

## 1: Jesus our Lord, the Divine Son of God. Names and Titles of Jesus

*1 Here, O our Lord, I see Thee face to face, Here would we touch and handle things unseen, Here grasp with firmer hand eternal grace, And all our weariness upon You lean. 2 We have no help but Yours, nor do we need Another arm save Yours to lean upon. It is enough, my Lord, enough indeed; Our.*

Nelson shares his witness of the Savior. In New Testament days, Jesus established His Church, built on the foundation of apostles and prophets. Read the text of the video below. Whenever I come to this great city of Jerusalem, I feel a renewed reverence for Him who made this land holy. Under the direction of the Father, Jesus the Christ was Creator of this and other worlds. He was Jehovah, God of the Old Testament. Jesus was the promised Immanuel, as prophesied by Isaiah. More than 2,000 years ago, the Lord Jesus Christ was born in nearby Bethlehem. He healed the sick and caused the lame to walk, the blind to see, and the deaf to hear. He raised the dead. Yet He allowed His life to be taken to make resurrection a reality and eternal life a possibility for all humankind. It was here in Jerusalem that the Savior spent His final days in mortality. I am standing on the Mount of Olives. Here at the base of the mount, Jesus came to the Garden of Gethsemane. He came to submit to the will of His Father and offer Himself as the sacrifice for the sins and weaknesses, the pains and burdens of all who had ever lived. In that garden, olives had been pressed under great weight to squeeze precious oil from the olives. In like manner, Jesus was literally pressed under the weight of the sins of the world. There upon the cross, the Savior of the world was lifted up. He gave His life as part of His atoning sacrifice. His subsequent Resurrection, His triumphant victory over the grave, is recorded in holy writ: Because the Savior offered Himself as the infinite Atonement, you and I have the opportunity, the privilege, to be forgiven when we repent. We can also turn to Him for healing of our hearts, for strength where we are weak, and for help to do things we simply cannot do on our own. By virtue of His transcendent offering, Jesus also gave us the gift of immortality and the opportunity for eternal life, proclaiming: Modern prophets have also borne witness of Him, including this declaration by the Prophet Joseph Smith: I also declare that Jesus the Christ lives, that His Church has been restored to the earth, complete with His power and authority, with apostles and prophets and essential ordinances and covenants. In a coming day the Lord will return to this Holy Land. Then He will offer these words: I am he who was lifted up. I am Jesus that was crucified. And then every knee will bow and every tongue confess that Jesus is the Christ. When reporting about The Church of Jesus Christ of Latter-day Saints, please use the complete name of the Church in the first reference. For more information on the use of the name of the Church, go to our online Style Guide.

## 2: Jesus Christ, The Son of God

*Refuge Church of Our Lord Jesus Christ in Sandston, reviews by real people. Yelp is a fun and easy way to find, recommend and talk about what's great and not so great in Sandston and beyond. Refuge Church of Our Lord Jesus Christ - Churches - Whiteside Rd, Sandston, VA - Phone Number - Yelp.*

We have many references to "Jesus Christ", and to "our Lord Jesus Christ;" but there is only one other passage in which it occurs. Yet, to me, it seems to be inexpressibly sweet. I shall be devoutly grateful to God if, in my sermon, I am able to convey to you even a tithe of the sweetness, which I have drawn from this expression for my own enjoyment. It is the part of faith to accept very great contrasts; and if we look, for a moment, at the words of our text, "Jesus our Lord," and, especially, if we look at the connection in which they are found, we shall see a great contrast; Jesus, the "Man of sorrows," and yet "our Lord. Thoughts of sorrow, and rejection, and shame, cluster around that blessed and ever-musical name; yet he is "our Lord" in the highest and divinest sense; our Lord, and our God. Faith sees Jesus, in the humble garb of a Galilean peasant, moving about in the company of a band of fishermen; she sees that he is a friend of publicans and sinners, yet she believes him to be the Son of the Highest, though flesh and blood have not revealed that great truth to her. Even in his humiliation, she knows him as Lord of the sea, who made the stormy waves lie still at his command; and as the master of diseases, before whom all manner of sicknesses, and even devils themselves, fled apace. She knows him to have been a suffering man, yet she calls him "Lord. And now, today, though the name of Jesus of Nazareth is bandied about, a. In fact, she understands that the one is the outgrowth of the other, especially as she reads such a passage as this, "Who, being in the form of God, thought it not robbery to be equal with God: Wherefore God also hath highly exalted him, and given him a name which is above every name: Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. But he is also "Jesus our Lord;" and you will always find that, in proportion as faith grows, reverence grows. Unbelief is presumptuous, but faith is always humble. The more you know of Jesus as your Savior, saving you from sin, the more will you recognize him also as your Lord. No one rebels against Christ because he believes in him; but, because we believe in him, he becomes our Lord, and we learn to obey him. That is the spirit I long to have reigning in all our hearts, the spirit of devout, worshipful reverence towards "Jesus our Lord. We call him "Jesus our Lord" as if we meant thereby to appropriate him especially to ourselves. We can say even to the angels, "He is your Lord, for he created you, and he sustains you, and you delight to do him homage; yet he is not an angel. He took not upon him the nature of angels. Indeed, we can hardly imagine how wide is his dominion, or how numerous are his subjects. It may be that there are innumerable beings, in yonder starry worlds, as count less as the sands on the seashore, and that Jesus is Lord over all these; yet he bears such a special relationship towards this little planet, and this poor race of fallen men and women, that this round earth calls him hers as no other world can call him; and we his people call him ours as no other creatures can, for, just as truly as he is God, so is he also man. Behold, on the very throne of God above, there sits a man like unto ourselves. The men of Israel said that they had ten parts in the king, and more right in David than Judah had; and we have ten parts in the Son of David, and more right in him than all the rest of his creatures have. His tender condescension, in becoming man, endears to us the title, "Jesus our Lord. You remember the argument of the apostle Paul, in writing to the Corinthians, "Ye are not your own, for ye are bought with a price: All grateful honors paid on earth, And nobler songs above! Now that he has done this for us, he must be our Lord, and he shall be our Lord. Every drop of his blood shall be a jewel in the crown, which he shall wear as he exercises his rightful sovereignty over us. Brethren and sisters in Christ, do you not feel that, because he died for us, we do all the more, and certainly none the less, call him "Jesus our Lord"? Thus again his tender condescensions endear the title to us. Further, in all the privileges that are accorded to us in him, he is our Lord. They all of them remind us of his lordship, and sweetly, yet effectually, enforce that lordship over us. Are we not his Church, and is he not the Head of the Church? We own no other head. The Church of Christ finds supreme delight and satisfaction in his headship. Are we the members of his mystical body? Then, let us remember that he is never called an arm or an eye; he is always

the Head, controlling the whole body. Are we the flock, which he hath purchased with his own blood! Then, he is the Shepherd of that flock. Doth he make some of us to be the under shepherds of his flock? Then, he is the chief Shepherd; and when he shall appear, we "shall receive a crown of glory that fadeth not away. Then, he will dwell in that house, as its Lord and Master. Are we, through his infinite love, united to him in the bonds of sacred marriage? Then, he is our Husband, and it becomes our delight to bow to his will, and yield ourselves absolutely to his control. Are we dead and buried with him, and do we expect to rise from the dead! He "is the beginning, the firstborn from the dead, that in all things he might have the preeminence. When we do, we shall see the Lamb in the midst of the throne, and we shall bow before him as Lord of all. Are we looking for the splendors of the millennial age, and expecting to share in them! We shall then behold him reigning here as King, and breaking his enemies in pieces like potters vessels. You cannot draw near to Jesus without being impressed with the thought of his lordship over you as well as his divine condescension toward you. In fact, it is in his condescension that his divine lordship comes out more than anywhere else. Once more, in our dearest fellowship at the table of communion he is "Jesus our Lord. Yet you must have noticed, I think, how Paul, in his account of the institution of this ordinance; constantly uses the expression "the Lord. He is our dearly-beloved Spouse, of whom we may truly say, "My Beloved is mine, and I am his;" yet is he still the King; and we feel that, even in all the nearness of communion that he permits us to enjoy with him, there is still a distance as to quality and rank between him and ourselves, and we call him Master and Lord, and do well in speaking thus. Probably, we never feel how much he is our Lord till we come to the table of communion. His very condescension makes this blessed title to become more bright to us, and to be better understood by us. Oh, that we might suck the sweetness out of these words, "Jesus our Lord"! Christ is "a Son over his own house. Obey none beside him, for he alone has the right to rule over you. Blessed shall we be if, henceforth, "Jesus our Lord," and he alone, shall receive our complete obedience, and the loyal homage of our hearts. Thus, we emphasize this title by reserving it for our Master alone. We also render it to him with the emphasis that arises from great willingness. We are not only willing, but anxious, that Jesus should be our sole Lord and Master; and we feel angry with ourselves that we did not let him be our Master years ago. I know that every saved one feels just like that, and says, "O Lord, rule thou over me; be thou my only Lord! I wish it with intense desire, and most cheerfully own that this is thy rightful title. We desire that Christ Jesus should be our Lord in everything, and Lord over every part of our being. Each one of us has said to him, "My Lord, do just what thou wilt with me. If I can the better glorify thee by patient endurance or by active service, only give me the needful grace, and I will not fail to own thee as my Lord. Have you not felt that you love him better than husband, or wife, or child! Do you not feel that your spirit, soul, and body, all belong to him, and that you desire to consecrate to him all your goods, all your hours, and all your powers? Are you keeping back from him any of your substance; do you reckon that aught that you have is your own? If so, you are not true to Jesus your Lord, for he who truly loves Jesus, and who knows that he is one of those who are redeemed by him, says with all his heart that Jesus is his Lord, his absolute Sovereign, his Despot, if that word be used in the sense of Christ having unlimited monarchy and supreme sway over the soul. Yea, O "Jesus our Lord," thou shalt be the autocratic, imperial Master of our heart, and of the whole dominion of our manhood! The Church of God, in a very special manner, calls Jesus "our Lord," for there is not, and there cannot be any head of the Church except the Lord Jesus Christ. I am thankful that there is no head to the church of which I am a member save Jesus Christ himself, nor dare I be a member of any church which would content to any headship but his. You may put some other interpretation upon the title; but if it means what is meant, in Scripture, by the term "the Head of the Church," it is an infringement of the crown rights of the King of kings and Lord of lords. The true Church of Christ keeps that title for her Lord alone, and will not own another head. Nobody can make new laws for the true Church of Christ. You know that parliament makes laws which tell which way you shall turn when you say your prayers, and what clothes you shall put on, and I know not what beside; but that is a poor parody of the true Church which submits to such lordship as that. If I were a member of a church whose laws were made by a parliament that might consist of Jews and Gentiles atheists and skeptics, I would be out of it as quickly as I could. There is no lawmaker for the Church of God but Jesus Christ himself, and no one can take his place, and no one will be allowed to take it when the Lord wakes up his people to be loyal to what is

written in this blessed Bible. This is our Statute-book, and we acknowledge no other but that which King Jesus has given us. You may call it a small thing if you like; but that teaching which is contrary to it is the mother of a thousand mischiefs to this our beloved land, and is doing it inconceivable damage. Once more, dear friends, we call "Jesus our Lord" for ever. When the true Church takes Jesus Christ to be her Lord, it is in a marriage bond that shall never be dissolved; and when any individual soul takes Jesus Christ to be her Lord, she takes him, to have and to hold, in life and in death, in time and throughout eternity. Is it not so? Then, a very precious thought, which arises out of this truth, is that, however poorly we do our duty as his servants, he will carry out to the full his character as our Lord. A lord, you know, takes care of his servants, he sees that they do not die of starvation, and he protects them, and, so far as he can, sees that they do not want any good thing. I always feel quite certain that, if we faithfully serve our Lord, he will keep us in livery; and, having food and raiment, we ought therewith to be content. His promise to the upright is, "Bread shall be given him; his waters shall be sure. He is not like some masters whom we have known, who, the moment a servant is taken ill, send him off, caring not whether he shall die or live. Our Lord and Master never discharges his old servants; he never turns them adrift. Now also when I am old and grey-headed, O God, forsake me not. He is a good Master whom we serve, the best of all masters, "Jesus our Lord. My brothers and sisters, let me remind you that you can never truly say, "Our Lord," till you have first said, "My Lord. I would even like to say this, if I only said it as tremblingly as Mary Magdalene did when she supposed that she was talking to the gardener, "They have taken away my Lord, and I know not where they have laid him. He drew me, and I followed on, Charmed to confess the voice divine. Yes, and we seem to join with all the goodly fellowship of the prophets, and the whole company of the apostles, and the noble army of martyrs, as we say, "Jesus our Lord.

### 3: Jesus Christ Our Lord, way, truth and life

*The song concludes with a verse of confidence describing life in Christ, that because of Jesus, we are without fear and guilt, that throughout our lives, Jesus is the author of our destinies.*

He also saves them from their sin. Because sin is always an offence against God, only he can forgive it. It is the divine name that alone brings salvation, and henceforth all can invoke his name, for Jesus united himself to all men through his Incarnation,<sup>23</sup> so that "there is no other name under heaven given among men by which we must be saved. All liturgical prayers conclude with the words "through our Lord Jesus Christ". The Hail Mary reaches its high point in the words "blessed is the fruit of thy womb, Jesus. Joan of Arc, have died with the one word "Jesus" on their lips. It became the name proper to Jesus only because he accomplished perfectly the divine mission that "Christ" signifies. In effect, in Israel those consecrated to God for a mission that he gave were anointed in his name. This was the case for kings, for priests and, in rare instances, for prophets. The one who anointed is the Father, the one who was anointed is the Son, and he was anointed with the Spirit who is the anointing. His works and words will manifest him as "the Holy One of God". When the promised Messiah-King is called "son of God", it does not necessarily imply that he was more than human, according to the literal meaning of these texts. Those who called Jesus "son of God", as the Messiah of Israel, perhaps meant nothing more than this. Only in the Paschal mystery can the believer give the title "Son of God" its full meaning. He was "designated Son of God in power according to the Spirit of holiness by his Resurrection from the dead". The New Testament uses this full sense of the title "Lord" both for the Father and - what is new - for Jesus, who is thereby recognized as God Himself. This title testifies to the respect and trust of those who approach him for help and healing. Caesar is not "the Lord". Maran atha "Our Lord, come! The child born of the Virgin Mary is called Jesus, "for he will save his people from their sins" Mt 1: He was the one "who is to come" Lk 7: To confess or invoke Jesus as Lord is to believe in his divinity.

### 4: Category: The Life of Jesus Christ by James Tissot - Wikimedia Commons

*The 17th prophet and president of The Church of Jesus Christ of Latter-day Saints offers his witness to the reality of our Lord and Savior, Jesus Christ, in the faith's "Special Witnesses of Christ" video series. Standing on the Mount of Olives with Jerusalem behind him, President Russell M.*

Almost nothing is said about his hidden life at Nazareth, and even a great part of his public life is not recounted. Having known in faith who Jesus is, they could see and make others see the traces of his mystery in all his earthly life. All Jesus did, said and suffered had for its aim restoring fallen man to his original vocation: When Christ became incarnate and was made man, he recapitulated in himself the long history of mankind and procured for us a "short cut" to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. He is "the perfect man", who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way. For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them to and continue them in us and in his whole Church. This is his plan for fulfilling his mysteries in us. He makes everything converge on Christ: Moreover, he awakens in the hearts of the pagans a dim expectation of this coming. The Virgin today brings into the world the Eternal And the earth offers a cave to the Inaccessible. The angels and shepherds praise him And the magi advance with the star, For you are born for us, Little Child, God eternal! We have been made sharers in the divinity of Christ who humbled himself to share our humanity. This sign prefigures that "circumcision of Christ" which is Baptism. The great feast of Epiphany celebrates the adoration of Jesus by the wise men magi from the East, together with his baptism in the Jordan and the wedding feast at Cana in Galilee. Jesus is recognized as the long-expected Messiah, the "light to the nations" and the "glory of Israel", but also "a sign that is spoken against". His own share it with him. His religious life was that of a Jew obedient to the law of God, a life in the community. From this whole period it is revealed to us that Jesus was "obedient" to his parents and that he "increased in wisdom and in stature, and in favor with God and man. The everyday obedience of Jesus to Joseph and Mary both announced and anticipated the obedience of Holy Thursday: The home of Nazareth is the school where we begin to understand the life of Jesus - the school of the Gospel. First, then, a lesson of silence. May esteem for silence, that admirable and indispensable condition of mind, revive in us. A lesson on family life. May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character. A lesson of work. To conclude, I want to greet all the workers of the world, holding up to them their great pattern their brother who is God. Mary "kept all these things in her heart" during the years Jesus remained hidden in the silence of an ordinary life. Then the Holy Spirit, in the form of a dove, comes upon Jesus and a voice from heaven proclaims, "This is my beloved Son. He allows himself to be numbered among sinners; he is already "the Lamb of God, who takes away the sin of the world". Driven by the Spirit into the desert, Jesus remains there for forty days without eating; he lives among wild beasts, and angels minister to him. Jesus rebuffs these attacks, which recapitulate the temptations of Adam in Paradise and of Israel in the desert, and the devil leaves him "until an opportune time". Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. This gathering is the Church, "on earth the seed and beginning of that kingdoms". By his word, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him. But above all in the great Paschal mystery - his death on the cross and his Resurrection - he would accomplish the coming of his kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations. The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest. Jesus is sent to "preach good news to the poor"; he declares them blessed, for "theirs is the kingdom of heaven. One must enter the kingdom, that is, become a disciple of Christ, in order to "know the secrets of the kingdom of heaven". They invite belief in him. As my Father appointed a kingdom for me, so do I appoint

for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Through a revelation from the Father, Peter had confessed: Because of the faith he confessed Peter will remain the unshakable rock of the Church. His mission will be to keep this faith from every lapse and to strengthen his brothers in it. Jesus, the Good Shepherd, confirmed this mandate after his Resurrection: Jesus entrusted this authority to the Church through the ministry of the apostles and in particular through the ministry of Peter, the only one to whom he specifically entrusted the keys of the kingdom. A foretaste of the Kingdom: Peter, James and John. He also reveals that he will have to go by the way of the cross at Jerusalem in order to "enter into his glory". It has been reserved for you, Peter, but for after death. For now, Jesus says: Life goes down to be killed; Bread goes down to suffer hunger; the Way goes down to be exhausted on his journey; the Spring goes down to suffer thirst; and you refuse to suffer? Three times he had announced his Passion and Resurrection; now, heading toward Jerusalem, Jesus says: Nevertheless he persists in calling Jerusalem to gather around him: But now they are hid from your eyes. Although Jesus had always refused popular attempts to make him king, he chooses the time and prepares the details for his messianic entry into the city of "his father David". The Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: Leo the Great, Sermo 51, 3:

## 5: Jesus - Wikipedia

*Jesus Our Lord, Our God, Our Savior. likes Â· 1 talking about this. About Jesus.*

A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very. Probably akin to the base of agora; to waken, i. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. From out, out from among, from, suggesting from the interior outwards. A primary preposition denoting origin, from, out. From an apparently primary nekus; dead. To save, heal, preserve, rescue. From a primary sos; to save, i. There is no opposition between the outward confession and the inward act of faith. The one is regarded as the necessary consequence and expression of the other. In the next verse this takes the form of Hebrew parallelism, in which the balanced clauses are regarded as equivalent to each other. Hath raised him from the dead. Matthew Henry Commentary When we speak of looking upon Christ, and receiving, and feeding upon him, it is not Christ in heaven, nor Christ in the deep, that we mean; but Christ in the promise, Christ offered in the word. Justification by faith in Christ is a plain doctrine. It is brought before the mind and heart of every one, thus leaving him without excuse for unbelief. If a man confessed faith in Jesus, as the Lord and Saviour of lost sinners, and really believed in his heart that God had raised him from the dead, thus showing that he had accepted the atonement, he should be saved by the righteousness of Christ, imputed to him through faith. But no faith is justifying which is not powerful in sanctifying the heart, and regulating all its affections by the love of Christ. We must devote and give up to God our souls and our bodies: The believer shall never have cause to repent his confident trust in the Lord Jesus. Of such faith no sinner shall be ashamed before God; and he ought to glory in it before men.

## 6: Hymn: He Hideth My Soul

*Get directions, reviews and information for Church Of Jesus Our Lord Of Las Vegas in Las Vegas, NV.*

While Messiah and Son of David were not considered titles of divinity, Son of God is often an overtly divine title. Did not one God create us? The idea of "the Fatherhood of God and the brotherhood of man" is built on this concept, but as Ladd observes, "This is a theology of creation, not of redemption. For example, God declares, "Israel is my firstborn son" Exodus 4: You shall not cut yourselves In the New Testament, we Christians are described in terms of sonship to God, by both spiritual birth John 3: In the Old Testament, Son of God is used three times in clear messianic passages: I will maintain my love to him forever, and my covenant with him will never fail. I will establish his line forever, his throne as long as the heavens endure. I will tell of the decree: Finally, and most important, Son of God is used in a theological way. Both in the New Testament and later in Christian theology, Jesus is said to be the Son of God because he is God and shares the divine nature. My question, as I explore Son of God, is: What did Son of God mean when applied to Jesus during his lifetime? And in what sense did he begin to think of himself as Son of God? When Jesus was twelve at the Temple: His temptation to Jesus is two-pronged. Second, he tempts Jesus to prove his title by performing miracles. Satan tempts Jesus to act like the Hellenistic miracle worker "son of God. Jesus did not want to be publically characterized as Son of God, especially out of the mouths of evil spirits. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him. In John, Jesus talks openly of his relation to the Father as Son, which the Jews recognized was tantamount to "making himself equal with God" John 5: You can see examples in John 5: John the Baptist is one of the first to recognize Jesus as divine: Son of the Blessed Mark This title reflects the reticence of the high priest to utter the name of God. Son of the Most High God Mark 5: In what way does the title Son of God make Jesus equal with the Father? When you deal with the Son, is that the same as dealing with the Father? Do you know Jesus the Son of God? Do you love him? My Beloved Son Jesus is the one the Father loves. We see this idea in messianic prophecy: Quoting Isaiah, Matthew says: The words seem to echo, though not quote directly, the messianic psalm we mentioned earlier: We also see an echo of another passage concerning the Servant of Yahweh: In the Parable of the Tenants Mark How does that make sense, given what we know of parental love? He is not just another created human being. He is unique from the Father. I know some may disagree, but I think "only begotten" is a good and clear translation -- and the sense in which the early Church Fathers understood the word. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. He sent his one and only Son into the world that we might live through him. We become sons and daughters of God by spiritual birth or adoption depending upon which analogy you choose. What a privilege this is! However, though we resemble Jesus, he is unique in his relationship to God, since he is the Son from eternity, the Second Person of the Trinity. He is not just another created human being who is a "son" or "child" by creation, or by new birth. Jesus is unique from the Father. He is the Only Begotten -- in a class by himself, one of a kind. However, not all translations render this bold statement thus. How does the Only Begotten Son differ from you and me as sons and daughters of God? About the costliness of the cross? But God revealed himself to Moses with his own name: Moses is at the burning bush receiving a commission from God to deliver the Israelites from Egypt. During the conversation, Moses asks, "What is your name? This is what you are to say to the Israelites: The phrase consists of three words in Hebrew: However, in modern Bibles you rarely see the Divine Name given. As the pre-Christian era drew to a close, there was a strong movement among devout Jews to avoid pronouncing the Divine Name at all, lest they misuse it and break the commandment: Their avoidance even extended to reading the divine name from Scripture in the synagogue. When you see "Lord" in upper and lower case that indicates the Hebrew word Adonai, "Lord. When the Bible was translated from Hebrew into the Greek Septuagint, YHWH which the Jews pronounced as Adonai , was consistently rendered with the Greek word kyrios, "owner, one who is in charge by virtue of possession," then anyone in a position of authority, "lord, master. Thus, to extend the title of "Lord" to Jesus means, at the very least, "master, superior," but is usually intended to refer to Jesus as divine. The characteristic Christian

statement of faith is, "Jesus is Lord" 1 Corinthians Thus, the title, "Lord Jesus Christ" contains a powerful and comprehensive statement about who Jesus is! He is God himself! The Lord, the God of the spirits of the prophets Revelation Lord of lords Revelation A similar title is given to God in Deuteronomy Lord of the Sabbath Matthew The Lord Our Righteousness Jeremiah In the New Testament we see the corollaries: Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins See more above in Lesson 6 on Jesus as the holy and righteous one. Here "Lord" refers to Yahweh, not Jesus. Why is the title "Lord Jesus" such an exalted one. Lord and Rabbi As we saw in Lesson 2 , the KJV uses "master" to translate didaskalos, a common form of address for a rabbi, though most modern versions translate this as "teacher. But as for you, go and proclaim the kingdom of God. Rather than just mouth the word, we must do what he says. He is Lord God of all. He is also the Lord who has absolute authority over us, his disciples. What areas of your life do you need to surrender to his Lordship? In saying "I am" in this way, Jesus is declaring his divinity and oneness with the Father. Here are the "I AM" passages found in John that include a predicate: He wants his readers to believe in Jesus as the Son of God and have eternal life John Which of these "I am" statements means the most to you personally? Now we come to a series of references that place Jesus on the same level as God the Father. In a clear messianic passage from Isaiah we see the Messiah with explicitly divine titles. Do not disbelieve, but believe. The icon of Christ Pantocrator is one of the most widely used religious images of Orthodox Christianity. He is the true God and eternal life. Finally, Paul and the writer of Hebrews see in the visible Jesus, the incarnation of the Invisible God. Whoever has seen me has seen the Father. Incidentally, the title "God manifest in the flesh" KJV relies on less reliable manuscripts. Modern translations render this verse as, "He was manifested in the flesh The title Immanuel certainly applied to Jesus, since "God with us" is a perfect way to describe the birth of the God-Man, Jesus Christ, who is fully man and fully God. Jesus is not a mere man, a good and great man. He is God himself, God in the flesh.

### 7: Jesus Is the Living Christ, Our Lord and Savior

*In all of his life Jesus presents himself as our model. He is "the perfect man", who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way.*

We believe that God became man in the person of Jesus Christ. We do not know whether the Incarnation would have taken place if man had not sinned. But we are sure that the Incarnation did take place because sin entered the world through Adam. Our focus in looking at the second article of the Creed will be very exact. Jesus The New Testament origins for the name Jesus are associated with two events in the gospels, the Annunciation of Mary and the revelation to St. So the angel reassured her. Some time later, Gabriel again appeared, but this time to St. Joseph, who was understandably worried because Mary, his betrothed, had mysteriously conceived. Jewish law required that he put her away, yet he decided to do so quietly in order to spare her publicity. The angel told him: Addressing the devil, He said: The seed of the woman, whom we identify with Mary, was to be descended from Adam. This same promise of a Redeemer was to be repeated many times in the Old Testament. And always the stress was on Yahweh as the one who saves. When it appears that He will not save, there is no one else who can save Psalm Yahweh alone saves Hosea Time and again, without ceasing, the Old Testament insists that only God can save. Logically, then, God would become man to save His people from their sins. Anointing was the normal way in which kings, priests, and sometimes prophets were invested with special powers by God for the exercise of their office among the people of Israel. In what sense was Jesus anointed? He was not anointed by any mortal hand or with earthly ointment. He was anointed by the power of His heavenly Father with such fullness of the Holy Spirit as no mere created being could receive. We may, therefore, say that the humanity of Jesus was anointed with the Divinity. Yet all the while, the human nature of Jesus remained truly human. It was and is human like ours, in everything but sin. Even as prophets, priests, and kings were anointed with material oil, so Jesus was anointed with the spiritual oil which conferred on Him the fullness of prophetic, priestly, and royal power. He is the Teacher, as He called Himself, whose human lips and actions reveal to us the mind and will of God. Jesus was and is the great High Priest who sacrificed Himself on the Cross for our salvation. He continues to offer Himself in the Holy Sacrifice of the Mass. Jesus was and is the King who has authority to govern and direct not only Christian believers, but the whole human race. Jesus was saying more than meets the eye. He is King, indeed, because He is the divine Ruler of the world in human form. But His rule is not coercive. We must voluntarily hear His commands, which means listening to His voice, if we are humbly to submit to His words. No single mystery of Christianity has been more widely and militantly opposed than the unqualified Divinity of Christ. We may say that everything else depends on this. By the middle of the fifth century, the Church was ready to formulate her belief in the unique divine sonship of Jesus of Nazareth. By the middle of the fifth century our familiar Nicene Creed was formulated, which stated in clear language what this unique sonship of Jesus Christ really means. The Nicene Creed declares: The Only Begotten Son of God. Jesus Christ had a natural human mother, Mary. But he had no natural human father. Joseph was not the natural father of Jesus. Certainly we are all children of God, who is our Creator-Father. Certainly God is also the Father of our supernatural life, which we received at baptism. The essence of fatherhood is to share the same nature with its offspring. The Son has always proceeded from the Father, and will continue to do so for all eternity. This is so true, that all other generations of human offspring by their earthly fathers take place only because there is in God Himself the everlasting generation of the Son from the Father. This is to declare how totally the nature of the Son is identical with the nature of the Father from whom He proceeds. The one proceeding is equally God, equally true God, equally one as light is identical with its originating light. Our Faith insists that the Second Person is not made by the Father because the Son is not created out of nothing. Rather, He is begotten of the Father. This is stated in the opening words of St. Thus the whole created universe depends on the Son, who is the Wisdom of the father, no less than it depends on the Father, who is Almighty Power. He is our Lord because He is true God, the Creator of the universe. He is our Lord because, as God, He sustains us and the whole

world by His loving omnipotence. He is our Lord because He continually provides for all our bodily and spiritual needs. He is our Lord because He governs the universe, including our own personal world, by His infinitely wise laws. He is our Lord because He is leading us every moment of our stay on earth to the eternal home which He has prepared for us in heaven.

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*In the Name of our Lord Jesus Christ to God, even the Father. God the Father is the proper Object of thanksgiving, as of prayer generally; but the thanks are to be given in the Name of Christ.*

Jesus Christ is our Savior and Lord by Wolfgang Schneider In this study two very important aspects of the relationship between a Christian and Jesus Christ are emphasized and pointed out: Jesus Christ is our savior, and he is our lord. That these are not just some mere used up words and terms will be presented to the observant reader in simple words from the Word of God. In this study we will be concerned with these two aspects of our relationship to Jesus Christ, and that should bring great gain to our daily life as Christians. Jesus Christ is our saviour First, we want to look at several scriptures which tell us of Jesus Christ as our savior. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. In John 3 we read a verse of Scripture which may be known to all of us from many different occasions. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved [attain wholeness]. He that believeth on him is not condemned: These verses are connected to that which we just read before. Man, as he is born into this world, needs a salvation, needs that wholeness, because as natural man he is lost and has no eternal life. Those who do not believe are already under the sentence of condemnation which puts him in the category. God has sent His only begotten Son as savior of the world, but that does not mean that automatically all the world will at one time attain to salvation. Salvation is available to all the world, but it is a matter of decision on the part of each individual to appropriate it by believing on Him. Only those who believe on Christ will receive everlasting life and will not be lost. A comparison with an experience from our daily life may illustrate these points. Many things are offered to all people every day, nowadays for example a quite extensive TV program selection for 24 hours per day. There are some who purposely decide to turn their TV off at certain times, or they do not want to view a certain program. Not all want to view all, and yet one could say that it is being put on the air for all. God has sent His only begotten son as savior of the world whereby all have salvation available to them. In John 4, the word "savior" is used as well. Jesus Christ was traveling through Samaria and he met a woman there whom he told some tremendous truths. The woman then proclaimed what she had heard to the others in that city and they came out of the city to see him. So when the Samaritans were come unto him, they besought him that he would tarry with them: And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: Some had already believed because of the word of that woman. Now, when they heard Jesus himself, many more believed. They had recognized that Jesus Christ was the promised Savior of the world, that he indeed was the promised Messiah who was to come as the savior. Acts 5 tells us of an incident when the apostles had been ordered to appear before the Sanhedrin. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. What a difference in reaction to an almost identical message! In Samaria the people were rejoicing, here the men were very mad even to the point of taking counsel and making plans to have them murdered. Peter had told them that God had raised the crucified Jesus and that He had exalted him to be prince and savior which made it available for Israel to receive repentance and forgiveness of sins. In Acts 13 we read about Paul and Barnabas and how they came to Antioch in Pisidia on their first big journey. There they went into the synagogue, and they were given the opportunity to speak to the people. After some explanations about king Saul, Paul began to speak about king David. Here we can see that Jesus was in a very special way sent as a saviour for the people of Israel in accordance with the promises God had made to His people. In Philippians 3, an epistle addressed to the church, we can read more information about our topic at hand. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. These verses make

reference to still future time, the time when Jesus Christ shall return. Then he indeed will change our vile body, and we will receive a body fashioned unto his glorious body. This is part of our salvation. We are already saved, and we do already have eternal life as an absolutely firm promise of God. But our salvation as a whole is not yet come into full manifestation. We still have our old body, and this change of our body will be in the future as part of our salvation. We therefore not only expect our Lord Jesus Christ, but we also look for the Saviour. He has saved us, but there are things included in this salvation which will not be completely fulfilled and come into manifestation until the return of Jesus Christ. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. Now the grace has been made manifest through the appearing of our saviour Jesus Christ. It had been promised from ages that a messiah, a saviour was to come. God actually had announced this already shortly after the fall of man. By one man sin entered into the world and with sin death came upon all. But, as Romans 5 tells us also, it was by one other man, i. As by the one man Adam sin and with it death came, so salvation and eternal life came by the one man Jesus Christ. From this record again, it becomes clear that the natural man is in a situation where he needs a saviour. Some readers of this study may perhaps remember when they began to realize that they were lost and needed a saviour. This realization comes at some time, and man does come to know that there is something amiss with this life and that there should be more or something else beyond what one has in terms of life, that there is something definitely wrong. It becomes evident and clear that one cannot pull one self by own works out of this dilemma. And this is especially true in regard to eternal life and the things beyond this earthly life. With this we come now to the great revelation about salvation by faith on Jesus Christ, as it is declared and set forth in Romans How marvelous and sure is this statement: One could perhaps translate this a little differently as, " thou shalt receive have salvation! This verse again set forth the two necessary things to be done by man in an affirmative way: The one brings with it the necessary justification and granting of righteousness before God, the other assures of the necessary salvation. Of course that which just has been mention in verse 9, " the Lord Jesus". Here we have a nice transition to the second point which we want to study some more. Jesus Christ is not only our saviour, but he is also now our lord. There are some Christians today who love to have Jesus Christ as their saviour, but unfortunately and alas they have no need for him as their lord because they just rather want to continue living the way they have been living all along when they themselves were their own lord. But, these two things are inseparably connected with each other. There is no salvation, except we confess Jesus Christ to be our lord! Thus we have at the very beginning of our Christian existence changed lords. He is from that moment on our lord. As we constantly remind ourselves and remember this, we can conduct our lives as God our Father would like us to live worthy of our calling and as Jesus Christ as our lord and saviour has made it available for us to do and wants us to live. When we at first say: We have confessed Jesus Christ as lord, now we ought to live accordingly. In Acts 2 we can read about Jesus Christ as lord in a passage of scripture which Peter included in his sermon at Pentecost. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Jesus Christ did not assume to be the Christ and the Savior of the world on his own. Neither did he assume the position of lord on his own. God made him to be both Lord and Christ. This is an important truth which we should keep in mind. What Jesus Christ made himself to be can be gleaned from the record in Philippians 2. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Jesus Christ humbled himself, and it was God who then greatly exalted him. It is he, who humbled himself and who was then exalted by God, whom we have confessed to be lord and whom we have thus made to be the lord of our lives. Jesus Christ is our lord. Here we see it right at the opening of the first salutation in the first epistle to the church where we read of "Jesus Christ our Lord". Paul even calls himself a "servant of Jesus Christ". People may speak of many gods and have many lords. A few other scriptures show this to us and enable us to gain a deeper understanding of this truth. It is the lord Jesus Christ by whom we have this victory. God gives us the victory, and to Him we give thanks. This victory is granted us by our lord Jesus Christ. Many Christians are used to speak of Jesus Christ being their brother and saviour, and they are correct by saying this.

## 9: Pericope Readings

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All, the whole, every kind of. Including all the forms of declension; apparently a primary word; all, any, every, the whole. A primary preposition denoting position, and instrumentality, i. Name, character, fame, reputation. I, the first-person pronoun. A primary pronoun of the first person I. Lord, master, sir; the Lord. From kuros; supreme in authority, i. Of Hebrew origin; Jesus, the name of our Lord and two other Israelites. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. In regard to the former, St. Paul marks thanksgiving as the fundamental and invariable element of all Christian worship, clothing itself naturally in all variety of music; in regard to the latter, he describes the habitual spirit of thankfulness, prevailing alike in joy and sorrow, undisturbed even by penitent sense of sin, as the inner music of all Christian life. To all consciousness of God belong fear and reverence; to the belief in Him as "our Father" see Romans 8: But it is "in the name of the Lord Jesus Christ"--that is, as identified in perfect unity with Him--that we have the adoption to sonship which is the ground of such thanksgiving. So also in the same unity see John Pulpit Commentary Verse God the Father is the proper Object of thanksgiving, as of prayer generally; but the thanks are to be given in the Name of Christ. That is, through him who has brought in the economy of grace, whereby for wrath we get blessing, for suffering we get reward, for misery glory; whereby, in short, the whole aspect of life is brightened, and even the greatest trials and sorrows turned into real blessings. Matthew Henry Commentary 5: Time is a talent given us by God, and it is misspent and lost when not employed according to his design. If we have lost our time heretofore, we must double our diligence for the future. Of that time which thousands on a dying bed would gladly redeem at the price of the whole world, how little do men think, and to what trifles they daily sacrifice it! People are very apt to complain of bad times; it were well if that stirred them more to redeem time. Ignorance of our duty, and neglect of our souls, show the greatest folly. Drunkenness is a sin that never goes alone, but carries men into other evils; it is a sin very provoking to God. The drunkard holds out to his family and to the world the sad spectacle of a sinner hardened beyond what is common, and hastening to perdition. When afflicted or weary, let us not seek to raise our spirits by strong drink, which is hateful and hurtful, and only ends in making sorrows more felt. But by fervent prayer let us seek to be filled with the Spirit, and to avoid whatever may grieve our gracious Comforter. Though we are not always singing, we should be always giving thanks; we should never want disposition for this duty, as we never want matter for it, through the whole course of our lives. Always, even in trials and afflictions, and for all things; being satisfied of their loving intent, and good tendency. God keeps believers from sinning against him, and engages them to submit one to another in all he has commanded, to promote his glory, and to fulfil their duties to each other.

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