel rejected its Christ; who was at fault?
 - (2) And he needed to show that the Church was the New Israel
 - c He shows that Jesus was Israel's long awaited Christ
 - (1) The Church, the New Israel, accepted Jesus as Christ

TopicUntitled #1

- (a) Matthew 16:16
 - [1] Simon Peter answered and said, "You are the Christ, the Son of the living God." 17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.
- (b) The Church, therefore, became the new People of God
- (2) The Old Israel rejected it's Messiah -- and ceased to be the People of God
 - (a) Matthew 27:24
 - [1] When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"
 - [2] 25 All the people answered, "Let his blood be on us and on our children!"
 - [3] 26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.
- d The title has a different significance for other NT writers
 - (1) Mark shies away from the title
 - (a) Mark 8:29
 - [1] "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Christ."
 - [2] 30 Jesus warned them not to tell anyone about him.
 - [3] 31 He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.
 - (b) Mark avoids all references to "Christ" and power until the Passion
 - [1] In response to the answer of Peter, Mark has Jesus strongly silence any reference to "Christ"
 - [2] Peter is not "blessed" with a special insight from God
 - (c) Only when, arrested and unresisting, Jesus stands before the Jewish leaders and Roman soldiers, does Mark allow references to "Christ" to stand
 - (2) Luke allows the title, but doesn't focus upon it
 - (a) He wrote for pagans, not Jews
 - (b) References to an "anointed" held no meaning for them
 - (c) They needed to see Him, not the Emperor, as the "Savior" of the world
- 2 A New and Greater Moses
 - a Moses promised a successor like him
 - (1) Deuteronomy 18:15
 - (a) "The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet."
 - b Jesus is pictured by Matthew as this New Moses
 - (1) Like Moses, He goes up on a mountain
 - (a) Moses received the spirit of the First Covenant from God -- The Law
 - (b) Jesus speaks the spirit of the New Covenant on His own -- The Sermon on the Mount
 - (c) Jesus even dares to correct the Old Covenant
 - [1] Matthew 5:21 *

TopicUntitled #1

- [a] "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' 22* But I tell you that anyone who is angry with his brother will be subject to judgment.
- [2] Matthew 5:27
 - [a] "You have heard that it was said, 'Do not commit adultery.' 28* But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.
- [3] Matthew 5:38
 - [a] "You have heard that it was said, 'Eye for eye, and tooth for tooth.' 39* But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.
- [4] Matthew 5:43
 - [a] "You have heard that it was said, 'Love your neighbor and hate your enemy.' 44* But I tell you: Love your enemies and pray for those who persecute you.
- (2) Like Moses Jesus works ten great signs
 - (a) God sent the plagues through Moses: they helped free God's People from slavery
 - (b) Jesus works ten great acts on His own
 - [1] Coming down from the mountain, Jesus works 10 "miracles" collected together in one narrative section
 - [2] They helped free God's people from spiritual bondage
- c The actual title "Moses" or a direct reference is never used
- d But subtle comparisons are made
 - (1) Both Jesus and Moses as children had their lives threatened by rulers
 - (2) Matthew highlights the NT irony:
 - (a) Moses' life had been threatened by a pagan ruler, the pharaoh
 - (b) The life of Jesus was threatened by Herod the Great, the Jewish king
 - (3) The infancy of both featured a slaughter of children
 - (a) Pharaoh attempted to kill all the male Jewish babies
 - (b) Herod killed all youths two years old and under
 - (4) Both had to flee to save their lives
 - (a) Moses as an adult fled from Egypt to Sinai to escape Pharaoh after he killed an Egyptian in order to save an Israelite
 - (b) Joseph and Mary took the infant Jesus to Egypt
 - [1] Again Matthew offer a tragic irony
 - [2] The Christ of Israel must be taken to pagan Egypt to escape from Herod, the Jewish ruler
 - (c) The flight is important because Matthew's Church had to flee from Israel (the synagogue) to embrace the Gentiles
 - [1] And Israel was persecuting this Church as Herod did Jesus, Mary, and Joseph
 - (5) Both Moses and Jesus were used by God to provide food to Israel in the wilderness
 - (a) But God provided the manna, not Moses
 - [1] Moses announced the miracle
 - [2] And explained the miracles
 - (b) Jesus provided the bread Himself

Topic**Untitled #1**

- [1] In Matthew's Church Jesus was feeding Jews -- as He did the 5000
- [2] But He was also feeding (at the same time) Gentiles --as He did the 4000s
- e Of course these hints held no importance for Mark, Luke, or John
- 3 The New and True Israel
 - a Again the title or direct reference to the title is never made
 - b But seeing Jesus as New Israel was very important to Matthew's beleaguered community
 - c Comparisons were made
 - (1) Jesus was like Israel
 - (a) Jesus journeys from Egypt
 - (b) Jesus passes through water in His baptism
 - (c) Jesus then enters the wilderness area for a period of time
 - [1] Israel was there 40 years
 - [2] Jesus was there 40 days
 - (d) Jesus faces a series of temptations while in wilderness
 - (2) Jesus was different from Israel,
 - (a) Jesus meets each temptation successfully
 - [1] This comparison is very important
 - [2] Jesus answers each temptation by quoting Moses from the book of Deuteronomy
 - [3] In this booklet, Moses reminds Israel of its constant failures in the Wilderness sojourn
 - (b) Jesus remains true in loyalty to God alone
 - (3) The name "Israel" provides another comparison
 - (a) Jacob's name was changed to "Israel" after wrestling with God
 - [1] Genesis 32:28
 - [a] "Then the man said, 'You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.'"
 - [2] Israel is the father of the People of God
 - [a] He had twelve sons
 - [b] The Israelites are sons of sons of one of the twelve sons of Israel
 - [c] Membership is based on blood -- on physical blood
 - (b) Jesus selects twelve followers
 - [1] He was forming the new People of God
 - [2] Membership was not based on physical blood
 - [3] Matthew 12:46
 - [a] While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him.
 - [b] 47 Someone told him, 'Your mother and brothers are standing outside, wanting to speak to you.'
 - [c] 48* He replied to him, 'Who is my mother, and who are my brothers?'
 - [d] 49 Pointing to his disciples, he said, 'Here are my mother and my brothers. 50* For whoever does the will of my Father in heaven is my brother and sister and mother.'

Topic

Untitled #1

- [4] God's will is that we **accept Jesus as our Christ**
 - [a] That we **accept the service that He offers us**
 - [b] That we accept His love and forgiveness
- [5] **We are disciples of disciples of disciples of the New Israel, Jesus**
 - (c) **That's why we are the Church**
- d Again these hints that Jesus was the new Israel were of no importance to Mark, Luke, or John