

## The Names of Jesus

### I. The importance of the name of God

1. God's name is very important to Him and should be important to us.
  - A. God raised up Pharaoh so that *His name* would be declared throughout all the earth (**Exo 9:16**).
  - B. The third of the ten commandments is "thou shalt not take the name of the LORD thy God in vain" (**Exo 20:7**).
  - C. God's name is hallowed (**Mat 6:9**).
  - D. Hallowed *adj.*- Sanctified, blessed, consecrated, dedicated.
2. God has many names, but His memorial name is I AM THAT I AM, or I AM for short (**Exo 3:14-15**).
  - A. This is His name for ever.
  - B. I AM - the Lord Jehovah, the Self-existent (OED)
  - C. This name of God declares his divine nature including his omnipotence and his eternality.
  - D. I AM THAT I AM declares that God exists because He exists.
  - E. In other words, He is the reason for His own existence, hence the reason "I AM" means "the Self-existent".
  - F. Jesus is "I AM" (**Joh 8:58**).
3. God's name is also Jehovah (**Exo 6:3; Psa 83:18; Isa 12:2; Isa 26:4**).
  - A. Jehovah - 1. The principal and personal name of God in the Old Testament; in English versions usually represented by 'the LORD'. Hence in modern Christian use, = God, the Almighty. (OED)
  - B. Jehovah - (the) self Existent or eternal (Strong's Concordance)
4. Names in the Bible usually have a meaning; for example: (**Gen 32:28; 1Sa 25:25**).
5. God's many names tell us many things about Him.

### II. The Names of Jesus

1. Jesus (**Mat 1:21**)
  - A. The name of Jesus is a name which is above every name (**Phil 2:9-10**).
  - B. Jesus - *Etym.* *Jeshua*, for the earlier *y'hoshuÁ*, *Jehoshua* or *Joshua* (explained as 'Jah (or Jahveh) is salvation' (OED)
  - C. The name Jesus is the Greek version of the Hebrew name of Joshua (**Act 7:45**).
  - D. Jesus was given the name Jesus because "he shall save His people from their sins".
  - E. And that He did (**Joh 6:37-39; Joh 10:27-29; Joh 17:2-4**).
  - F. This name of Jesus shows that He saves sinners sovereignly.
2. Lord (**Luk 11:1**)
  - A. Lord *n.* - I. A master, ruler. 1. A master of servants; the male head of a household. 2. a. One who has dominion over others as his subjects, or to whom service and obedience are due; a master, chief, prince, sovereign. Now only rhetorical. Also *lord and master*.
  - B. Jesus is our Lord and Master (**Joh 13:13-14**).
  - C. This name of Jesus shows that He has dominion over us His subjects.
3. The Almighty (**Rev 1:8**)
  - A. Almighty *adj.* - 1. All-powerful, omnipotent. b. The Almighty; a title of God.

- B. Omnipotent *adj.* - 1. Strictly said of God (or of a deity) or His attributes: Almighty, infinite in power.
  - C. Jesus is infinite in power, being the Creator of the universe (**Joh 1:1-3**).
  - D. This name of Jesus shows that He is the all powerful, omnipotent God.
4. **I Am (Joh 8:58)**
- A. I am - the Lord Jehovah, the Self-existent (OED)
  - B. Abraham lived about 2000 years before Jesus, and yet Jesus said that He existed before Abraham which was a claim of divinity.
  - C. By saying "I am", Jesus was claiming to be Jehovah God (**Exo 3:14-15**).
  - D. The Jews knew it which was evident by their attempt to stone him (**Joh 8:59**).
  - E. This name of Jesus shows that He is the eternal Jehovah God.
5. **Alpha and Omega, Beginning and the Ending, First and the Last (Rev 1:8,11)**
- A. Alpha - 1. Name of the letter A, a, in the Greek alphabet. 2. Hence, The beginning; *esp.* in phr. alpha and omega, 'the beginning and the end,' originally of the divine Being.
  - B. Omega - 1. The last letter ( ? , ? ) of the Greek alphabet
  - C. Jesus calling Himself Alpha and Omega is saying that He is the beginning and the end, and the first and the last (**Rev 1:11; Rev 22:13**).
  - D. The Lord God Jehovah is the first and the last and He is the only God (**Isa 44:6-8**).
  - E. Therefore when Jesus said He was the Alpha and Omega, Beginning and the Ending, and the First and the Last, He was declaring Himself to be God.
  - F. This name of Jesus shows that He is the one and only eternal Jehovah God.
6. **The Blessed and Only Potentate (1Ti 6:15)**
- A. Potentate *n.* - 1. A person endowed with independent power; a prince, monarch, ruler.
  - B. This name of Jesus shows that He is a sovereign king and ruler.
7. **King of kings and Lord of lords (1Ti 6:15; Rev 1:5; Rev 17:14)**
- A. King *n.* - I. 1. a. The usual title of the male sovereign ruler of an independent state
  - B. Prince *n.* - 1. a. A sovereign ruler; a monarch, king.
  - C. Jesus is not only a king, He is the King *of kings*.
  - D. This name of Jesus shows, like *potentate*, that He is a sovereign king Who has a kingdom.
8. **Christ (Mat 1:16)**
- A. Christ - 1. The Messiah or 'Lord's Anointed' whose advent was the subject of Jewish prophecy and expectation. 2. a. The title given to Jesus of Nazareth, as embodying the fulfilment of Messianic prophecy and expectation; since the earliest Christian times treated as a proper name.
  - B. "Christ" means "the Lord's anointed" (**Act 4:26 c/w Psa 2:2**).
  - C. Jesus was anointed with the Holy Ghost (**Mat 3:16 c/w Act 10:37-38**).
  - D. There were three offices in the OT which a person had to be anointed to hold:
    - i. A prophet (**1Ki 19:16**).
    - ii. A priest (**Exo 28:41**).
    - iii. A king (**1Sa 15:1**).
  - E. Jesus holds all three offices:
    - i. Jesus is a prophet (**Act 3:22-23,26; Heb 1:2**).
    - ii. Jesus is a priest (**Heb 6:20**).

- iii. Jesus is a king (**1Ti 6:14-15; Act 2:29-36**).
  - iv. Melchisedec was a king-priest (**Heb 7:1**), and so is Jesus Who inherited his priesthood (**Heb 6:20**).
  - v. David was a king-prophet (**Act 2:30**), and so is Jesus Who inherited his kingdom (**Act 2:30**).
- F. This name of Jesus shows that He is the Lord's anointed prophet, priest, and king.
9. **Messiah (Joh 1:41)**
- A. Messiah - The Hebrew title (= 'anointed') applied in the O.T. prophetic writings to a promised deliverer of the Jewish nation, and hence applied to Jesus of Nazareth as the fulfilment of that promise.
  - B. Messiah is another name for Christ (**Joh 4:25**).
  - C. The Messiah would be a Prince (**Dan 9:25**).
  - D. This name of Jesus shows that He is the Lord's anointed Christ, king, and deliverer.
10. **Master (Mat 8:19)**
- A. Master *n.* - I. A man having control or authority. 1. a. gen. One having direction or control over the action of another or others; a director, leader, chief, commander; a ruler, governor.  
II. A teacher; one qualified to teach. 11. A man to whose care a child or children are committed for purposes of instruction; a tutor, preceptor; in later use chiefly a teacher in a school, a schoolmaster; also, a professional teacher of some special subject, as an art or a language.
  - B. Jesus was a master in the sense of having authority over others (**Joh 13:13-14**).
  - C. He was also a master in the sense of being a teacher (**Mat 22:16**).
  - D. This name of Jesus shows that He is both a ruler and a teacher.
11. **Rabbi (Joh 1:38)**
- A. Rabbi *n.* - 1. A title of respect (in use since the first century b.c.) given by the Jews to doctors of the law.
  - B. Jesus was a rabbi and teacher of the law (**Joh 3:2**).
  - C. This name of Jesus, like *Master*, shows that He is a teacher.
12. **Son of Man (Mat 16:13)**
- A. Son of man - a. One of the human race; a mortal. b. *spec.* Jesus Christ.
  - B. Jesus referred to himself as "Son of man" over 80 times in the gospels.
  - C. As the definition shows, "Son of man" refers to the human nature of Jesus Christ.
  - D. By calling Himself "Son of man", Jesus was identifying Himself as the *Son of man* of whom Daniel prophesied (**Dan 7:13-14**).
    - i. This is a clear prophesy of Jesus Christ being caught up to His throne on the right hand of God (the Ancient of Days) in heaven to rule all nations after His resurrection (**Mat 28:18 c/w Mar 16:19 c/w Act 1:9 c/w Eph 1:20-22; Rev 12:5**).
    - ii. John saw this same Jesus who is "one like the Son of man" in heaven (**Rev 1:13; Rev 14:14**).
  - E. This name of Jesus shows that He has a human nature and that He is the sovereign ruler of the universe.
13. **The Root of David/Jesse (Isa 11:10; Rom 15:12; Rev 5:5; Rev 22:16)**
- A. Root - 8. A person or family forming the source of a lineage, kindred, or line of descendants.

- B. This name of Jesus shows that He came through the lineage of Jesse and David.
14. **The Rod/Branch of Jesse / the Righteous Branch (Isa 11:1; Jer 23:5; Zec 3:8)**
- A. **Branch** - II. Figurative applications suggested by the relation of a branch to the tree. 5. Connected with the notion of a 'genealogical tree'. a. One of the portions into which a family or race is divided according to the differing lines of descent from the common ancestor; hence a division of a nation, or of a 'family' in any fig. sense, such as that of a group in scientific classification. c. In devotional literature applied to Christ, with allusion to *Isa.* xi. 1, *Zech.* iii. 8, vi. 12, etc.
- B. The BRANCH would build the temple of the Lord (**Jer 23:5 c/w Zec 6:12-13 c/w Joh 2:19**).
- C. The BRANCH would be a king Who would rule upon the throne of David (**Jer 23:5 c/w Jer 33:15-18 c/w Zec 6:13 c/w Act 2:30-31**).
- D. The BRANCH would be a priest ruling on His throne (a king-priest) (**Jer 23:5 c/w Jer 33:15-18 c/w Zec 6:13 c/w Heb 7:1,17**).
- E. This name of Jesus shows that He came through the lineage of Jesse and David and that He is a King-Priest ruling on David's throne.
15. **The Vine (Joh 15:1,5)**
- A. **Vine** - I. 1. a. The trailing or climbing plant, *Vitis vini-fera*, bearing the grapes from which ordinary wine is made... 2. *fig.* a. Applied to Christ, in renderings or echoes of John xv. 1 and 5.
- B. Jesus is the vine and we are the branches (**Joh 15:5**).
- C. As the branches of a vine are parts or members of the vine, so are we members of the body of Christ (**1Co 12:27**).
- D. As the branches of a vine receive life from the vine (**Joh 15:4,6**), so we receive life from Christ (**Joh 14:6; Col 3:4; Joh 10:10**).
- E. This name of Jesus shows that He is the giver and sustainer of our life, both eternally and temporally.
16. **The Son of David (Mat 1:1; Mat 9:27)**
- A. God promised David that he would have a son who would rule on his throne forever (**2Sa 7:12-16**).
- B. That promise was fulfilled in Jesus Christ (**Act 2:30-31**).
- C. This name of Jesus shows that He is the seed of David who sits on his throne.
17. **The Seed/Son of Abraham (Gal 3:16; Mat 1:1)**
- A. **Seed** - 5. Offspring, progeny. Now rare exc. in Biblical phraseology.
- B. Jesus was the offspring of Abraham to whom the promises to Abraham were made (**Gal 3:16**).
- C. This name of Jesus shows that He is the fulfillment of God's promises.
18. **The Lion of the Tribe of Judah (Rev 5:5)**
- A. **Lion** - 1. a. A large carnivorous quadruped....It is very powerful, and has a noble and impressive appearance; whence it is sometimes called 'the king of beasts'. 3. *fig.* (chiefly after biblical usage; cf. Rev. v. 5). a. Taken (in a good sense) as the type of one who is strong, courageous, or fiercely brave.
- B. Judah was the royal tribe of Israel with characteristics of a lion (**Gen 49:9**).
- C. Lions are fearful (**Amo 3:8**).
- D. So is Jesus (**Rev 19:11-15**).

- E. This name of Jesus shows that He is a strong, courageous, dreadful, fiercely brave King.
19. **Son of God (Mar 1:1).**
- A. Jesus is called the Son of God because God the Father begat Him by supernaturally causing a virgin to conceive (**Luk 1:35**).
  - B. It was prophesied that the virgin-born Son that would be given to Israel would be God Himself (**Mat 1:22-23; Isa 9:6**).
  - C. The Pharisees knew that Jesus was claiming to be God when He said that God was His Father which is why they tried to kill Him (**Joh 5:17-18; Joh 10:30-33**).
  - D. This name of Jesus shows that He is both the virgin-born Son of God and God Himself.
20. **The Mighty God (Isa 9:6).**
- A. Mighty *adj.* - 1. Possessing 'might' or power; powerful, potent, strong.
  - B. "The Mighty God" is Jehovah (**Jer 32:18; Psa 50:1**).
  - C. Jesus is powerful (**1Ti 6:15**).
  - D. Potentate - 1. A person endowed with independent power; a prince, monarch, ruler.
  - E. This name of Jesus shows that He is the almighty Jehovah God.
21. **The Everlasting Father (Isa 9:6).**
- A. Everlasting *adj.* - 1. a. Lasting for ever; infinite in future duration; endless; = eternal
  - B. Father *n.* - 1. a. One by whom a child is or has been begotten, a male parent, the nearest male ancestor.
  - C. Begotten *ppl.* - 1. Gotten. 2. Procreated.
  - D. Though Jesus is the Word, the second person of the Trinity, and the Father is the first person of the Trinity, there is a sense in which Jesus is a Father.
  - E. Jesus has children which God gave him (**Heb 2:13**).
    - i. Jesus quickens His elect (**Joh 5:21; Joh 5:25**).
    - ii. Quicken *v.* - 1. a. To give or restore life to; to make alive; to vivify or revive; to animate (as the soul the body).
    - iii. In a spiritual sense, Jesus has children which He procreated when they were quickened or *begotten again* (**1Pe 1:3**).
  - F. This name of Jesus shows us that He is the eternal God who gives new spiritual life to His children.
22. **Emmanuel (Isa 7:14; Mat 1:23).**
- A. Emmanuel means "God with us" (**Mat 1:23**).
  - B. The Word which is God was made flesh in the person of Jesus Christ (**Joh 1:1 c/w Joh 1:14**).
  - C. Jesus was God manifest in the flesh (**1Ti 3:16**).
  - D. This name of Jesus shows us that He is God manifest in the flesh.
23. **The Lamb of God (Joh 1:29).**
- A. Jesus was the Lamb of God which took away the sin of the world.
  - B. Jesus was the fulfillment of the Passover lamb whose blood God saw and passed over the houses of the Israelites who were sprinkled therewith (**Exo 12:3-13 c/w 1Pe 1:19**).
  - C. Jesus is our Passover (**1Co 5:7**).
  - D. He was the Lamb who was slain to take away our sins (**Rev 5:6 c/w Heb 9:12**).

- E. This name of Jesus shows us that He is the sacrifice which made atonement for our sins.
24. **The Word of God (Rev 19:13).**
- A. **Word** - I. Speech, utterance, verbal expression. 1. Things said, or something said; speech, talk, discourse, utterance; esp. with possessive, what the person mentioned says or said; (one's) form of expression or language.  
 11. Religious and theological uses (in sing., mostly with possessive or def. article); often in full, *the word of God (God's word), the word of the Lord*, etc. a. A divine communication, command, or proclamation, as one made to or through a prophet or inspired person; esp. the message of the gospel (also *the word of Christ, of grace, of life*, etc.). b. The Bible, Scripture, or some part or passage of it, as embodying a divine communication. c. *the Word (of God, of the Father), the Eternal Word*, etc., as a title of Christ: = Logos, q.v.
- B. The Word is the second person of the Trinity (**1Jo 5:7**).
- C. The Word is God and was made flesh in the person of Jesus Christ (**Joh 1:1,14**).
- D. Jesus, the Word of God, is a discerner of the thoughts and intents of our hearts (**Heb 4:12**).
- E. God has spoken to us by Jesus Christ (**Heb 1:2**), which is another reason He is called the Word of God.
- F. This name of Jesus shows us that He is God the second person of the Trinity, and also that He is the method by which God communicates to us.
25. **The Word of Life (1Jo 1:1).**
- A. "The Word of Life" identifies Jesus as the eternal God Who is eternal life (**1Jo 1:1-2; 1Jo 5:20**).
- B. Jesus is The Life (**Joh 14:6**).
- C. Eternal life is in Jesus Christ (**1Jo 5:11-12**).
- D. Christians need to hold onto the Word of Life and cling to Him (**Phi 2:15-16**).
- E. This name of Jesus shows us that He is eternal life.
26. **The Power of God (1Co 1:24).**
- A. **Power** *n.* - 1. a. Ability to do or effect something or anything, or to act upon a person or thing. 4. a. Possession of control or command over others; dominion, rule; government, domination, sway, command; control, influence, authority.
- B. All power was given to Jesus by God (**Mat 28:18**).
- C. Being the Power of God, Jesus created all things (**Eph 3:9**).
- D. Jesus has power over the elements (**Mat 8:26-27**).
- E. Jesus has power to cast out devils and heal people (**Luk 9:43**).
- F. Jesus has power over all powers and authorities in heaven and earth (**Eph 1:20-22**).
- G. This name of Jesus shows us that He is God Who is all-powerful in creation, over the creation, in healing, and in authority over all things.
27. **The Wisdom of God (1Co 1:24).**
- A. **Wisdom** *n.* - The quality or character of being wise, or something in which this is exhibited. 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to folly.

- c. as one of the manifestations of the divine nature in Jesus Christ (cf. 1 Cor. i. 24, 30, etc.); hence used as a title of the second person of the Trinity (the Wisdom of the Father); also occas. applied to God or the Trinity.
- B. Jesus' title of *the Wisdom of God* again speaks to the fact that He is the creator of all things (**Pro 3:19; Psa 136:5; Jer 51:15**).
- C. Jesus is the wisest man that has ever lived (**1Ki 3:12 & 1Ki 4:29-31 c/w Mat 12:42**).
- i. The doctors of the law marveled at Jesus' understanding when he was only 12 years old (**Luk 2:47**).
  - ii. Jesus' wisdom is *unsearchable* (**Rom 11:33**).
- D. This name of Jesus shows us that He is the Creator of the universe and the wisest man who ever lived.
28. **Wonderful (Isa 9:6)**.
- A. Wonderful *adj.* - 1. Full of wonder; such as to excite wonder or astonishment; marvellous;
  - B. Wonder *n.* - 1. a. A marvellous object; a marvel, prodigy.
  - C. Astonishment - 1. Loss of physical sensation, insensibility; paralysis, numbness, deadness.
  - D. God does wonderful works (**Psa 40:5**).
  - E. Jesus did wonderful things (**Mat 21:15**).
  - F. Jesus is great and marvellous (**Rev 15:3**).
  - G. This name of Jesus shows us that He is God Who is marvellous, astonishing, and incomprehensible.
29. **Counsellor (Isa 9:6)**.
- A. Counsellor - 1. a. One who counsels or advises; an adviser.
  - B. Counsel *v.* - 1. to counsel a person: to give or offer (him) counsel or advice; to advise.
  - C. *Counsellor* is a fitting name for Jesus Who is the wisdom of God (**1Co 1:24 c/w Pro 8:1**) who says "counsel is mine" (**Pro 8:14**).
  - D. Jesus gives us counsel (**Rev 3:18**).
  - E. He does so by His word (**Psa 119:24**).
  - F. There is no counsel against Him (**Pro 21:30; Rom 11:34**).
  - G. This name of Jesus shows us that He is our counselor and adviser Who tells us how to live.
30. **The Only Wise God (Jud 1:25; 1Ti 1:17)**.
- A. Wise *adj.* - 1. a. Having or exercising sound judgement or discernment; capable of judging truly concerning what is right or fitting, and disposed to act accordingly; having the ability to perceive and adopt the best means for accomplishing an end; characterized by good sense and prudence.
  - B. Only *adj.* - 1. One, without companions or society; solitary, lonely.
  - C. Jesus is God who alone is inherently wise, prudent, and discerning.
  - D. Jesus is the wisdom of God (**1Co 1:24**).
  - E. We, on the other hand, are not inherently wise, but get our wisdom from God who is the source of wisdom.
    - i. Wisdom is God's (**Pro 8:14**).
    - ii. The Lord gives wisdom to us through His word (**Pro 2:6; Pro 4:5**).

- F. This name of Jesus shows us that He is God who is wise having sound judgment, good sense, and prudence.
31. **The True God (1Jo 5:20).**
- A. There are many gods (**1Co 8:5**).
  - B. But Jesus is the true God and eternal life (**1Jo 5:20 c/w 1Jo 1:2**).
  - C. Any "Jesus" who is not the true God is an idol, hence the reason for John's warning (**1Jo 5:21**).
  - D. This name of Jesus shows us that He is the true God and not a god who is nothing more than an idol.
32. **The Prince of Peace (Isa 9:6).**
- A. Prince *n.* - 1. a. A sovereign ruler; a monarch, king. 4. a. Applied to Christ, esp. in the phrase Prince of Peace.
  - B. Peace *n.* - 1. 1. a. Freedom from, or cessation of, war or hostilities; that condition of a nation or community in which it is not at war with another.
  - C. Question: Do you think that the Prince of Peace is the God of a country which engages in perpetual war?
  - D. Jesus came to make peace between us and God (**Col 1:20; Rom 5:1,10**).
  - E. Our warfare with sin is accomplished (**Isa 40:1-2**).
  - F. Jesus made peace between Jew and Gentile (**Eph 2:11-18**).
  - G. Jesus has given us true peace, even though in the world we have tribulation (**Joh 14:27; Joh 16:33**).
  - H. This name of Jesus shows us that He is a king Who made peace between us and God and Who gives us true peace in our souls.
33. **The Prince of Life (Act 3:15).**
- A. Jesus is The Life (**Joh 14:6**).
  - B. Jesus is eternal life (**1Jo 1:2**).
  - C. As the Prince of Life, Jesus sovereignly gives life to whom He will (**Joh 5:21**).
  - D. We reign in life by the Prince of Life (**Rom 5:17**).
  - E. This name of Jesus shows us that He is a King Who sovereignly gives life to whom He will.
34. **The King Eternal (1Ti 1:17).**
- A. King *n.* - I. 1. a. The usual title of the male sovereign ruler of an independent state
  - B. Eternal *adj.* - 1. a. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.
  - C. Jesus Christ was prophesied to be a *ruler* Whose goings forth have been from *everlasting* (**Mic 5:2**).
  - D. Jesus is a king (**1Ti 6:15**).
  - E. Jesus is eternal (**Joh 1:1,14; Joh 8:58**).
  - F. This name of Jesus shows us that He is a King Who is the eternal God.
35. **The Chief Corner Stone (1Pe 2:6).**
- A. Chief *adj.* - 1. a. Of persons: That is formally the chief or head; standing at the head; taking the first place; = head
  - B. Corner-stone *n.* - 1. One of the stones forming the quoin or salient angle of a wall, a quoin-stone.
  - C. Quoin - 1. a. An external angle of a wall or building; also, one of the stones or bricks serving to form the angle; a corner-stone:



- D. The church is built of members who are spiritual stones (**1Pe 2:5**).
  - E. These spiritual stones are built on the foundation of the apostles and prophets with Jesus Christ being the chief corner stone (**Eph 2:20-22; Rev 21:14**).
  - F. Jesus Christ is such a sure foundation on which the church is built that it will never be destroyed (**Mat 16:18 c/w Mat 7:24-25**).
  - G. This name of Jesus shows us that He is the unshakable foundation on which the church is built.
36. **The Bright and Morning Star (Rev 22:16); the Day Star (2Pe 1:19)**.
- A. Day-star - 1. The morning star.
  - B. It is Jesus, not Lucifer who is the morning star.
  - C. The NIV replaces "Lucifer" with "morning star" in **Isa 14:12**.
  - D. This name of Jesus shows us that He is a bright shining light in the midst of darkness.
37. **The Sun of Righteousness (Mal 4:2)**.
- A. Sun *n.* - 3. *fig.* In allusion to the splendour of the sun or to its being a source of light and heat. a. Applied to God and to persons. *Sun of righteousness*, a title of Jesus Christ (after Malachi iv. 2).
  - B. Righteousness - 1. Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.
  - C. In His glorified state, Jesus' face shines like the sun (**Mat 17:2; Rev 1:16**).
  - D. There will be no sun in the new heaven and new earth because Jesus will be the light (**Rev 21:23; Rev 22:5; Isa 60:19**).
  - E. Jesus was the prophesied Sun of righteousness Who would arise *with healing in his wings* (**Mal 4:2**).
    - i. *In his wings* translates the Hebrew word *kanaph* (H3671).
    - ii. *Kanaph* is elsewhere translated as *the borders* (**Num 15:38**) referring to their garments.
    - iii. In **Luk 8:44** a woman was healed by touching *the border of his garment*, which was a beautiful fulfillment of Malachi's prophecy which said that Jesus would have healing in His wings.
  - F. This name of Jesus shows us that He is our source of light and life.
38. **The Light of the World (Joh 8:12)**.
- A. Light *n.* - 1. That natural agent or influence which (emanating from the sun, bodies intensely heated or burning, and various other sources) evokes the functional activity of the organ of sight. a. Viewed as the medium of visual perception generally. Also, the condition of space in which light is present, and in which therefore vision is possible. Opposed to *darkness*.
  - B. Jesus is the Light which shines in the darkness (**Joh 1:5**).
  - C. Without Jesus we would be in darkness.
  - D. This name of Jesus shows us that He is the light which allows us to see.
39. **The Bread of Heaven (Joh 6:41); Bread of God (Joh 6:33); Bread of Life (Joh 6:35,48); Living Bread (Joh 6:51)**.
- A. Bread *n.* - 1. (Only in OE.) Bit, piece, morsel (of food). 2. a. A well-known article of food prepared by moistening, kneading, and baking meal or flour, generally with the addition of yeast or leaven. 5. a. Livelihood, means of subsistence.
  - B. Bread is food (**Joh 6:5**) and a means of subsistence (**Mat 6:11**).

- C. God gave Israel bread from heaven to sustain them in the wilderness before they entered the promised land (**Joh 6:31**).
  - D. Jesus was the fulfillment of which the manna from heaven was a picture (**Joh 6:32-33**).
  - E. Jesus satisfies the hunger and thirst of the soul (**Joh 6:35 c/w Joh 4:10,13-14 c/w Mat 5:6**).
  - F. If a man eats of Jesus Christ, the Bread of Heaven, he shall live forever (**Joh 6:51**).
    - i. The bread is Jesus' flesh which He gave for the life of the world (**Joh 6:51**).
    - ii. If a man eats Christ's flesh and drinks His blood, he has eternal life (**Joh 6:54**).
    - iii. He that eats Christ's flesh and drinks His blood dwells in Christ (**Joh 6:56**).
    - iv. Like an unborn baby dwells in its mother and lives by eating and drinking her flesh and blood, so we live by spiritually partaking of Christ.
    - v. "To feed upon Christ is to do all in his name, in union with him, and by virtue drawn from him; it is to live upon him as we do upon our meat." - Matthew Henry
    - vi. "...our bodies may as well live without meat as our souls without Christ." - Matthew Henry
    - vii. "We shall live, shall live eternally, by him, as our bodies live by our food." - Matthew Henry
    - viii. "The life of believers is had from Christ (Joh 1:16); it is hid with Christ (Col 3:4), we live by him as the members by the head, the branches by the root; because he lives, we shall live also." - Matthew Henry
  - G. Israel in the wilderness partook of Christ in this way (**1Co 10:3-4**).
  - H. This name of Jesus shows us that He is the source, subsistence, and sustenance of our spiritual life.
40. **The Faithful and True Witness (Rev 3:14; Rev 1:5)**
- A. **Faithful** *adj.* - 1. Of persons, their actions, etc.: Full of or characterized by faith (sense 3); believing. 2. a. Firm in fidelity or allegiance to a person to whom one is bound by any tie; constant, loyal, **true**. 3. a. **True** to one's word or professed belief; abiding by a covenant or promise, steadfast.
  - B. **True** *adj.* - 1. a. Of persons: Steadfast in adherence to a commander or friend, to a principle or cause, to one's promises, faith, etc.; firm in allegiance; faithful, loyal, constant, trusty.
  - C. **Witness** *n.* - 4. a. One who gives evidence in relation to matters of fact under inquiry; spec. one who gives or is legally qualified to give evidence upon oath or affirmation in a court of justice or judicial inquiry.
  - D. God is a faithful and true witness (**Jer 42:5**).
  - E. Jesus is the second person of the Godhead who bears witness in heaven (**1Jo 5:7**).
  - F. Jesus came into the world to bear witness of the truth (**Joh 18:37**).
  - G. Jesus, with the Father, bore witness of Himself (**Joh 8:18**) Who is the truth (**Joh 14:6**).
  - H. Jesus always told the truth, even when it angered men and endangered His life (**Joh 8:40**).
  - I. This name of Jesus shows us that He faithfully and loyally bore witness of the truth.
41. **The Beginning of the Creation of God (Rev 3:14)**

- A. Some say that this verse teaches that Jesus was the first thing God created.
  - B. Beginning - 1. The action or process of entering upon existence or upon action, or of bringing into existence; commencing, origination.
  - C. Jesus is the beginning and the end, the first and the last (**Rev 22:13**).
  - D. To say that Jesus was the first thing created by God because He is called "the beginning of the creation of God" is to say that God was created because God is also called the first and the last (**Isa 44:6**).
  - E. Jesus was not the first thing created by God, but rather He was the *origination* of the creation *Who brought it into existence*.
    - i. The Word (Jesus prior to the incarnation) was God in the beginning (**Joh 1:1**).
    - ii. All things were made by Him (**Joh 1:3**).
    - iii. He brought the creation into existence and therefore was the beginning of the creation.
  - F. This name of Jesus shows us that He is the Creator of the universe.
42. **Firstborn of Every Creature (Col 1:15).**
- A. Firstborn *n.* - 1. That is born first, eldest. b. *nonce-use*. That is the right of the first-born.
  - B. Some take this verse to teach that Jesus was the first being which God created.
    - i. This verse is a continuation of the previous verse (v.14) in the same sentence which addresses our forgiveness by Christ's blood (his death).
    - ii. The sense in which Jesus is the firstborn of every creature is declared a few verses later where it says He is the *firstborn from the dead* (**Col 1:18**).
    - iii. Psa 2:7 refers to the resurrection of Christ when it says "thou are my Son; this day have I begotten thee" (**Psa 2:7 c/w Act 13:33-34**).
    - iv. Christ is the *firstfruits* of them that sleep (are dead) by His resurrection (**1Co 15:20**).
    - v. Christ was the *first* which rose from the dead (**Act 26:23**).
    - vi. Jesus is the *first begotten of the dead* (**Rev 1:5**).
    - vii. Christ was the first of many which shall rise from the dead at the resurrection.
  - C. Jesus also was given the blessing and right of the firstborn.
    - i. The Father set Jesus at His own right hand and *gave* Him to be head over all things to the church (**Eph 1:20-22**).
    - ii. The Father *gave* a full measure of the Spirit to Christ (**Joh 3:34**).
    - iii. Jesus was *given* a full inheritance from God (**Joh 3:35**).
  - D. This name of Jesus shows us that He is the first of many which will be resurrected from the dead and that He was given a full inheritance from God.
43. **Faithful (Rev 19:11).**
- A. Faithful *adj.* - 1. Of persons, their actions, etc.: Full of or characterized by faith (sense 3); believing.
  - B. Faith - I. Belief, trust, confidence. 1. a. Confidence, reliance, trust (in the ability, goodness, etc., of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine).
  - C. Jesus was a man of faith.
    - i. He did always those thing which pleased God (**Joh 8:29**).

- a. Without faith it's impossible to please Him (**Heb 11:6**).
      - b. Therefore Jesus had faith.
    - ii. Jesus put his trust in God (**Heb 2:13**).
      - a. Jesus had faith in God right up to His death on the cross (**Luk 23:46**).
      - b. Commend - 1. To give in trust or charge, deliver to one's care or keeping; to commit, entrust: b. a person. Now esp. used of committal to the divine keeping: To commit with a prayer or act of faith, 'to deliver up with confidence'
    - iii. It was by Christ's faith that we are justified (**Gal 2:16**).
  - D. This name of Jesus shows us that He is a man of faith.
44. **True (Rev 19:11)**.
  - A. True *adj.* - 1. a. Of persons: Steadfast in adherence to a commander or friend, to a principle or cause, to one's promises, faith, etc.; firm in allegiance; faithful, loyal, constant, trusty.
  - B. Jesus was firm in allegiance and loyal to God Who sent Him.
    - i. Jesus' desire was to do the Father's will and finish the work He gave Him to do (**Joh 4:34**).
    - ii. Jesus came to earth to do His Father's will (**Joh 6:38**).
    - iii. The Father's will was for Jesus to save all those which were given to Him (**Joh 6:39**).
    - iv. Jesus stayed true to God all the way to the end and finished the work which God gave Him (**Joh 17:2-4; Joh 19:30**).
  - C. This name of Jesus shows us that He is true, loyal, and firm in allegiance to God.
45. **The Holy One (Act 3:14)**.
  - A. Holy *adj.* - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 2. ... Of a character that evokes human veneration and reverence; and thus, in Christian use, Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing the infinite moral perfection which Christianity attributes to the Divine character. Cf. sense 4. 4. Conformed to the will of God, entirely devoted to God: in earlier times often connoting the practice of asceticism and religious observances; now usually: Morally and spiritually unstained; free from sinful affection; of godly character and life; sanctified, saintly; sinless.
  - B. Holy One - A holy person; used as a title of God or Christ; one dedicated to or consecrated by God.
  - C. Jesus is holy, harmless, undefiled, and separated from sinners (**Heb 7:26**).
  - D. Jesus is sinless (**1Pe 2:22; 2Co 5:21; 1Jo 3:5**).
  - E. Jesus is without blemish and without spot (**1Pe 1:19**).
  - F. Jesus was wholly devoted to God (**Joh 6:38**).
  - G. This name of Jesus shows us that He is holy, sinless, and totally devoted to God.
46. **The Just / Just One (Act 3:14; Act 7:52; Act 22:14)**.
  - A. Just *adj.* - 1. That does what is morally right, righteous. *just before (with) God* or, simply, just: Righteous in the sight of God; justified.
  - B. Jesus is just (**1Pe 3:18**).
  - C. His ways are just (**Rev 15:3**).

- D. Even Jesus' enemies knew that He was just (**Mat 27:19,24**).
  - E. This name of Jesus shows us that He always does the right thing before God.
47. **The Righteous (1Jo 2:1)**
- A. **Righteous** *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
  - B. **Virtuous** *adj.* - 1. a. Distinguished by manly qualities; full of manly courage; valiant, valorous. 2. a. Possessing or showing virtue in life and conduct; acting with moral rectitude or in conformity with moral laws; free from vice, immorality, or wickedness; good, just, righteous.
  - C. Jesus is righteous (**Luk 23:47; 2Ti 4:8**).
    - i. By Jesus' righteousness, many were justified (**Rom 5:18**).
    - ii. By Jesus' obedience (doing what is morally right), many were made righteous (**Rom 5:19**).
  - D. This name of Jesus shows us that He is righteous, upright, guiltless, good, and free from vice or wickedness.
48. **The Saviour (Phi 3:20)**
- A. **Saviour** - 1. a. One who delivers or rescues from peril. 2. a. He who saves mankind from sin and its consequences: as a title of God, and esp. of Christ (in the latter application often Our Saviour). Now always with capital S.
  - B. Jesus our Saviour saved us by His grace and abolished death (**2Ti 1:9-10**).
  - C. There is no Saviour beside God (**Isa 43:11**), therefore Jesus is God.
  - D. Jesus is God our Saviour (**Tit 3:4-6**).
  - E. Jesus saved us by Himself (**Heb 1:3**).
  - F. This name of Jesus shows us that He is God who saved us by His grace.
49. **The Last Adam (1Co 15:45)**
- A. The first Adam.
    - i. The first Adam was the son of God (**Luk 3:38**).
    - ii. He was created in the image of God (**Gen 1:27**).
    - iii. He was created perfect and sinless (**Gen 1:31**).
    - iv. He was given dominion over the earth (**Gen 1:28**).
    - v. He was given a wife with which he was one flesh (**Gen 2:21-23**).
    - vi. He sinned and damned all of his descendents (**Rom 5:12**).
    - vii. He brought death into the world (**Rom 5:12**).
  - B. The last Adam, Jesus Christ.
    - i. The last Adam is the son of God (**Mar 1:1**).
    - ii. He is the express image of God (**Heb 1:3**).
    - iii. He was born perfect and sinless (**1Jo 3:5**).
    - iv. He was given dominion over the universe (**Eph 1:20-22**).
    - v. He was given a wife with which He is one flesh (**Eph 5:25-32**).
    - vi. He flawlessly obeyed the law of God and saved all of His elect (**Rom 5:19**).
    - vii. He abolished death (**2Ti 1:10**).
  - C. This name of Jesus shows us that He is the remedy for death and sin caused by the first Adam.
50. **The Lord of Glory (1Co 2:8; Jam 2:1)**
- A. **Glory** *n.* - 2. *objectively.* a. Exalted (and, in mod. use, merited) praise, honour, or admiration accorded by common consent to a person or thing; honourable fame,

renown. 5. In Biblical phraseology: the glory of God: the majesty and splendour attendant upon a manifestation of God. 6. Resplendent beauty or magnificence. Now often with suggestion of sense 5 or 7: An effulgence of light such as is associated with our conceptions of heaven; *fig.* an unearthly beauty attributed by imagination. Also *pl.*, features of resplendent beauty or magnificence, splendours.

- B. When Jesus was risen from the dead He was given glory (**1Pe 1:21**).
- C. Jesus is worthy of the title Lord of Glory (**Rev 5:12**).
  - i. Jesus has resplendent beauty and majesty in His glorified body (**Psa 45:2-6**).
  - ii. Fair *adj.*- 1. Beautiful to the eye; of pleasing form or appearance; good-looking.
- D. Jesus gave Peter, James, and John a sneak-peek of His majesty and glory on the mount of transfiguration (**2Pe 1:16-18**).
  - i. His face shone as the sun and His clothes were as white as the light (**Mat 17:2**).
  - ii. This is what He looks like in heaven now (**Rev 1:16; 21:23**).
- E. This name of Jesus shows us that He is magnificent with resplendent beauty, majesty, and splendor.

51. **The Messenger of the Covenant (Mal 3:1)**

- A. Messenger *n.* - 1. a. One who carries a message or goes on an errand; an envoy, ambassador (obs.). corbie messenger: see corbie 2.(God's) messenger: (a) used for angel *n.*, as representing the etymological sense of that word, and as expressing the function assigned to angels in Scripture; (b) applied to a prophet, or to a clergyman, as charged with a message from God to mankind.
- B. Angel *n.* - II. 2. Any messenger of God, as a prophet, or preacher.
- C. Jesus is the messenger and mediator of the new covenant/testament (**Mat 26:28; Heb 8:6; Heb 9:15**).
- D. Jesus was the prophet Who brought God's message to us (**Heb 1:2**).
- E. This is why Jesus is sometimes called an angel (**Rev 20:1-3; Gal 4:14; Act 27:23**).
- F. This name of Jesus shows us that He is God's messenger who brought us the New Testament written in His blood.

52. **The Apostle (Heb 3:1)**

- A. Apostle - I. A person sent. 1. a. (As in Gr.) One sent on an errand, a messenger. b. Applied in N. T. to Jesus Christ. 2. *spec.* (Now with capital initial.) The twelve witnesses whom Jesus Christ sent forth to preach his Gospel to the world; also the subsequently-commissioned Barnabas (Acts xiii. 2, xiv. 14), and Paul, the 'Apostle of the Gentiles.'
- B. As the definition states, *Apostle* means *sent* (**Mat 10:2,5**).
- C. Jesus was that *messenger* of the covenant (**Mal 3:1**) who was *sent* by God.
  - i. Jesus was *sent* by God (**Joh 5:24; Joh 6:29; Joh 8:29; Joh 17:3**).
  - ii. God sent forth His Son Jesus when the fullness of time had come (**Gal 4:4**).
- D. God sent Jesus at two different times.
  - i. God sent the Word to be made flesh (**Joh 1:1,14**) when the Word came down from heaven (**Joh 6:38**).
  - ii. God sent Jesus into the world to minister to it and redeem it when He began His earthly ministry (**Gal 4:4 c/w Act 13:24**).

- E. This name of Jesus shows us that He is the messenger whom God sent into the world to redeem it.
53. **The Bridegroom (Mar 2:18-20).**
- A. Bridegroom - 1. A man about to be married, or very recently married. b. *fig.* Said of Christ in his relation to the Church
  - B. John the Baptist was Jesus' best man, so to speak (**Joh 3:29**).
  - C. The church is Christ's bride (**Eph 5:25-27; Rev 21:2, 9-10 c/w Heb 12:22-23**).
  - D. Christ's bride was chosen for Him and in Him by the Father (**Eph 1:4**).
  - E. It was an arranged marriage.
  - F. This name of Jesus shows us that He is the bridegroom and head of the church, His chosen bride whom He loves.
54. **The Way, The Truth, and The Life (Joh 14:6).**
- A. Jesus is the only way to God.
    - i. Way *n.* - I. Road, path. 1. a. *gen.* A track prepared or available for travelling along; a road, street, lane, or path. III. Course of life or action, means, manner. 11. a. A path or course of life; the activities and fortunes of a person.
    - ii. There is no other way to God but through Christ (**Act 4:12; Jer 32:39**).
    - iii. There is only one road to God; there are many roads to hell.
    - iv. If you don't have Christ, you don't have God (**1Jo 2:23; Joh 8:19; Luk 10:16**).
    - v. The way to God is strait and narrow and few find it (**Mat 7:13-14**).
    - vi. Strait - 3. a. Of a way, passage, or channel: So narrow as to make transit difficult.
  - B. Jesus is the truth.
    - i. Truth - II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
    - ii. Jesus is in conformity with fact and reality; He is the true God (**1Jo 5:20**).
  - C. Jesus is the life.
    - i. Life *n.* - I. The condition or attribute of living or being alive; animate existence. Opposed to *death*. 2. *fig.* Used to designate a condition of power, activity, or happiness, in contrast to a condition conceived hyperbolically or metaphorically as 'death'. Chiefly in biblical and religious use: The condition of those who are raised from the 'death of sin' and are 'alive unto righteousness'; the divinely implanted power or principle by which this condition is produced; also, the state of existence of the souls of the blessed departed, in contrast with that of the lost.
    - ii. Jesus is eternal life (**1Jo 1:2**) Who gives eternal life (both soul and body) to His elect (**Joh 10:28; Joh 5:28-29**), without which no one can go to the Father in heaven (**1Co 15:50-53**).
  - D. This name of Jesus shows us that He is the only way to get to God.
55. **The Good Shepherd (Joh 10:11,14).**
- A. Shepherd *n.* - 1. a. A man who guards, tends, and herds a flock of sheep (grazing at large); usually one so employed for hire; or one of a pastoral people who herds (his own) sheep, goats, etc. 2. *fig.* a. A spiritual guardian or pastor of a 'flock'; = pastor

- b. In Biblical use, applied to God in relation to Israel or the Church; also to Christ (esp. with reference to John x. 12).
  - B. Good *adj.* - II. With reference to moral character, disposition, or conduct. 5. Morally excellent or commendable. a. of persons, with reference to their general character: Virtuous.
  - C. As a good shepherd, Jesus protects and gives His life for His sheep (**Joh 10:10-15**).
  - D. Jesus gives eternal life to His sheep and eternally preserves them (**Joh 10:27-29**).
  - E. This name of Jesus shows us that He protects, gives eternal life to, and eternally preserves His sheep.
56. **The Chief Shepherd (1Pe 5:4)**.
- A. Chief *adj.* - 1. a. Of persons: That is formally the chief or head; standing at the head; taking the first place; = head-
  - B. Jesus is the chief/head shepherd/pastor (see definition of shepherd above) of the church (**Eph 5:23**).
  - C. He gives other lesser pastors to oversee His churches (**Eph 4:11**).
    - i. The pastors are given to feed the flock in Christ's stead (**Act 20:28; Jer 3:15**).
    - ii. They are the masters of assemblies which give wise words from the one Chief Shepherd (**Ecc 12:11**).
  - D. This name of Jesus shows us that He is the chief/head shepherd/pastor of the church and He gives lesser pastors to feed His flock.
57. **The Shepherd and Bishop of Our Souls (1Pe 2:25)**.
- A. Bishop *n.* - 1. A spiritual superintendent or overseer in the Christian Church...Also applied to Christ, as descriptive of his office.
  - B. Like Jesus is the *chief* shepherd of the church, He is also the *chief* bishop or overseer of the church.
  - C. Like a pastor, who is a bishop (**1Pe 5:2**), oversees and *watches* for the souls of the church (**Heb 13:17**), so Jesus oversees our souls (**1Pe 2:25**).
  - D. This name of Jesus shows us that He is the bishop and overseer of the church.
58. **King of the Jews (Mat 27:37)**.
- A. King *n.* - I. 1. a. The usual title of the male sovereign ruler of an independent state 4. Applied to God or Christ. Freq. in phr. King of heaven, of bliss, of glory, King of kings, etc.
  - B. Jesus affirmed that He was the king of the Jews (**Mat 27:11; Joh 18:37**).
    - i. His kingdom is not the natural and national kingdom of Israel though (**Joh 18:36**).
    - ii. He is the king of the Jews in a spiritual sense.
      - a. The true Jews are God's elect, the church, both Jew and Gentile (**Gal 6:15-16; Rom 2:28-29**).
      - b. The church are the true Jews of whom Jesus is king (**Eph 1:22**).
  - C. This name of Jesus shows us that He is the king of Israel, the church.
59. **The Advocate (1Jo 2:1)**.
- A. Advocate *n.* - 1. One whose profession it is to plead the cause of any one in a court of justice; a counsellor or counsel.
  - B. Jesus is our advocate and intercessor Who pleads to God on our behalf (**Rom 8:34**).



- C. Intercession *n.* - I. 1. The action of interceding or pleading on behalf of (rarely against) another; entreaty, solicitation, or prayer for another; mediation.
- D. Jesus ever lives to make intercession for us (**Heb 7:25**).
- E. This name of Jesus shows us that He pleads our cause and prays to God on our behalf.

60. **The Amen (Rev 3:14).**

- A. Amen *n.* - 1. The word *Amen!* at the end of a prayer, etc. 3. *transf.* Concluding word or act; conclusion. 4. Retained in the Bible from the original, as a title of Christ; = The faithful one.
- B. Jesus is the beginning and the ending, the first and the last (**Rev 22:13**).
- C. He is where our lives begin and the reason they shall never end.
- D. He is the end, the conclusion of all things.
- E. This name of Jesus shows us that He is the end, the conclusion of all things.

### III. Conclusion

1. Jesus goes by the following names:

Jesus, Lord, The Almighty, I Am, Alpha and Omega, Beginning and the Ending, First and the Last, The Blessed and Only Potentate, King of kings and Lord of lords, Christ, Messiah, Master, Rabbi, Son of Man, The Root of David/Jesse, The Rod/Branch of Jesse, the Righteous Branch, The Vine, The Son of David, The Seed/Son of Abraham, The Lion of the Tribe of Judah, Son of God, The Mighty God, The Everlasting Father, Emmanuel, The Lamb of God, The Word of God, The Word of Life, The Power of God, The Wisdom of God, Wonderful, Counsellor, The Only Wise God, The True God, The Prince of Peace, The Prince of Life, The King Eternal, The Chief Corner Stone, The Bright and Morning Star, The Sun of Righteousness, The Light of the World, The Bread of Heaven, Bread of God, Bread of Life, Living Bread, The Faithful and True Witness, The Beginning of the Creation of God, Firstborn of Every Creature, Faithful, True, The Holy One, The Just, the Just One, The Righteous, The Saviour, The Last Adam, The Lord of Glory, The Messenger of the Covenant, The Apostle, The Bridegroom, The Way, The Truth, and The Life, The Good Shepherd, The Chief Shepherd, The Shepherd and Bishop of Our Souls, the King of the Jews, The Advocate, and The Amen.

2. These names tell us that Jesus:

saves sinners sovereignly, has dominion over us His subjects, is the all powerful, omnipotent God, is the eternal Jehovah God, is the one and only eternal Jehovah God, is a sovereign king and ruler Who has a kingdom, is the Lord's anointed prophet, priest, and king, is the Lord's anointed Christ, king, and deliverer, is both a ruler and a teacher, has a human nature and is the sovereign ruler of the universe, came through the lineage of Jesse and David and is a King-Priest ruling on David's throne, is the giver and sustainer of our life, both eternally and temporally, is the seed of David Who sits on his throne, is the fulfillment of God's promises, is a strong, courageous, dreadful, fiercely brave King, is both the virgin-born Son of God and God Himself, is the almighty Jehovah God, is the eternal God who gives new spiritual life to His children, is God manifest in the flesh, is the sacrifice which made atonement for our sins, is God the second person of the Trinity and is

the method by which God communicates to us, is eternal life, is God Who is all-powerful in creation, over the creation, in healing, and in authority over all things, is the Creator of the universe and the wisest man who ever lived, is God Who is marvellous, astonishing, and incomprehensible, is our counselor and adviser Who tells us how to live, is God who is wise having sound judgment, good sense, and prudence, is the true God and not a god who is nothing more than an idol, is a king Who made peace between us and God and Who gives us true peace in our souls, is a King Who sovereignly gives life to whom He will, is a King Who is the eternal God, is the unshakable foundation on which the church is built, is a bright shining light in the midst of darkness, is our source of light and life, the light which allows us to see, is the source, subsistence, and sustenance of our spiritual life, faithfully and loyally bore witness of the truth, is the Creator of the universe, the first of many which will be resurrected from the dead and Who was given a full inheritance from God, is a man of faith, is true, loyal, and firm in allegiance to God, is holy, sinless, and totally devoted to God, always does the right thing before God, is righteous, upright, guiltless, good, and free from vice or wickedness, is God who saves us by His grace, is the remedy for death and sin caused by Adam, is magnificent with resplendent beauty, majesty and splendor, is God's messenger who brought us the New Testament written in His blood, is the messenger whom God sent into the world to redeem it, is the only way to get to God, is He Who protects, gives eternal life to, and eternally preserves His sheep, is the chief and head shepherd and pastor of the church Who gives lesser pastors to feed His flock, is the bishop and overseer of the church, is the king of Israel, the church, is He Who pleads our cause and prays to God on our behalf, and is the end, the conclusion of all things. Amen!